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THE

CHRISTIAN WITNESS,

AND

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1848.

Rights are inherent in the People, but kings and princes have none. The People stand in need of neither charters nor precedents to prove theirs, nor professional men to interpret them. They exist with every man, in every country, and in all countries alike, the despotic as well as the free; though they may not be equally easy to be recovered in all.—Marquis of Lansdowne.

There is nothing so revolutionary, because there is nothing so unnatural and so convulsive to society, as the strain to keep things fixed when all the world is by the very law of its creation in eternal progress; and the cause of all the evils of the world may be traced to that natural but most deadly error of human indolence and corruption, that our business is to preserve, and not to improve. It is the ruin of all alike—individuals, schools, and nations.—Dr. Arnold.

As I have always at heart the public good, so am I ever contriving schemes to promote it; and I think I may, without vanity, pretend to have contrived some as wise as any of the castle-builders.—Addison.

Vincit amor patriæ.—Virg.
The noblest motive is the public good.

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PREFACE.

The Fifth Volume of the Christian Witness is now completed,—a circumstance which reminds both our readers and ourselves that time is passing, while both they and we, with the same rapidity, are passing along with it. Many eyes that looked with pleasure on our opening Number of the present year, are now for ever closed to all below. Our pages, we have reason to hope, have helped to meeten them for the change, and have refreshed and animated the hearts of multitudes still on earth; preparing one class for active duty, another for meek submission, and a third for following those who are gone before, with firm confidence in the Divine mercy, and steadfast hope of eternal life. Our columns have, this year, recorded the decease and embalmed the virtues of some of the best and greatest of the servants of the Most High in our communion, who have finished their course on earth, and exhibited shining examples of the beauty of holiness, and impressive illustrations of the force of Christian character. We also encourage ourselves in the belief, that the tone of our Journal is in harmony with the character which requires to be formed among Nonconformists, to meet the exigencies of the altered and still altering times, as well as those of the coming age. The days in which a soft sentimentality sufficed for Christian profession, are departed; and days are at hand which call for a character based on true principle, braced with moral health, and trained both to do and to suffer whatever may be necessary for the glory of God.

A dread uncertainty hangs over the future of the Nations of Europe. The form they may ultimately take, and the spirit of which that form will become the body, none can tell. No inference from any existing data, at all approaching probability, can yet be drawn; but it seems beyond doubt, that these kingdoms can never become what they were, and that, in the end, the cause of true religion, by recent occurrences, will be infinitely the gainer. No year, in European history, has been so signalized by political convulsion and constitutional change. The year 1848 had scarcely dawned when the work of overturning began,—opening with the insurrection of Sicily on the 12th of January, and on the 29th the new Constitution was proclaimed; on the 20th, the King of Denmark expired, and the 29th announced the granting of a new Constitution; and the 7th of February proclaimed a like blessing for Sardinia. From the 7th to the 12th, the subject of Reform was fiercely debated in the French Chambers; on the 22nd the people of Paris rose against the constituted authorities; on the 24th the Monarchy fell, and a Republican Government was set up in its place! On the 8th of March, the Freedom of the Press was proclaimed in Saxony, and the Censorship abolished. On the 13th, the spirit of Revolution broke out in Vienna; the chains of the Empire, in a moment, were snapped asunder. Metternich, the patriarchal high-priest of the temple of Austrian despotism, fled, and the Imperial Deity did homage to the throne of constitutional freedom! Five days after, the rhyming King of Bavaria cast away the crown he had so unworthily worn, and made way for another. On the same day, the flame of Revolution burst forth in Berlin. It were long to recount the series of smaller changes: suffice it to say, all the minor powers of the Continent have been, more or less, revolutionized. From the Atlantic to the Vistula, every throne has been shaken! The shores of the Baltic and the mountains of Sicily have alike been swept by the mighty whirlwind! The laws, governments, and armies, of fifteen centuries, departed like a scroll—they are gone! At eventide they existed in full power, and, in man's esteem, in more than pristine glory; and, on the morrow, they were not! The regal Master of a million of soldiers in the morning, in the afternoon found himself abandoned, helpless, alone, on the brink of destruction, and fled for his life! The question, then, for Christian philosophy, is, the bearing of these unparalleled events on the kingdom of God upon earth, and, through that, on the ultimate destinies of Europe, and through Europe on the world. Viewed in these relations the subject is vast and grand. The inhabitants of the chief Continent on the globe,—the home of knowledge and wealth, of wisdom and power,—while buried in deep sleep, and in chains, as if roused by the Archangel's trump, awoke, lifted up their heads, felt the burden of their chains, and but frowned on their oppressors, who, overwhelmed with fear, either fled or fell before them! Old things passed away, and all things became new. These are facts alike true and marvellous; the point for inquiry, therefore, regards their character and their effects on the cause of true religion. No man, we think, who is a believer in Revelation, and a student of the Scriptures, can, for a moment, doubt that the hand

of God is in this wonderful shaking of the nations, and that it is conducted upon principles most intimately connected with the destruction of the kingdom of Antichrist, and the establishment of the Empire of the Messiah. As long as these kingdoms, now shaken, remained as they were at the opening of the present year, they constituted a barrier against the spread of the true Gospel, which nothing could surmount: that barrier is now in the way of being removed completely, and, we hope, for ever. The tongue, the pen, the pulpit, the press—all are free! Even the Waldenses, immemorially afflicted and persecuted for righteousness' sake, now rejoice in the possession of complete liberty, both Civil and Religious. Even those hereditary and mind-manacled bondsmen, the Romans, are emancipated, and exulting in the immunities of political liberty! In those parts of the Continent, too, where the thraldom of man was most thorough and debasing, there the liberty is the most expansive and complete. Millions of men, without a moment's preparation, have passed—not by successive stages, but at a single bound—as if from the frozen to the torrid zone, both in regard to religion and to liberty. Even in Austria, with her thirty-five millions of serf-born subjects, the Suffrage is Universal, and every fetter is struck from off the conscience—religious liberty is perfect! Throughout the great regenerated family of Continental Nations, Civil Liberty is triumphant, and fortified by Constitutional Government, Trial by Jury, Freedom of the Press, and the right of public meeting. What triumphs! What conquests! What grounds for hope in behalf of humanity! What a highway is thus opened for the ultimate diffusion of the Truth, which alone can heal the moral maladies of the nations!

Let no man suffer his hope to be shaken by the temporary tumults which now exist, or which may arise hereafter. A political machinery so vast, and everywhere so new, necessarily superintended and worked by hands wholly unpractised, and, in many cases, with hearts far from cordial, demands time, and needs patience, before it can be brought into full and efficient play. There must, without miracle, be, for a long season, much friction, and frequent breakage; but time and experience will work wonders, and set all right. When death shall have swept away the present race of Kings, Princes, Potentates, and Aristocracy, with all who now mourn their departed glory, and who never can forgive the authors of their humiliation,—when this is done, and when a new race shall have sprung up around the New Institutions, with minds and hearts cast into their mould, and inspired by their spirit, it will then be seen that truth is for man, and man for truth,—that perfect liberty is the condition of all real human happiness, and true national glory! We look forward, with exultation, to the day when Europe shall become one great School of the Young, and one great Church of the Old,—when the word of the Lord shall have free course, and be glorified! Let the people of God lift up their heads, for their deliverance draweth nigh!

In our own land, the year now closed has been one of the most severe affliction, and the rod which has smitten the nation has not spared the church. Every institution connected with the kingdom of Christ has more or less suffered through the failure of commerce; and, with these, all the instruments of literature issued for the promotion of religion. The Periodical Literature, in particular, of every denomination, has shared in the common calamity; and, so far as we can learn, none of our contemporaries have weathered the storm so satisfactorily as ourselves, both as to the CHRISTIAN WITNESS and the CHRISTIAN'S PENNY MAGAZINE: during the brief space of three years, there have been issued of the latter no fewer than THREE AND A HALF MILLIONS,—a fact to which there is no parallel, and an omen for good to the cause of true religion in these realms. The Periodical Press, whether for evil or for good, is fast becoming the chief intellectual power among mankind: the World knows this, and acts upon its knowledge. Would that it were more extensively known, more deeply felt, and more generally acted upon by the Church!

Once more, then, we tender our most cordial thanks to our friends, of every rank and class, all and sundry, who have, in any way whatever, aided us in our arduous enterprise; while, with all respect, we urgently solicit the continuance of their generous and much-prized assistance, if possible, with increase. Individual condition and the times require it. It is well, as life draws on to its close, and as the developments of Providence are multiplied, that the children of the kingdom should quicken their pace, and increase their knowledge, that they may "haste to the coming of the day of God!"

November 20, 1848. JOHN CAMPBELL.

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THE

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AND

CHURCH MEMBER'S MAGAZINE.

Theology and Biblical Illustration.

THOUGHTS ON TIME.

The old year is past and gone, no more to return. Not a single moment of its time can be recalled nor bought back again; no, not by all the wealth of all the world. All its wasted, misspent hours are fled. All the sins that have been therein committed are recorded in the calendar of eternity. Every opportunity which it afforded for getting or doing good is also gone; and, whether improved or otherwise, can in no wise be recovered. During the past year many important changes, in both the church and the world, have taken place. Strange and fierce contentions have been going on. Knowledge has been contending with ignorance, truth with error, and virtue with vice. Nor have the children of men escaped the vicissitudes that are incident to this changing world. Some men, in their position or prospects in this life, have been lifted up; others have been cast down. Some have been filled with joy and gladness; others have been almost overwhelmed with sorrow and sadness. Some have flourished in the bloom of health and strength; others have wasted away in sickness and disease. Many an eye that, in the beginning of the past year, beamed with sparkling beauty and enchanting loveliness, is now closed in the darkness of death. Many a tongue that spoke in tones of sweetness, and poured forth words of wisdom, is silent in the undisturbed stillness of the tomb. Many a happy family has been visited with severe affliction, and called to pass through great distress. Many a faithful husband has had to mourn over the sudden and unexpected loss of a dear departed wife. Many a disconsolate widow's heart has been wrung with anguish over the grave of her dearest, her only earthly protector. Many an indulgent father has sorrowed greatly because of the early departure of his beloved son, whom he hoped would have been the staff of his declining years, and have smoothed for his weary feet the rugged path of life. Many a fond mother has wept bitterly, because the hand of death has torn from her embrace an affectionate and, perchance, only daughter, who was her parent's solace, her only earthly joy: yes, and as that bereaved mother followed that dear departed one to her final

resting-place, such was the keen distress of her almost bleeding heart, that she was heard to exclaim, "Oh! my child! my child! would to God I had died for thee!"

Such, no doubt, are some of the scenes of sorrow and woe that have been witnessed in the year that is past. The future is impenetrable to mortal vision, unknown to finite man, and can only be seen by the comprehensive glance of the infinite mind of the eternal Spirit. It is quite certain, however, that in the course of *this* year unexpected and mysterious events will take place. Many of the human race will be overtaken by adversity—many by affliction—many by death. But *who?* Ah! this is an important question, and can hardly fail to be seen and felt as such, especially when we consider the solemnities, circumstances, and consequences of death. Oh! my soul, it is indeed a solemn thing to die! The very idea of having to be consigned to

"A land of deepest shade,
Unpierced by human thought,
The dreary regions of the dead,
Where all things are forgot,"

is calculated to fill the mind with sacred awe and trembling dread. The circumstances of death are sometimes terrible and alarming. The sudden accident—the raging disease—the slowly beating pulse—the pale cheek—the swimming eye—the quivering lip—the cold sweat—are circumstances generally attendant on death, and invest it with an association of ideas from which the human spirit shrinks as with an instinctive horror! But the consequences of death are by far the most awful. Death is to man the passport or medium out of time into eternity. In effect, it decides his destiny in a future state of being. It elevates the soul to heaven, or consigns it to hell; raises it to immortal bliss, or sinks it in endless woe. Death is also a matter of uncertainty. To us, at least, its shafts appear to fly promiscuously and at random. It seizes as its helpless victims those whom we thought would not yet have been taken, and takes those whom we supposed would have been left behind. So that we cannot tell, we do not know to whom the summons may next arrive. Hence the uncertainty there is in this matter: yes, and strange to say, on the very fact of this uncertainty is found unjust cause for daring presumption on the part of mankind. Men presume upon time, and thus procrastinate their attention to the vast concerns of eternity. He who is in the midst of his years, "the prime of life," talks not, thinks not of death, but refers this subject to the decrepit and the aged. He who rejoices in the full vigour of physical strength and activity forgets "to number his days and apply his heart unto wisdom:" he leaves this work to the delicate and infirm, whose "heart and flesh are failing." There is much truth in the following words of a great and good man: "Men think all men mortal but themselves." Certain it is that the vast majority of human kind are living as though they had come to a positive conclusion that they shall never die; living as if they had no part to act, no position to occupy, but on the stage of this short fleeting life. Judging from their conduct, we might naturally suppose "their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations." Thus they seem to think, thus they appear to act, notwithstanding the many solemn and earnest warnings they have received to pursue a different course. Warnings, did we say? Yes; and where is the man who, during the past year, has not been warned in some way or other? Perhaps it has been by the lightning's flash, the thunder's roar, the pelting storm; or, by the word, the Spirit, and providence of God. Thousands of the unconverted and careless have been admonished of their danger, their duty, and their interest. Their neighbours, friends, and relatives have been taken away. They have seen the king of terrors marching abroad in his

most ghastly forms, cutting down on the right hand and on the left, and hurrying affrighted mortals to the bar of God. Yes, and in these alarming dispensations they have heard a voice speaking in deep and solemn tones—tones that they could neither mistake nor misunderstand, saying, "Be ye also ready; for in such an hour as ye think not the Son of man cometh." For awhile these things made impressions, called forth something like serious resolves; but, alas! the former are blighted, the latter forgotten, or if not forgotten, disregarded. Regardless of the past, and unmindful of the future, they are ready to say within themselves, "Soul, thou hast much goods laid up for many years: take thine ease; eat, drink, and be merry." They have plunged, or are now plunging deeper and deeper in the sea of earthly care, and are being carried by the fierce winds of popular excitement or worldly folly, with fearful impetuosity, down the rapid stream of time; and there is too much reason to fear that many of them, wrapt in imaginary ease and fancied security, will not awake to a full consciousness of their awful danger and perilous condition until death suddenly comes upon them—comes at a time when they least expect it, and are most unprepared to meet it. "Oh! that they were wise, that they understood this, that they would consider their latter end!"

Serious reader! have you pursued, or are you now pursuing, a course similar to what has just been described? If so, you will do well to reflect upon the past, examine the present, contemplate the future. The performance of this duty may not be found the most agreeable; it is nevertheless binding and indispensable. Sins must be called to remembrance, ere they can be repented of and forgiven. Danger must be really apprehended and felt, ere a place of refuge or safety will be sincerely and earnestly sought for. There must be an enlightened contemplation of the future, before a full preparation for the awful realities it will disclose can be effectually obtained. Then shrink not from the task in question. Practical attention to it is your interest, your life! It is possible, nay, it is probable, that in reference to you the irrevocable decree has gone forth, "This year thou shalt die!" Before its rolling course is closed, you, with millions more who are now living, may be numbered with the dead. If, then, you have entered upon the last year of your earthly existence, it is not difficult to say what line of conduct ought to mark the general tenor of your life. Surely, it ought to be

> "Your sole concern, your single care,
> To watch, and tremble, and prepare
> Against the fatal day."

Remember, that if the last enemy should come and find you unprepared, the event will be awfully shocking, and its results tremendous; inasmuch as it will involve not only the dissolution of the body, but also the death—the eternal death—of the soul!

True follower of Christ! perhaps the decree has gone forth, and it has also been said of you, "This year thou shalt die!" Well, if it be so, you have nothing to fear. "For you to live is Christ, and to die is gain." Make religion and the momentous concerns of eternity the first and last business of your life. Let it be your care to promote, to the uttermost of your power, the glory of God. Labour with renewed diligence, with unwearied zeal, in his blessed service. Daily examine your title to heaven. Seek to be made more fully meet for the inheritance of the saints in light. And since you "know neither the day nor the hour in which the Son of man may come," *watch* therefore, remembering who has said, "Blessed is that servant whom his Lord, when he cometh, shall find watching." T. SWALLOW.

Worcester, November 25.

A STRIKING LIKENESS TWENTY-ONE YEARS AGO: WHAT IS IT NOW?

"Unquestionably, my brethren, our own priesthood, the established clergy of this realm, of every rank, are much to blame. The salt has indeed lost its savour; it was diluted in the mass of corruption which overspread the land, from the profligate court of our second Charles, and it has never recovered. For although in latter years the grosser elements of this corruption have almost wholly disappeared, and although much that is amiable in private life, and much that is captivating in literary embellishment, and much that is learned in scholastic attainments, have thrown a respectability, and a beauty, and an honour around our clergy, yet still the ministry of the gospel in their hands possesses not a tithe of its former pungency—a pungency, be it remembered, to the influence of which we are indebted for all that is great, and noble, and free in our glorious constitution, because to it we are indebted for an emancipation from the thraldom of Papacy."

"Are your prisons full, then? Are your calendars long? Is there a general complaint of the increase of crime? It is mainly to be attributed to a departure from the peculiar truths, maxims, and spirit of Christianity, on the part of the national clergy. The knowledge of the people has been proverbially advancing; but knowledge without the controlling power of right religion is an evil, and not a good, for it renders a man a more expert instrument in the hands of the devil; and this explains the mystery of the multitude of young well-informed persons to be found on the list of prisoners in every county. To restrain the progress of knowledge was impossible. The clergy, therefore, had an arduous task to perform; but instead of girding up their loins for the race, as faithful watchmen, and making religious principles keep pace with secular information, they unhappily subsided into a slothful, careless security; nay, many among them, captivated by the plausible liberality of the age, have co-operated with the practical infidel system. Some, mistaking the skeleton of a boasted orthodoxy for the true body of religion, have rested satisfied in their own leanness, and left their people to starve; and some (Gallio like), not caring for any of these things, are farmers, and fox-hunters, and card-players, and frequenters of theatres unto this day. Are these indeed ministers of God's word?"

The above is found in sermons published by Nisbet, originally preached by the Rev. Hugh M'Neile before the Judges at the Surrey Assizes, 1826.

It is not a sketch by an enemy's hand. Every one whose memory can revert to the times when it was taken will recognise it as a correct likeness of the Anglican priesthood. What is it now? Does the ministry in the Establishment possess more than "the tithe of its former pungency?" Has there been any great return to "the peculiar truths, maxims, and spirit of Christianity?" For what has "the skeleton of a boasted orthodoxy" been exchanged where it ceases to exist? Not for the pungency which emancipated from the Papacy; but for Puseyism, which, full grown, would be the Papacy restored. Daily observation shows that some "are farmers, fox-hunters, card-players, and frequenters of theatres to *this day*."

Such being the character and influence of the state clergy, if the theory of a state church be right, and kings and queens ought to nurse the Christian ministry with tithes, honours, and stipends, is it not clear that they have been nursing the wrong men?

If the corrupt court of Charles II. corrupted the priesthood, so that the leprosy remains visible to this day, and the priesthood corrupted the people, would it not be well to remove the priesthood from the court and people, to assist in purifying the three?

If a state priesthood, instead of purifying a corrupt court, receives its corruptions, and spreads them through the land, and retains them at the end of 150 years, of what use is a state priesthood?

If the national priesthood have done nothing better than eat the tithes and assist to fill the prisons, what ought to be done with them? Is it not high time for the state to try to do without them?

If the above describes the effect of clerical negligence on the lower classes of society, what has been the effect of prelatical influence on the upper classes of society? Let Hugh M'Neile speak again, for he can tell:

"A man cannot be well bred without being deceitful. Conscientious sincerity and strict truth are vulgar to a degree; and at this moment, in our highest circles he is esteemed the most polished man who has acquired the greatest facility in deceit; who has the readiest tact in

perceiving what tone is most congenial to his company, and adopting it without any regard for his own real sentiments; or in other and plainer words, who can, with the best grace, tell the politest lie," page 18.

Hugh M'Neile's question above requires an answer: "Are these indeed ministers of God's word?" The shadow of apostolic succession would reply, Yes. But the light of truth, saying, "By their fruits shall ye know them," answers, No! W. D. I.

Pembridge, Oct. 27, 1847.

SHAKSPERE'S HOUSE.

Reading an address in the *Midland Counties Herald* of the 5th of August, "*To the People*," by Miss Harriet Martineau, I was much interested with the urgent manner and *language* in which this lady besought the people to consider the claims that Shakspere has upon them; and thought, O that the like energy of expression flowed from the heart of every Christian! and that the like endeavour was made by each and every one professing to acknowledge the wisdom, love, perfection, and infinite claims of their Lord and Master, to induce the people to come forth "to the help of the Lord against the mighty."

This lady says: "My dear brethren and sisters, there are many ways in which, in the course of our lives, we are reminded of our relationship to each other." This is true, for of one blood has God "made all nations;" yet there is one blessed relationship in which we are truly brethren and sisters, it is in Christ Jesus. "Here is now an occasion in which we ought proudly and affectionately to feel it,—when an opportunity occurs of paying homage to a great father of our minds."

Does it not become us at all times as Christians, affectionately to feel our union to each other as brethren, and to Christ our elder brother; and to provoke each other to love and holy deeds to glorify Christ? Shall we not unite to do homage to Him who formed our minds, and who alone giveth every good and perfect gift? "Our own Shakspere, the greatest man, as far as we know, that our country ever produced; a man whose equal the history of the world has never shewn; has long had our lip-homage,—a poor acknowledgment for what we owe him for the ideas he has generated in us, the emotions he has called forth, the affections he has trained, the taste he has educated, the precious holidays of mirth and solace he has conferred upon us."

Our own Lord and Saviour, the greatest that ever lived on this earth,—for never man spake as this man, for he was "full of grace and truth,"—who among the sons of the mighty can be compared unto him? A whole life of love, of excellence, of heavenly instruction, and of suffering, all—all exhibited and endured for us, his brethren and sisters; and is he not "our own?" Has any country ever produced, and has the history of the world ever shown, such a man? No, for he is the chief among ten thousand, and the altogether lovely—"glorious in holiness!"

Now, my beloved brethren and sisters, *He* has long had our lip-homage—surely a poor acknowledgment for what we owe him for what he has wrought in us, in enlightening our minds, turning us from darkness to light, regenerating our hearts, renewing our wills, calling forth holy emotions of soul, sweet affections of love! a taste for the precious word of life—eternal truth! And has he not conferred on us holy days of sacred enjoyment to fit and prepare our souls for new and fresh delights for his own blessed society, and for an eternal weight of glory? Have we not through him overcome the fear of death, and received a holy faith to triumph in our dying hour?

"Miss Martineau continues: "We have now the opportunity of giving something better than lip-homage,—a last and precious opportunity of showing that we truly revere and love our own glorious Shakspere."

Lip-homage the Son of God rejects; and if we are not prepared *now* to give him something better, the *last* and precious opportunity *may be lost* of showing that we *truly* revere and love our glorified Saviour! Brethren and sisters, where is your self-denial, your sacrifices; your constant *anxiety* to be accepted and approved by him? Ye call me Lord! Lord! but are ye *acting* as good and *faithful* and wise servants?

"In past ages the children of his mind have been careless. They have let his personal history sink into obscurity, and his descendants decline into poverty. This might be from the want of a clear opportunity, such as we have now."

In the review of life, what an awful amount of carelessness year by year appears; and what can we answer for such neglects, (*spiritual deadness* and inattention,) when our Lord shall come? especially when we know that we have had the Holy Spirit's direction sounding in our ears,

"What thine hand findeth to do *do it* with thy might; for there is no work, nor device, nor wisdom in the grave whither thou goest;" and the thought that amidst all this deadness we have not, with all our souls, in secret, sought for spiritual life. And how have *we* let the history of our Lord sink into forgetfulness, when many an opportunity fit and proper has been given us among our friends *at our social parties*, when hearts have been open to receive the love of the Saviour, where has been our impassioned address, our earnest endeavour to set forth the love of Christ, to speak of and for him? and where the holy wrestling in prayer, that he may be glorified by all his creatures? And are we not chargeable of neglecting his descendants, in not visiting the sick and afflicted, in assisting his poor members, and cheering their hearts when in sorrow and sadness? Surely these neglects have not been for want of opportunity; let us remember the word of the Lord to speed us on in future: "God requireth that which is past."

The lady then goes on to say: "Our neglect *now* will not be mere carelessness, it will be ingratitude. An appeal is made to us, and so made that every one must know it, and every neglect of it must be wilful. Now, for the last time we may, by *act* as well as word, honour his memory. The way is clear; the time is short. Let us all do something for Shakspere's memory before we sleep."

Is it possible that such earnestness can be manifested to honour the memory of a fellow-sinner now returned to his native element—a mere worm, and, when living, polluted by transgression, though gifted in a high degree by God his Creator? and shall not we, my beloved brethren and sisters, with all our souls endeavour to glorify him who has "called us to glory and virtue?" We have continually line upon line, and precept upon precept, not given to us by a poet, but by the Holy Ghost, urging us to spirituality of life, and setting before us the infinite compassion and love of the divine Saviour, and the great recompence of reward; shall we continue to neglect: if we do, will not *our* neglect now be counted as ingratitude? Witness against yourselves, ye that are at ease in Zion, ye careless ones; is not every appeal made to you, and which you neglect—a wilful neglect? Answer as before the bar of God.

C. H. S.

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CONVERSION OF ZACCHEUS.

BY W. ATHERTON, BINGLEY.

Luke xix. 1—7.

I. It took place at Jericho. This fact is not a little interesting, because it serves to show us two things. First, that no place on earth can hinder the admission or operation of Divine grace, "Satan's seat" not excepted. Had there been an exception, doubtless Jericho had constituted that exception; for it lay under the malediction of Heaven, and was subsequently destroyed in the just judgment of God. One would have imagined, with the curse of the place every one living in it had been cursed also. But Jesus was able to turn any curse into a blessing, for "he was made a curse for us." "Ye (Christians) were a curse, but ye shall be a blessing." The old world was cursed, yet Noah was saved. Sodom and Gomorrah were cursed, but Lot was rescued. Joshua himself had saved a most abandoned wretch in this city Jericho, Rahab the harlot; and now Jesus Christ, his prototype, saved Zaccheus, "chief among the publicans." Nor is place of much, if any, moment to him; though of Zion especially it shall be said, "this and that man were born in her." But the Lord was not confined to Zion; for he saved Lydia on the sea-side, Bartimeus on the way-side, Matthew in a counting-house, the jailer at Philippi in a prison, certain of the disciples in a boat, the eunuch in his chariot, and now Zaccheus in a tree. And let ecclesiastics vaunt their sacerdotal pretensions to exclusive sanctity as they please—

> "Why should we crave a hallow'd spot!
> An altar is in each man's cot:
> A church in every tree that spreads
> Its living roof above our heads."

And though He is sometimes found of them that seek him not, he is always found of them that do seek him. So he was found of Jacob in the desert, Paul on the ocean, Cornelius in his closet, and Daniel in the lions' den. And

> "Where'er we seek him he is found,
> And every place is hallow'd ground."

Again, the fact of the conversion of Zaccheus taking place at Jericho, shows us another thing—viz., that there is nothing contingent or accidental in the conversion of a sinner; for if we are saved at all, we are saved "not according to our works, but according to his own purpose and grace given us in Christ Jesus before the world began." How remarkably was this verified in the instance before us. Our Lord was now

on a journey from Galilee to Jerusalem, where he was to give his life a ransom for many. "And he entered and passed through Jericho." Was this route absolutely necessary? Might he not have taken another direction? Had he done so, in all probability he would not have met with Zaccheus. He "must needs" therefore go through Jericho, just as on another occasion "he must needs go through Samaria." Why? to convert Zaccheus, just as he converted the woman of Samaria. As the Saviour never spoke "an idle word," so he never took a random step in his life. All his journeys were prescribed according to a pre-arranged plan, so that he could and did say of every place he visited, "I am come to seek and to save that which was lost." Zaccheus, however, might have been from home at the time; or he might have been so engaged as not to be able to leave his avocation; or he might have been sick in bed, confined to his room; or deeming the Saviour an impostor, as many did, he might have thought it not worth his while to go out and look at such a personage. A thousand things might have occurred to prevent Zaccheus seeing Jesus which did not occur. Why? Because "the set time" to favour Zaccheus was come; and "there is a time for all things," and that time is God's, who

> "Moves in a mysterious way,
> His wonders to perform;"

subordinating all events, the minutest as well as the most momentous, to the accomplishment of his purposes. Our Lord, then, met with Zaccheus as he met with the woman of Samaria at the well, and Saul of Tarsus on the way leading to Damascus, not by chance, but by design. "Time and chance happen to all," but what is chance to us is design with him; for "known unto God are all his works from the beginning." But we know nothing before it arrives:—

> "The present moment terminates our sight,
> Clouds thick as those on doomsday drown the next."

II. It was accomplished through the medium of curiosity. Curiosity is a most powerful passion. What would not some give to know a secret? The parent of research, it has certainly its advantages; but as an inquisitor into other men's matters—matters especially too high for us not revealed—it has sometimes been followed with very serious calamities. Lot's wife's curiosity destroyed herself; Dinah's curiosity destroyed a city; and Eve's curiosity actually destroyed the world. Here, however, curiosity is made the vehicle of grace. "Out of this eater cometh forth bread!" "Thou preventest him with the blessings of goodness!" Zaccheus had never seen the Saviour; but having heard of his fame, he resolves, if possible, to get a view of him. What does he do but goes to meet the crowd, encompassing him, pushes in, but being of little stature was soon lost, as a little child would be lost in the midst of a vast concourse of people; and eager though he was to see, now squeezing further in, and now on his tip-toes trying in vain to obtain a look, no one seemed to take pity of the corporeal defect under which he thus laboured, by lifting him up as you would lift up a boy. The fact was, all were too busy looking for themselves; for "He was the brightness of the Father's glory," its essential emanation, "and the express image of his person"—his embodied divinity; and "we beheld his glory," said his followers, "the glory as of the only begotten of the Father, full of grace and truth, God manifest in the flesh!" Not succeeding, he extricates himself as speedily as possible, and somewhat ludicrously runs off to a sycamore-tree farther on, and mounts it with as much despatch almost as a lamplighter would ascend his ladder, expecting, no doubt, to see without being seen. "There now," said he, "I shall have a nice view of him." The crowd advances. Jesus halts opposite the very spot! It was a splendid sight for Israel to behold, when "the sun stood still upon Gideon, the moon in the valley of Ajalon;" but not more sublime was that scene really than this was morally, "the Sun of righteousness" standing still! What is he going to do? Why, to speak to yon subject of curiosity in the tree! But how does he know him? Know him! "He knew all men, and needed not that any should testify of man, for he knew what was in man;" his name was in "the book of life," there he found it. "Zaccheus!"—"Why, he knows my name!"—"This day I must abide at thy house!"—"Why, he knows I have a house!"—"I have found him whom my soul loveth!" "And he made haste, and came down, and received him joyfully."

III. It was effected by a look accompanied with a call. "Jesus looked up and saw him." But how could he see him? He saw him as he saw Nathaniel under the fig-tree. Nor leaves, nor stone-

walls, nor midnight darkness, can conceal from his gaze; for "all things are naked and open to the eyes of him with whom we have to do." "Thou God seest me!" But who can tell what there was in that look? "The Lord looked upon Peter." That look turned Peter into tears! West, the celebrated painter, said on his death-bed, "I could like to have been spared to paint one more picture." "What is that?" inquired a friend. "Christ's look to Peter; but I could never paint that look!" Nor could the inimitable artist have painted this to Zaccheus. Oh, it must have been a look of the finest benignity imaginable; blending the glorious majesty and benevolence of divinity with the meek simplicity and compassion of humanity; for it won his heart at once.

"His bowels to our worthless race
In sweet compassion move;
He clothes his looks with softest grace,
And takes his title, Love."

But the look was accompanied with a call, which was made effectual in an instant. Oh, who can limit the influences of the Holy One! "The word of the Lord is quick and powerful." "He speaks and it is done! He commands and it stands fast!" "Be light," and light was! "Peace, be still, and immediately there was a great calm!" He did what he never did before or after—that is, invite himself to the house of Zaccheus. He knew he should be welcome, for he had now made Zaccheus "willing in this the day of his power;" and see how the willingness was evinced, for without making the least excuse, or offering the slightest objection, on the ground of not being prepared, or on any other ground, "he made haste, and came down, and received him joyfully." "And when they (the Jews) saw it, they all murmured, saying, that he was gone to be guest with a man that is a sinner." Why, whose guest should the physician be but his patient's, especially after restored health? But while they—poor delicate creatures!—"murmured," nobler spirits exulted; "for there is joy in the presence of the angels of God over one sinner that repenteth."

In the incidental circumstances thus connected with the conversion of Zaccheus, what a striking display have we of the divinity and sovereignty of Jesus Christ; for though the Saviour had never before with the bodily eye seen Zaccheus, yet he knew him, and, what only God can do, "created" him anew. Nor did Zaccheus, as in the conversion of Saul and others, scruple to acknowledge him "Lord," Emanuel, which being interpreted, is "God with us;" "an incontestable proof this to me," said Whitfield, "that those who deny our Lord's divinity, never effectually felt his power." But not more conspicuous was his divinity than his sovereignty, for others saw Jesus as well as Zaccheus. Jesus saw them, yet they were not saved. The young ruler especially beheld, aye, and spoke to him. "And Jesus beholding him loved him;" but neither was he saved. As in the case of the two malefactors on the cross, "one was taken, and the other left;" and

"Not Gabriel asks the reason why,
Nor God the reason gives."

"Even so, Father, for so it seemeth good in thy sight."

What an interesting exhibition have we also of the ability of Christ to save! How unlikely it seemed, considering his previous character, that ever Zaccheus would be saved; the last man, perhaps, in Jericho, of whose reformation, let alone conversion, the public had any hope. His prejudices as a Jew, his conduct as a publican, his station, his affluence, his covetousness, his curiosity, all contributed to render such an event the most improbable. Yet the grace of Christ triumphs over all; and the Jew is made a Christian, the extortioner honest, the churl liberal, and "the chief of publicans" an humble follower of "the meek and lowly Jesus!"

"Lord, we adore thy ways
To bring us near to God;
Thy sovereign power, thy healing grace,
And thine atoning blood."

What a powerful inducement is thus given to the sinner to repose all confidence in so great a Saviour! If you are guilty, and assuredly you are, think not that Zaccheus was innocent. If you feel yourself a sinner, he certainly did not feel himself a saint. If you are not fit, neither was he; yet Jesus received him. Nor will he cast you out. He "justifieth the ungodly." "Only believe!" "It is of faith that it might be by grace; not of works lest any man should boast. For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ, our Lord."

Nov. 10, 1847.

CONSISTENCY.

WHAT is consistency? Sticking to what you profess; acting out your principles

through all opposition; this is consistency. Is a man an infidel? Let him be consistent, and on that account he will be respected though his principles are abhorred. Does a man pretend to morality, only but acknowledge Christianity? Let him be consistent, and he will be esteemed as an upright character. Does a man profess Christianity? Let him be consistent, and though he may be persecuted, he will be trusted; he will have a certain dignity of character which none but a consistent Christian can have; he will be a check to the tattler; never welcome where there is slander, vice, or immorality; but though he may be a nuisance to those persons and places, yet one thing is certain, consistency entitles and commands respect in spite of every effort to suppress it.

But a consistent character is not to be met with so frequently as an inconsistent one; and as there is neither time nor space to take up every principle, and show how it should be carried out consistently, we shall confine ourselves to one, and briefly show how consistency of character should be borne out by the "professing Christian." He should recollect that he is no longer to act as he *pleases;* that as a servant of Christ he is bound to do *his* will, and to strive for the promotion of his kingdom on earth: "Ye are not your own; ye are bought with a price, therefore glorify God in your body and in your spirit which are God's." He should carefully watch every motive in his breast; not act without a thorough conviction of duty, that conviction being arrived at through seeking counsel from God, who says, "Acknowledge me in all thy ways, and I will direct thy paths." He should remember that the eyes of all are upon him; and while this should be a stimulus to more earnest prayer for direction, never let it be the means of preventing action when action is a duty to self or to others, even though you should by it incur evil-speaking, ridicule, foolish surmises, or even open persecution: if you let these influence you, you manifest cowardice; you are not consistent.

As a follower of Christ you should study to show yourself approved, "a workman who needeth not to be ashamed;" to do your duty as unto God and not to man; to give honour to whom honour is due; to fear no man; to "do to others as you would that they should do to you;" "to study to be quiet, and do your own business;" to "put away all malice, and evil-speaking, and jesting," which are not convenient; to be no busybody in other men's matters; no talebearer; to defend another's character, if you wish yours defended, and by no means to be a party to injure it; not to show weakness as well as inconsistency, by giving heed to hearsay. Do you value truth for yourself? Value it for another; and if you hear anything which you think lessons the consistency of another's character, be wise enough, just enough, before you believe it, to acquaint yourself with the truth, and have the *courage and honesty to go where you are likely to get it.*

Love of consistency will enable you to suffer for your principles, and the more you suffer the stronger you will become; the more you will feel the necessity for strengthening your principles by an habitual adherence to truth; for cultivating your mind as far as possible; for keeping within the sound of the voice of God; for making the throne of grace your resort, and studying to do the will of God from the heart.

Reader! art thou consistent? Answer this question, and let God be witness to the answer! If you are, pray to be kept so through life; if you are not, strive with prayer to act consistently, as in the sight of God and in the sight of man.

November 22, 1847. J. V.

SOUL PROSPERITY.

SERMON BY THE LATE REV. A. FULLER.

John iii. 2.

I. LAY down some of the leading marks of soul prosperity.

A prosperous soul like a human body that is healthy and active.

1. One in whom the truth dwelleth, and dwelleth richly—"whom I love in the truth." Truth is to the soul what food is to the body, making it lively, active, vigorous. Of great importance what principles we profess; for all principles, whether good or evil, are influential, and productive of corresponding affections and actions. Wrong principles operate to produce strong delusions, the energy of error; right principles, also, are efficacious to produce right actions.

2. One in whom the doctrinal and practical parts of religion are united in just proportion. Some men are epicures, others pining for want; so some religious professors are clamorous for doctrinal truths; others, at the expense of truth,

are crying up moral duties; but a healthy soul unites both.

3. One in whom the benefits of retired and active life are happily combined. Christians are the salt of the earth. The savour obtained in private must be spread abroad. Frequent retirement for prayer, meditation, and self-examination, will qualify us to mingle in society with advantage, and enter rationally and easily into discourse upon Divine subjects.

4. This is certainly accompanied by a good degree of public spirit. We should possess a largeness of heart, and serve the Lord through the whole course of life, even in temporal concerns, (1 Cor. x. 31.) If it is your main object to amass a fortune, you live to yourself, and not to God. There is such a thing as religious narrowness—no interest felt for the cause of Christ. Seek first the kingdom of God and his righteousness (for yourself), and then seek the salvation of others. By seeking a public good we shall always find a private good. A public spirit is the spirit of the Gospel.

5. One possessed of an unostentatious spirit. Such are meek and lowly amidst all their exertions. High minds, like high hills, are barren; valleys are productive, and so are humble souls.

II. Soul prosperity is a standard by which to pray for temporal prosperity,—for two reasons.

1. It is thus rendered safe. We are then able to bear it. Almost all think they could bear a little more than they have. Oh, if I was in such an one's circumstances, how much good I would do! This indicates great ignorance of the human heart. You must have observed that temporal prosperity has elated many. Does thy soul prosper so as to make it safe? Nothing else can enable us to bear it. One who was observed to have the same equanimity in prosperity as in adversity said: "In the former I enjoy God in all things; in the latter I enjoy all things in God; and find that a little with his blessing is enough." This is, indeed, soul prosperity.

2. The one renders the other a general good. It is to bless all around. Do not eat your morsel alone. For God to bless *him* is to bless a neighbourhood.

I leave it for you to consider, whether there are not many who are outwardly in prosperous circumstances, but whose souls do not prosper. Generosity is not confined to the rich.

BEWARE OF DELAY!

About thirteen years ago, a young lady called on me much agitated, especially when she said, "Oh! Sir, my father, who is a gentleman of the law, who lives in ——, but whom you do not know, is dying, and is very, very anxious you would come and see him directly; he thinks he has very little time to live, and wishes you to come as fast as you can." I went, and found a tall gentleman sitting up in bed, of a ghastly countenance, and gasping for breath, with a weeping wife and family surrounding his bed.

He said, "I am glad you have come so readily. I am a stranger to you, but I have throughout my whole life entirely neglected all concern about religion and the interests of my soul; indeed, of the latter I never thought till last Thursday. Now, Sir, I have sent for you to ask, if you think, from this statement, that there is any hope for such a man as I? Is all over with me, now that I am a dying man? Is there anything on which I can hope? Tell me if there is a single *twig* on which I can lay hold?"

The anguish of his family on hearing this doleful tale from their dying parent, while in the agonies of death and struggling for breath, was very great; the entire scene was heartrending.

I inquired for a Bible: a quarto one was brought, which I laid at his feet, on the end of the bed, when I said, "Sir, the opinion of a man of like passions with yourself is of little consequence to you now; but here lies the word of God, which may be safely depended upon: whatever it testifies may be confidently received and relied on as truth—the truth of God—and truth to you in which you are deeply concerned." On saying so, I turned to Rom. iii. 19, deliberately reading from thence to the 28th verse, commenting on each verse as we went along. On finishing my remarks, he said, lifting up his right hand, "I see there is hope yet; my case is not desperate."

After all had kneeled round his bed, I offered up a prayer to God, and left the house, promising soon to return. However, I had hardly reached home above ten minutes, when his eldest son came to me, almost out of breath with running. He said his father had forgot some things I had told him, and wished me to return. I went: on reaching his bed, he said, "Will you read the verses of Scripture you read before, and repeat the same remarks on them which you then made?

as part has escaped me; it gave me a gleam of hope, but it is gone!" I obeyed his request as nearly as I could. When I had almost concluded my remarks, he said, "That will do, Sir. I have got it again; I have some hope." He lived for three days, sometimes having a gleam of hope, as he expressed himself, and sometimes none.

This case should warn us not to neglect the things which concern our everlasting peace while we are in health and strength.

J. C.

DOING OUR BEST.

I HAVE heard many say that they do the best they can, and by doing so they shall be sure to get to heaven. I once met a man who said he hoped to go to heaven because he did the best he could; and when I asked him if he went as often to a place of worship as he could, he answered, "No, I do not." "Do you not," I again asked, "take God's name in vain when you are angry?" "Yes, I do," was his answer. Yet this man depended on getting to heaven by doing the best he could, when, by his own confession, he did not do what he could. Now, though your life be ever so decent, if you are depending on your good works to take you to heaven, I must say, it is not well with you; for the word of God says, "By the deeds of the law no flesh can be justified;" and "All our righteousness is but filthy rags." It is by Christ Jesus—by faith in him as the only Saviour—by a dependance upon what he did and suffered in the place of the guilty, and showing this faith by holiness in your life; this is the way pointed out in the word of God. "There is no name given whereby we can be saved but the name of Jesus." "He that believeth shall be saved," &c. Do you ask me what it is to believe? It is to receive and rest upon Christ as freely offered to you in the gospel as a lost sinner; to depend upon him for salvation from sin and misery; to have love to God, to his word, his house, and his people.

THE PROTESTANT MANIFESTO OF CHILLINGWORTH, A.D. 1638.

By the religion of Protestants I do not understand the doctrine of Luther, or Calvin, or Melancthon; nor the confession of Augsburg or Geneva; nor the catechism of Heidelberg, nor the articles of the Church of England; no, nor the harmony of Protestant confessions; but that wherein they all agree, and which they all subscribe with a greater harmony, as a perfect rule of their faith and actions—that is, the BIBLE. The Bible, I say, the Bible only, is the religion of Protestants. Whatever else they believe besides it, and the plain, irrefragable, indubitable consequences of it, well may they hold it as a matter of *opinion;* but as matter of *faith* and *religion*, neither can they with coherence to their own grounds believe it themselves, nor require the belief of it of others, without most high and most schismatical presumption. I, for my part, after a long and (as I verily believe and hope) impartial search of "the true way to eternal happiness," do profess plainly that I cannot find any rest for the sole of my foot but upon *this* rock only.

I see plainly, and with mine own eyes, that there are popes against popes, councils against councils, some fathers against others, the same fathers against themselves, a consent of fathers of one age against a consent of fathers of another age. In a word, there is no sufficient certainty, but of Scripture only, for any considering man to build upon. This, therefore, and this only, I have reason to believe; this I will profess; according to this I will live; and for this, if there be occasion, I will not only willingly, but even gladly, lose my life, though I should be sorry that Christians should take it from me. Propose me anything out of this book, and require whether I believe it or no; and seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this: God hath said so; therefore it is true. In other things I will take no man's liberty of judgment from him, neither shall any man take mine from me. I will think no man the worse man, nor the worse Christian; I will love no man the less for differing in opinion from me. And what measure I mete to others I expect from them again. I am fully assured that God does not, and therefore that man ought not, to require any more of any man than this: to believe the Scripture to be God's word, to endeavour to find the true sense of it, and to live according to it.

"WHY IS A CHRISTIAN LIKE A VERB?"

A YEAR or two before the death of Rev. S. Kilpin, he was laid aside from his ministerial labours by a local disease, which disabled him from entering the pulpit. This was to him a great trial,

as with his devoted heart and energetic mind, it was his greatest delight to be actively employed for his Master's glory and the good of immortal souls. One sabbath morning, when somewhat relieved from suffering, but still unable to engage in his beloved work, he said to a young relative at that time staying with him, "My dear M——, why is a Christian like a verb?" "Well," she replied, "I don't know; I have not thought about it." "Why, my dear child, did you never learn Murray's Grammar? What is a verb?" "Why, a verb is a word which signifies to *do*, to *suffer*, or to *be*." "That is it," replied he; "that is the Christian. The doing I have *done*, and I loved it; the suffering I *have*, and I can bear it; but, Oh! the *waiting!* to lay still, when I think I could work, requires more grace than to do or to suffer. But He who appoints the whole knows best, and will make his grace sufficient for me."

Suffering, *waiting* Christian, ever remember your Master tests your faith and love by patient endurance, and will accept it with as gracious a commendation as the most costly sacrifice of wealth, or active service. "They serve who wait."

M. P.

A THOUGHT ON PRAYER.

No man can be a Christian who does not pray—who does not *love* prayer. This is the uniform testimony of the Bible, and it accords with observation and experience.

Our Lord, in his sermon on the mount, so took the habit for granted as to say, "Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly:" plainly showing that personal *secret* prayer should be as free as possible from publicity.

It is observable that when praying with others seems to be contemplated, a habit also taken for granted by the Saviour, the direction varies: "After this manner pray ye, *Our* Father," &c.

The distinction thus made commands attention; and, taken in connection with the drift of the discourse, as directed against those who ostentatiously used the synagogues for personal, private prayer, becomes additionally impressive.

How is it, then, that so many persons habitually perform the duty of *secret* prayer *visibly* and *openly* in the face of a congregation assembling or assembled for united worship? There are ministers who, on entering the pulpit, with more or less formality, kneel or stand before the people, as the offerers of secret prayer. This may be intelligible in the case of those who thoughtlessly or obstinately regard the old dispensation as if it had not ceased; of Judaizing Christians, who, in spite of the clear teaching of the 4th of John—of, indeed, the entire New Testament, persevere in esteeming some places as now holy. But in the case of such as listen to the "voice" of Christ; who believe, because so taught by inspired authority, that there is no such thing as a holy place under the gospel dispensation; that there is a near, direct, and *appointed* way for individuals to the throne of grace, from the most solitary retirement, the habit alluded to seems strange.

And is it not stranger still to see persons who come *late* into the house of the Lord, after the service has commenced, perform, while that is proceeding, their personal devotions; appearing *then* visibly to exclude themselves by an act of prayer from the *social* worship for which they have avowedly met?

It will scarcely be contended that attendance upon public worship is best observed, or the behaviour becoming the solemnity best secured, in proportion as a direction so plain as the Redeemer's appears to be violated. Cannot the seriousness and retiring within oneself, necessary for spiritual exercises, be managed without seeming to pray privately in the public assembly? Is it not as well, to say the least, to prepare for joining with the congregation, by supplications elsewhere? An elegant writer beautifully remarks that "the closet is the attiring-room, where the soul dresses for the church: secret devotion trims the lamps of the sanctuary, and makes them burn so much the more brightly."

At a time when Puseyites are so zealously reviving the doings of the Pharisees, is it not important for Protestants, especially Protestant Dissenters, to hold fast first principles—the principles of the oracles of truth? to follow the Saviour's instructions as to prayer, by avoiding even the *appearance* of ostentation? to repudiate, by example as well as speech, all false notions, as well as those which are superstitious? to prevent so much as a constructive agreement with those who would delude men into the belief, that prayer offered in consecrated buildings is more available than if presented elsewhere? SPECTATOR.

Lessons by the Way; or, Things to Think On.

THE SONG OF MOSES.

Exodus xv.

THIS noble poem is ascribed to Moses himself; and while its poetry speaks the inspiration of high genius, its sacredness speaks the direct inspiration of Heaven. Such a recognition of poetry and song tells us, that in the service of God there should be the exercise, the consecrated exercise, of all the powers which he has given to us; and tells us that in religion the enjoyment might be as various as are the capacities of our nature. And there is that of sentiment in it which adapts it to the use of a church delivered from her enemies in all ages; nay, which fits and so makes it to be actually adopted for one of the triumphant songs of eternity. I will not attempt what I could not execute but inadequately and feebly—a commentary on this great composition. My God, deliver me from the power of my spiritual enemies, so that I may triumph gloriously and make thee my strength and my song, because of so great an emancipation. I am at a loss to particularize the verses which tell most powerfully upon me. Next to the direct ascriptions of praise sent up to Him who sitteth in the heavens, and gave forth these signal demonstrations of himself on the earth below, is the sublimity of the narrative, of which I would single out verses 5th, 9th, and 10th. There is something also very impressive in the declared consciousness of their own peculiar relationship to God as his selected family; and of the ulterior blessings which he had in reserve for them—to realize and reach onward to which was the great design of their present movement—as in verses 13th, 16th, and 17th. I have often felt, as in reading Milton or Thomson, a strong poetical effect in the bare enumeration of different countries; and this strongly enhanced by the statement of some common and pervading emotion which passed from one to another of their respective people. This is set forth with great beauty and power in verses 14th and 15th. Their very having of timbrels, or the materials of which they were made, is a specimen of how much and variously the children of Israel were enriched by the spoil of Egypt. I always feel a recoil when I read of women sharing in any exultation over an event which involves in it death; nor can I escape from this feeling when Miriam and her female attendants are set before me dancing over the destruction of the Egyptians, whose dead bodies had been cast upon the sea-shore. Their song was the first stanza of the song of Moses, which may have been repeated by them at intervals as a chorus.—*Dr. Chalmers' Daily Scripture Readings.*

THE CONFUSION OF TONGUES.

THE long period of human life in early times would secure the stability of the first language; so that we are not to wonder at there being still but one language at the end of two thousand years. Etymologists have tried to discredit the confusion which took place at Babel, by pointing out common words in the various languages of the world. But it needed not that there should be a total diversity in order to stop the channels of a mutual understanding among men. A change in a small proportion of the principal words that were most necessary for the purposes of society, and therefore the most frequently used, would suffice for putting an end to all useful converse, by the constant blunders and cross-purposes that would ensue. That was certainly a most stupendous miracle which led to the dispersion of mankind over all the countries of the world; and whereby, as they receded from the family which God signalized by his special revelations, they were all the more apt to fall away from the true religion. But there was another miracle equally stupendous, and a miracle of tongues too, by which the people of all various languages were recalled to the faith from which they had departed. By the one miracle, each tribe, understanding only their own speech, were secluded from the rest of mankind, because, saving the words used by themselves, they understood no languages. By the other miracle, the apostles and first teachers of Christianity were made to understand all languages. By the first, God raised up barriers for the segregation of the species into distinct communities. By the second, he threw down these barriers, that the bearers of the heavenly message might range freely over the world, and gather out of all nations the family of the faithful.—*Ibid.*

BIBLE PICTURES FOR THE YOUNG.

I WISH particularly to record the effect of old associations with the earlier Bible narratives. I feel quite sure that the use of the sacred dialogues as a school-book, and the pictures of Scripture scenes which interested my boyhood, still cleave to me and impart a peculiar tinge and charm to the same representations when brought within my notice. Perhaps, when I am mouldering in my coffin, the eye of my grandson may light upon this page, and it is possible that his recollections may accord with my present anticipations of the effect that his delight in the Pictorial Bible may have in endearing still more to him the holy word of God. May it tell with saving effect on his conscience in whatever way it may effect his imagination; and let him so profit by its sacred lessons of faith and piety, that after a life of Christian usefulness on earth we may meet in heaven, and rejoice for ever in the presence of our common Father.—*Ibid.*

COMMERCE IN THE DAYS OF ABRAHAM.

THE various particulars of the transaction between Abraham and the children of Heth, evince very considerable progress at that early period in economics, in commerce, in law. There is money, and of a given denomination or coin; balances for weighing it; a standard thereof, such as was current with the merchant; a superiority, therefore, in the methods of trade above the way of barter; forms in the conveyance and exchange of property before witnesses, as here in the audience of the people of Heth; the terms and specifications of a bargain, by which its several particulars were made sure to Abraham in the presence of and before many witnesses;—all serving to confirm the doctrine that the progress in these days was from an original

civilization down to barbarism; the civilization being coeval with the first and earliest revelations, or with Adam himself. A thorough attention to these early chapters of Genesis confirms our belief in this tenet; supported as it is by this very strong negative argument, that a nation was never known to emerge simultaneously and unaided from the savage state, the civilization thereof having always, as far as is known, originated in, or been aided by, a movement or influence from without.—*Ibid.*

IDENTITY OF HUMAN NATURE.

It may appear a trifling and puerile remark; but I must confess myself much interested by the identity of human nature in its more familiar working at very distant periods of the world. Thus when Jacob saw Rachel at the well of Haran, Rachel *ran* to tell her father; Laban *ran* to meet Jacob; Rebekah *ran* to tell her mother. It is a minute, some would say, a ridiculously trifling thing to single out; but I like to contemplate human nature in the stability even of its lesser evolutions—the same as now thousands of years back. When a child is filled with any strong emotion by a surprising event or intelligence, it runs to discharge it on others, impatient of their sympathy; and it marks, I can fancy, the simplicity and greater naturalness of that period, that the grown-up men and women gave unreserved way to their first impulses, even as children did. One cannot help thinking that this family at Haran must have been a wily, politic, deceitful set. Laban was characterized by it all over; Rebekah had her full share; and we can detect no small spice of it in their descendants, as in Jacob on the one hand, and Rachel on the other. There seems to have been a very unformed *morale* among them; and besides this, there was great avarice in Laban, who was altogether of a very harsh and repulsive character.—*Ibid.*

THE STORY OF MOSES.

This is one of the most picturesque of our Scripture narratives. What a horrid system must have obtained in Egypt, when every Hebrew male child, if detected by any of the people, behoved to be destroyed by them. How cruel to the Hebrews; how barbarizing to the Egyptians. No romance could have been more skilfully framed for the purpose of setting all the affections in play, than this simple and beautiful story: the placing of the babe by the river side—the watching of him by his sister—the approach of Pharaoh's daughter to the spot—the crying of the child, and its influence on the sensibilities of a woman's heart—the offer of the sister to call a nurse; and thus the restoration of the babe to its own mother again. In the Epistle to the Hebrews this act of Moses' parents is said to have been by faith; and we cannot doubt that all was overruled by the providence of God, even to the very suggestion which prompted the measure they took with their child. Whether they had in any degree the light of a revelation for what they did, they must at least have felt a certain confidence in the protection of Him who is invisible, else they would not have been remarked by the Apostle among the Old Testament worthies who through faith obtained a good report.—*Ibid.*

THE PHYSIQUE OF THE PRIESTHOOD.

We ought not to lose the spirit of the Levitical regulations now. The external dignity of the priesthood is not a subject beneath our concern, even under this more spiritual and enlightened dispensation. There is a contempt for externals which I hold to be both unscriptural and unphilosophical. Materialism is instinct with sentiment; and there is a power of expression even in dress and drapery which makes the question of priestly vestments to be not insignificant. And certain it is, that deformity of person is still more revolting than homeliness or shabbiness of attire. I am far from advocating the establishment of any church canon on the subject; but certainly it should be regretted that the cripple and the decrepit should be designed for the ministry; or those labouring under any such infirmity as might, from the unavoidable influence of things visible on the sentiments of men, detract from the weight and authority of the sacred office.—*Ibid.*

FURNITURE OF THE TEMPLE.

One should like moulds constructed of all the different things in the exact forms, and of the exact proportions, along with the very materials and decorations prescribed in Exodus, and then submit them to artists or men of taste, that they might pronounce on the beauty or fitness of the respective products. One can perceive at once the beauty of the candlestick; and to me it is truly interesting to remark the condescension, if I may so express it, of the celestial directory in thus specifying the minuter ornaments, as of knops, and flowers, and bowls like almonds. The sentiment is all the more enhanced when one connects all these workmanships with their pattern in the heavens, the pattern shown to Moses in the Mount. It may be remarked, that the specifications of measurement and form are not here given for every article; but all may have been provided for by a general reference to this pattern. In one passage it is not only the pattern of the tabernacle which is spoken of, but "the pattern of all the instruments thereof."—*Ibid.*

THE DELUGE.

Geologists are now converging to the opinion that there are no sensible vestiges of the deluge upon the earth; and Dr. Fleming, who is of this opinion, contends also for its consistency with the truth of the Scripture deluge, in that it may have been brought upon the world without the alteration of any of its sensible features. And certain it is, that, if the water from beneath came by openings in the bottom of the sea, or by the fountains of the great deep being broken up, one can imagine an elevation of level from this cause without any such disturbance on the surface of the earth, as might affect aught that is visible either in its islands or continents. The stopping of the fountains of the deep through which there was an efflux of water from beneath, would restrain the further increase of the flood from that quarter; but unless there were other openings made by which a reflux could be effected, one does not see how the decrease of the flood can be accounted for. The wind might take up all that had been deposited from above, but this alone would not effect a subsidency of the waters to their former level.

The sending forth of the dove, her finding no rest for the sole of her foot, her return to the ark, the projection of the hand through the win-

dow to pull her in, her second mission and return with the olive leaf, altogether make up a very graphical representation. I may here record the strong interest I feel in these Scripture histories, enhanced, I have no doubt, by the recollections of my boyhood, convincing me that it is a most useful education for the juvenile mind to be seasoned and made familiar therewith. Wilkie the painter told me that the ark experiment of a bird was tried with a dove from a balloon, and that it returned after that it had been let out; and that an experiment was intended with a raven, but I have not heard if the latter trial has actually been made.—*Ibid.*

WORLDLY THOUGHTS IN PRAYER.

THERE is a story that one offered to give his horse to his fellow on condition that he would but say the Lord's Prayer, and think upon nothing but God. The proffer was accepted, and he began: "Our Father who art in heaven, hallowed be thy name." "But I must have the bridle too," said he. "No, nor the horse neither," said the other; "for thou hast lost both already."

And thus it is that too, too many men and women, both in their private and public addresses unto God by prayer, are, by the suggestion of Satan, walking with St. Hierom in the galleries of Rome; having their hearts roving after pleasures of sin, their thoughts taken up with the things of this world, and their whole man set upon vanity; whereas they should rather mind that which they are about, keep close to God, and be so watchful and intentive over their souls, that their hearts and tongues may go comfortably together. For the outward work only is but like the loathsome smoke of Sodom; whereas the inward devotion of the heart is not unfitly compared to the pleasant perfume of the sweetest frankincense.

EARLY EDUCATION.

Remarks of J. Wilson, Esq., on it, in the Memoir of the late T. Wilson, Esq.

I AM firmly persuaded that a religious reformation among us must commence in the nursery; and that, if the next generation is to be seasoned and imbued with evangelical knowledge and genuine piety, the tincture must be imbibed almost with their mother's milk. Alas! that in the higher walks of society the great object in the education of young females—imparting to them such solid and useful, above all such religious and scriptural instruction as may qualify them to become teachers of their own future offspring—should be so generally lost sight of amid the dazzling glare of those showy and superficial *accomplishments* which have hitherto been too much the bane, not only of "the world of the ungodly" without, but also of what is too significantly called the *religious world* within the pale of the professing church! To view woman in the true light of her high destiny—to see what constitutes her true glory and distinction, and invests her with an almost sacred character, when raised to her proper elevation as the *first* teacher, and therefore the *real* trainer of the future race—has been hitherto the rare and extraordinary attainment of a few enlightened and highly-gifted minds. Could effectual measures be adopted to elevate the general standard of female education, and to render its character solid and substantial, rather than merely external and ornamental, a most important service would be rendered both to society and to the church of Christ.

PREACHING.

As a preacher Augustine doubtless excelled, but his excellency lay in exhibiting that which was useful to the vulgar, not that which was entertaining to the learned. Perhaps in no age was the pastoral taste more depraved than it is at the present. A highly-finished elaborate style is looked upon as the perfection of a Christian speaker; and the manner, rather than the matter, is the chief object. It is not considered that an artificial and polished arrangement of sentences is lost on a vulgar audience; and those who affect it are, it is to be feared, little moved themselves with the importance of divine things, and are far more solicitous for their own character as speakers than for the spiritual profit of their hearers. Plain, artless addresses to the populace by men fearing God, and speaking of divine things with fervour and charity, have been attended with the demonstration of the Spirit and of power; and souls have been rescued by these means from sin and Satan. The difference between a good and bad preacher is, that the one seeks the glory of Jesus Christ by explaining doctrines in familiar discourse; the other uses the utmost strength of his eloquence to gain reputation. The latter handles trifles with elaborate language: the former elevates a plain discourse by the weight of his thoughts.—*Milner's Church History.*

THE GOOD STEWARD.

I DID not esteem myself the richer at all for my multitude of riches. I esteemed no more given me than what was in a reasonable manner proportionable to my necessities, to my charge and dependance, and to the station I had in the world. All the rest I looked upon as none of mine, but my Master's. It was rather my burden than my possession; the more I had, the more was my care, and the greater the charge that I had under my hands, and the more was my solicitude to be a faithful steward of it, to the honour and use of my Master; but my part was the least that was in it. Indeed I rejoiced in this, that my Master esteemed me wise and faithful, committing the dispensation thereof to my trust; but I thought it no more mine than the merchant's cash-keeper thinks his master's money his. And therefore I thought it would be a breach of my trust to consume or embezzle that wealth in excessive superfluities of meat, drink, or apparel, or in advancing myself or my posterity.—*Sir Matthew Hale.*

PHRASEOLOGY OF PRAYER.

THERE is a great difference between addressing men and addressing God. The least artificial mode of uttering our thoughts in prayer is the best. Prayer admits of no brilliancies; every studied ornament it rejects with disdain. He who feels interested in prayer will forget all critical and elaborate phraseology. And it is an infelicity to be deplored, rather than excellency to be admired, when ingenuity of thought or surprisingness of expression catches and keeps off the attention from devotion. There are young divines who not only err in preaching by substituting finery for elegance, and the affectation of art for the eloquence of feeling; but in their devotional exercises too, showing off their

tawdrinesses even in the presence of God, and praying in a strained, inflated style, unintelligible to the ignorant, lamented by the pious, contemned by the wise. The greatest men have always been distinguished by the plainness and the simplicity of their devotional language. What a difference is there between the compositions of Johnson and his prayers! No hard word, no elaborate sentence, no classical, no metaphorical allusion is to be found in any of the few forms of devotion which he has left us. And it is worthy of remark, that in no prayer recorded in the Bible is any figure employed, unless as familiar as the literal expression.

NECESSITY OF TRIBULATION.

2 Chron. xx. 1—5.

UNINTERRUPTED peace must not be expected in this world, even when we are most devotedly serving God. The enemies of true religion are the more exasperated by our zeal to promote it; our own miscarriages require rebukes; trials are needful to repress pride, and difficulties form the proper exercise and discovery of our faith, love, patience, and hope in God. Thus his honour, the edification of others, the good of our own souls, and our situation in the midst of ungodly men, all require that "in the world we should have tribulation."

IMPORTANCE OF UNITED PRAYER.

IN calamities or dangers, public or personal, our first business should be to seek help from the Lord. When two or three agree in doing this, that concurrence adds energy to their supplications; how much more, then, when multitudes of one accord pour out their fervent supplications for the same common blessing.

TESTS OF MINISTERIAL CHARACTER.

IN seasons of prevailing ungodliness and public disturbances, the ministers of religion will be exposed to peculiar trials; as they must either act contrary to their consciences, or expose themselves to great loss and peril. This is the time when God puts the sincerity of their faith and love to the proof; on these great occasions he peculiarly calls upon them to bear testimony to his truth, and to protest, at all events, against enormous evils, by whomsoever patronised. As connivance and silence in such a case are every way criminal, so it is peculiarly honourable to God, and convincing to the consciences of men, when they readily renounce their secular interests, and stand up boldly for the cause of God without regarding consequences; nor will such behaviour ever lose its reward.

GROUNDS OF CHRISTIAN SAFETY.

NOTHING can injure us while we keep close to the worship and service of God; but without true faith and grace, all apparent zeal and external profession will at length wither. Yet many deem themselves good and righteous, because they are not so faulty in the best part of their character, as some eminently godly persons were in the greatest blemishes of their lives!

THE HEART PREPARED AND KEPT.

UNLESS "the heart be prepared to seek the Lord," we must perish; and if convinced that we are unable of ourselves to effect this preparation, let us pray fervently, according to the language of Scripture: "Turn thou me, and so shall I be turned;" "Create in me a clean heart, and renew a right spirit within me." If we do this in sincerity, using the other means of grace, and watching against sin and temptation, our endeavours will not be in vain. Where these things are wanting, formality and hypocrisy form a man's highest attainments; his chief advantages prove an aggravation of his crimes; and a life of vanity and vexation will be closed by a miserable death. May we then look to our hearts, and keep them with all diligence, for the Lord especially regards them; and may he prepare our hearts unto himself, that we may serve him with perseverance and delight while we live; possess a strong consolation and joyful hope when we are called to walk through the valley of the shadow of death; and so have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. Amen.

Biography.

MRS. MARY WAUGH.

By James Waugh, Settle, Yorkshire.

MRS. MARY WAUGH, of Settle, the subject of the present notice, and daughter of Mr. John Harrison, who, during a long life, has been connected with the Independent congregation at Skipton, was born April 14, 1807. She received a favourable impression of religion in her earliest years from what she saw and heard of it at home, and thought its ministers must be very good men, because she saw her father always so much pleased when in their company, or when it was in his power to promote their comfort. Yet she has been often heard to declare, that though favoured with the means of grace so abundantly from her childhood, it was grace itself that opened her eyes. It was as she was rising to womanhood that it pleased God to show her, somewhat gradually, yet effectually, herself a sinner, and Jesus the Saviour. Thus she became a witness at once for the necessity and the efficacy of free grace in the sinner's salvation. Having joined herself to the Lord, she next joined his people in church fellowship at the Independent chapel of her native town. This was in February, 1827, in her twentieth year. She set her hand also

to the work of her Divine Master, both in the Sunday-school and wherever else she thought she could serve him. In 1834 she removed to Settle, on occasion of her marriage to one who now survives to mourn his heavy loss, and to pen this feeble memorial of departed excellence. He ever found in her a helpmeet for both worlds. She had an enlarged acquaintance with the word of God and with the human heart; and as she possessed a considerable tact in making her communications intelligible to others, there are many survivors who will long remember her edifying conversation. The following extract from her notebook, sustained, as its sentiments were, most consistently by her daily life, will open somewhat of her feelings:

"The first sabbath of 1840 has dawned upon me in the enjoyment of ten thousand blessings. My husband comparatively recovered from a threatening illness; my children both in good health; and the blessings of a kind Providence surrounding us all. These are mercies that would melt any heart but mine into grateful acknowledgments to that Friend from whom comes all our good. Oh! Lord, to thee I come for the quickening, purifying influences of thy Spirit, to enable me to watch and strive against the corruptions of my heart, that I may not be led captive by it. Oh! that I may this year be enabled to lay aside the fear of man, and seek only those blessings which will fit me for unfading joys, and a place at thy right hand through all eternity! Enable me to train my little ones in the fear of the Lord. Let my husband and myself be more conformed to thine image in heart, conduct, and conversation, that others may be constrained by our example to seek and know Jesus. May those who serve with us this year experience the power of Divine grace, and may our poor prayers for them be heard and answered in the conversion of their souls to God! May we be enabled this year to plead much with thee on behalf of thy cause with which we are connected; and, Oh! may every hinderance to its prosperity be removed, and converts flock to thy church as doves to their windows! Oh! Lord, hear us in this thing for thy own name's sake. Prepare us by thy grace for all that thy wisdom may appoint us to pass through, so that in all circumstances we may sit lowly at the feet of Jesus, for Christ's sake. Amen."

The spiritual welfare of her children was dear to her heart, and it is hoped that this will never be forgotten by them. Her eldest boy, eight years old, relates that the evening before the baby was born his mother prayed with them, that the Lord would give them new hearts, and that they might grow up to bless him. The Lord be graciously pleased to answer the prayer which has thus been recorded on their behalf! Nor did she forget her servants, that they had souls. She led them to read regularly the sacred volume, and to attend the public means of grace. She felt her responsibility before God, and endeavoured to fulfil it. Her attachment to the word of God was very great, and in approaching any subject of controversy, the question, "What saith the Scripture?" was habitual. By the dictates of revelation it was her constant desire to be guided; to them she made her appeal; and by daily search and study her mind became richly stored with their sacred truths. Prayer, both secret and social, was the delight of her heart. The female prayer-meetings and the family altar bore their testimony to this. Though her husband was in business, and they had a young family, it was an extremely rare case that family devotions were omitted either morning or evening. Even the absence of her husband was never pleaded as an excuse for omission; for when he was not present to officiate, she would herself lead the prayers of the family. Even her little children regarded family prayer as so much of a Medo-Persian law in their house, that surprise and inquiries were elicited from them if ever it was omitted. She would frequently say, "Let us praise the Lord for his mercies. Though he smite us with trouble let us still trust in him, for he has said, 'I will never leave you, nor forsake you.'"

She loved the gospel dearly. It was a joyful sound to her. This she showed by her cheerful entertainment of its ministers, and by the copious notes of sermons which she took and preserved during a period of more than twenty years. She was easily pleased with the preaching of the truth. Let it be but a plain and faithful exhibition of man as a sinner, Christ as a Saviour, the Holy Ghost as the Sanctifier; let it set forth, in however homely language, man's responsibility and the sovereignty of God, and the preaching was sure to feed her soul. One of her remarks after hearing a sermon was, "It is hearing what Christ has done for us that inclines us to work

for him." Her love to him was great, and was shown by her love to his people and his house, whether belonging to her own denomination or not. There was a heavy debt on the Independent Chapel at Settle when she first went to that town to reside. This she exerted herself to the utmost, along with other friends, to remove, by her advice, by personal application, by writing letters, by efforts in connection with a bazaar for the object; and before her death had the pleasure of seeing a considerable part of the incumbrance removed. Indeed, any labours by which she could promote the prosperity of the Redeemer's cause among sinners, she ever most cheerfully undertook. She was never afraid to introduce religious conversation, nor ever backward to enter upon it when introduced by others. She endeavoured to enlighten her conscience from the word of God, and then scrupulously to obey the inward monitor. She was a Dissenter on principle, and had Scripture reasons for it ready, whenever she saw it needful to give them. She loved the truth, and spoke it as "an Israelite indeed, in whom there is no guile." She was a warm admirer of the clear, decided tone of the CHRISTIAN WITNESS and the CHRISTIAN'S PENNY MAGAZINE, and regularly read those publications. Her faith in God was strong and equable. The doctrine of a particular Providence was a favourite with her, and she showed this by her contributions according to her ability to every good work. She used to say, "Whatever we give to the Lord from a good motive, he will never remain in our debt;" nor did any business losses ever deter her from making pecuniary sacrifices for her Lord. She would still say, "Do not let us give less to God's cause." The afflicted were frequently visited, and often experienced her Christian skill in impressing truth upon them. Her industry in these labours of love was more than once excited in the most solemn manner. She was the mother of seven children, three of whom it pleased God to remove before her. Feeling deeply these successive bereavements, she was led to renewed excitement to work for the Lord. Especially was this the case towards the dear children that God had yet spared to her. Nor dare we suppose that her labours will be in vain. The faithfulness of our God is pledged that work performed for him shall not be lost. Since her death a friend writes, "I thank the Lord I ever knew Mrs. W. I feel I have lost a counsellor." Another says, "I bless the Lord for making Mrs. W. an instrument for leading me to a knowledge of the truth as it is in Jesus, and for helping me on towards the kingdom of heaven." It may be mentioned, too, to the praise of our gracious God, that two that have served in the family are now members of Christian churches.

But the time was fast approaching when her labours on earth were to be exchanged for her heavenly rest. It was on the 15th of March that, after some months of delicate health, she gave birth to a daughter, who is one of the four children that now survive their departed mother. Unfavourable symptoms soon presented themselves, and at the end of six weeks the medical man recommended, as the only means likely to do her good, a removal to her father's house for change of air. Soon after her arrival at Skipton, which took place April 29, there appeared some little encouragement to hope for her recovery; but her time and work were done, and the favourable appearances soon gave place to others of a more painful character.

On the 8th of May her husband went to see her, when she immediately told him that no decided change for the better had taken place. He told her the causes which had prevented him from coming sooner, and she replied, "You have come just at the right time." She told him how comfortable she had been, and how blessed with her father's prayers and the reading of the word of God, especially Psa. ciii. and 2 Cor. v., which exactly expressed her feelings. Next morning a little alteration for the worse was perceptible. This was the sabbath morning. Seeing her husband weep, she said, "James, you have come to see me die; but I have not the least doubt of my interest in Jesus and the love of God." The morning was spent in prayer, reading, and conversation. Being asked how she was, she said, "I am going home." At noon she looked with a heavenly countenance at her afflicted husband, and begged he would not leave her till she died, adding, "It will not be long." When asked how she knew this, she replied, "Not only from the state of my body, but my mind also. Oh! if I had Christ to seek now, with this frail tabernacle, what could I do? But, thank the Lord, I am now enjoying the benefit of the Saviour's work." After one of our prayers, she said, "You should not pray that the Lord would spare me, but rather

that he would take me." When asked by her sister if it was not right for her life to be spared, she said, "Yes, for you it is; but for me it is far better to depart and to be with Christ." Seeing us weep, she calmly said, "Hinder me not; I have a call to heaven. Oh! that I had wings like a dove, for then would I fly away and be at rest." She requested to be raised up, and as her husband was supporting her head, she was asked if she wanted anything. "Yes," she said, "to be entirely blessed. I am now passing through the dark valley." Immediately her sainted spirit took its flight to the realms of perfect blessedness. Thus she exchanged the sabbath below for her everlasting sabbath above. It was at eight o'clock in the evening of sabbath-day, May 9, 1847, she having been forty years in this wilderness, that she entered the heavenly Canaan. Thus was answered in the hour of her departure the prayer she had often uttered in the language of our poet:—

> "Oh! for an overcoming faith,
> To cheer my dying hours;
> To triumph o'er the monster Death,
> And all his frightful powers!"

Her dust, mingling with that of her three dear children, lies in the burial-ground of the Independent Chapel of her native town, and there awaits the glories of the resurrection morning.

Her pastor, Mr. Greener, preached her funeral sermon at Settle, from the words, "Let me die the death of the righteous, and let my last end be like his," Num. xxiii. 10. The tears which the mention of her name called forth from many showed how she was beloved. May that saving grace to which she attributed her every comfort sanctify us also! "One thing is needful; and Mary hath chosen that good part that shall not be taken from her." Reader! have you chosen this good part?

Essays, Extracts, and Correspondence.

THIRTY YEARS' HISTORY OF THE CHURCH ASSEMBLING IN PRINCE'S-STREET CHAPEL, NORWICH.

On the evening of April 6, 1847, a large tea-party met in St. Andrew's Hall, Norwich, for the purpose of celebrating the *thirtieth year* of the ministry of the Rev. John Alexander, who read a highly-interesting and instructive history of his pastorate, from which we have much pleasure in presenting the following narrative, which beautifully illustrates the power of principle and the progress of truth:

In connection with this abundant degree of peace and prosperity, our course has however been attended, externally at least, with difficulty and tribulation, and we have had to build the walls of our Zion in troublous times. It was no easy thing for a young and inexperienced minister to have the formation and guidance of an infant church committed to his care, and at the same time to have to give attention to reading; to have to prepare three, and afterwards four sermons every week; besides visiting the sick, attending a weekly prayer-meeting, conducting two separate Bible-classes, which at one time he had in charge, preaching occasionally at Thorpe and at Trowse, two village stations in connection with the chapel, and attending the committees and public meetings of various religious institutions in the city and county. In the earlier periods of these labours the debt which remained on the chapel began to press with most burdensome weight; and those who had advanced the largest sums of money became more than wishful for repayment. Once the income of the minister was taken for the payment of the interest; but it was immediately returned to him, doubled in amount, by an affectionate and sympathizing congregation. One difficulty became, however, the forerunner and progenitor of another, as is generally the case when a chapel is burdened with an oppressive debt; and at length the state of things became so harassing and intolerable, especially to the pastor's mind, that after many struggles and much mental suffering, he wrote a letter resigning the pastoral office, and sent it to the church on February 4th, 1825. That letter, though sent, was never opened; for just as the church assembled, an arrangement was completed by which the burden of debt was diminished, and by which some persons whose pecuniary claims had been urgently pressed were satisfied. Thus our extremity became God's opportunity; and the minister and the people, instead of being separated, became, through mutual suffering, still more closely and affectionately united.

As the congregation had become pledged to raise between eight and nine hundred pounds in five years, to effect the proposed liquidation of the debt, every hand became engaged in the work, and great labour and liberality were manifested. But our troubles were not yet terminated. At the end of two years, out of the five, it was discovered that the roof of the chapel, which had been constructed on a false principle, was giving way, and that it, together with the upper part of the walls, must be taken down. The expense of doing this would be full three hundred pounds; we had yet to raise more than that sum towards the debt; how was it possible to do both? especially as the congregation must,

for some time at least, leave the chapel, and perhaps be irrecoverably dispersed; for it was now the beginning of winter, and four or five months must elapse before the place could be repaired, and rendered fit for our return. We were perplexed, and almost in despair. But again, by God's great mercy, our light rose in obscurity, and the night of weeping was followed by the morning joy. The Lancasterian School, the Old Meeting-house, and the French Church, were kindly granted to us, for our Sunday and our week-day worship; the congregation, instead of sinking into despondency, was roused to exertions the most zealous and liberal; our Christian friends in the Old Meeting and in St. Mary's Chapel—Baptists as well as Independents—affectionately sympathized with our circumstances, and in the course of a few days presented to us the noble sum of upwards of a hundred guineas; the walls were re-built; a new and substantial roof was raised; and we returned to the place on the 16th of March, 1828, with as large a congregation as we had when we left it, and which from that time continued to increase till every seat was occupied! Then, too, the God of all grace began to enrich us with a greater increase of spiritual prosperity. Many sinners were converted; the church was enlarged, and confirmed, and edified; our Sunday-schools were invigorated; our interest in the place, and in each other, was strengthened; and God himself seemed again to repeat his gracious promise, "I will come unto thee, and I will bless thee."

Since that period we have made several alterations and improvements in our place of worship; and on one of these occasions, in 1842, we worshipped in the Dutch Church for the space of two months. Our own service was in the morning and evening; and the service of the Church of England, conducted by the clergyman of the place, was in the afternoon. On one of the afternoons the service was conducted by the venerable and excellent Bishop of the diocese, who preached from the same pulpit that had been occupied in the morning by the Dissenting minister; and during our stay there we had sermons from ministers belonging to almost every evangelical denomination of the Christian church. In our own place of worship, too, it has often been our privilege to contribute, in some degree, to the general communion of saints, especially at the Lord's table, the first place at which Christians should meet, and the last at which they should separate. There we have been joined by Episcopalians, Presbyterians, Baptists, and Methodists, who have eaten with us of the same bread, and who have drank of the same cup, in devout remembrance of Him who purchased the church with his precious blood.

One of the objects to which we directed our attention, soon after the opening of the chapel, was the formation of a *Sunday-school*. Several young persons of piety and zeal offered themselves as teachers, some of whom continue to the present day, honourably and usefully employed in the beneficial work. We began in July, 1820, with eighty-one scholars. The pastor advised the teachers to form the committee out of their own body; to have no more rules for the regulation of the school than circumstances rendered necessary; to conduct all their affairs religiously; and to apply to their minister whenever they needed help or encouragement. This undertaking, which has been pursued with unabating ardour and vigour to the present day, has been abundantly prospered by the Divine blessing. Not less than three thousand children have, from time to time, received from it some degree or other of religious instruction. Many of these children have become teachers; some of them have died in the Lord; and at our Sunday-school anniversaries we have listened to many affecting and spirit-stirring details of the resignation and the joyful hope which they have expressed in the prospect of death and heaven. The school, too, has been a fruitful nursery for the church. For many years past we have seldom had a church-meeting without receiving some one as a member whose religious impressions were either derived or deepened from his education or from his employment in the school. At this time, in addition to twenty-three youths in the monitorial class, preparing to become teachers, there are no less than a hundred and twenty, chiefly young persons, belonging to the church and congregation, who are actually engaged as Sunday-school teachers in Prince's-street, and in our other schools; and though, during nearly the last thirty years, they and their predecessors have conducted the general business of the schools entirely by themselves, yet they have co-operated steadily and cordially; no root of bitterness has sprung up to trouble them; and, by the grace of God, they still continue to feel and to manifest "how good and how pleasant it is for brethren to dwell together in unity." Such an institution, it will easily be perceived, must have afforded great help to the interests of religion in the congregation, and great encouragement to the pastor. It has indeed often been his solace in adversity, and one of his chief joys in prosperity; and his heart is glad of the opportunity which this festival affords to acknowledge the large circle of Sunday-school teachers by whom he is surrounded as his fellow-labourers in Christ, and as the joy and crown of his ministry.

Our Sunday-school operations, however, have not been confined to the chapel in Prince's-street. We have supplied teachers to the school in *Pockthorpe*, two of whom were mainly instrumental in raising money for the erection of the present spacious building, which is used for an Infant-school during the week, as well as for a Sunday-school; and we have also supplied teachers to the school in *Stepping-lane*, and to some others, while we have entirely supported the schools and the chapels in the villages of Thorpe and Trowse. Mr. Alexander began to preach in a room at *Thorpe* in the year 1819, which, several years afterwards, began to be supplied by some of the members of his church. The attendance there became at length so numerous and encouraging, that it was determined to build a chapel; and after encountering many discouraging difficulties, a suitable piece of ground was obtained; and the present building was erected, at a cost, including the ground, of £450, towards which one liberal friend contributed £100. The chapel was opened for Divine worship in 1839, and the Sunday-school was formed in the same year. Four religious services are conducted in the chapel weekly, by members of our church; about eighty children are instructed in the Sunday-school; and there is a vestry library for the use of the congregation. The Sunday-school at *Trowse* was established as early as 1821, and

about seven years afterwards we began to preach the gospel there; but we did not occupy the present chapel till 1830. There is religious service in it four times every week, a Sunday-school containing a hundred and fifty children, and a circulating library for the use of the village. We hope soon to be enabled to erect another chapel there, in a better situation, which may also be used for both Day and Sunday-schools. During the last eight years Mr. Barnsdale, who from the beginning has devotedly laboured for the welfare of Trowse, has been employed by us as a Missionary in the two villages of Trowse and Thorpe, on the plan of the City Mission; and the reports which he has read at our quarterly meetings have made us acquainted, not only with the peculiar difficulties which the gospel has to contend with in villages situated near a large city, but also with many blessed triumphs which that gospel has gained over human depravity, in the regeneration and salvation of the souls of men.

Our thirty years have therefore been spent, not only in overcoming our own difficulties, and in establishing and increasing ourselves, but also in endeavouring to extend the knowledge and influence of the gospel in the regions beyond. This indeed is the combined duty of every religious society. The church was instituted by its divine Lord, not only for preserving and professing the truths of the gospel, but also for propagating them. This, you know, has always been urged upon you from the pulpit as a solemn duty; and though you have perhaps sometimes felt as if you had been urged too much, and though your pastor has sometimes been kindly warned that his own resources would be diminished if he so earnestly pleaded for foreign objects, yet I trust many of you have found that the money you have given, and especially the personal efforts you have put forth, for the spread of the gospel, have not been in vain in the Lord, but have been spiritually advantageous to yourselves as well as to others. As one consequence of these appeals and urgings, your pastor has always been associated with many fellow-labourers in the work of the Lord, who have been distributors of tracts, collectors for public institutions, Christian Instruction agents, Sunday-school teachers, conductors of prayer-meetings, and preachers of the gospel in the neighbouring villages. And by so doing, you have been the means of converting sinners from the error of their way, and of saving their souls from death; your personal piety and the prosperity of the church has been advanced; your pastor's heart has been strengthened and comforted; and the name of Christ has been glorified. May the Lord of the harvest never fail to supply us with such labourers, and may all succeeding pastors and members of the church be constrained by the love of Christ "to live not to themselves, but to Him who died for them and rose again."

Several other institutions, which it is needful or desirable should be formed in connection with a church of Christ, exist among us, some of which are more particularly for the use of our own congregation, and others for the general interests of humanity and religion. The Society for the relief of our *sick and aged poor* was instituted in 1821, and has all along been most economically and efficiently conducted by a committee of ladies, who meet for business once a month, and who visit and relieve the needy and afflicted objects. They have thus distributed full £330. The *Provident Society* was instituted in 1835, and affords an opportunity for any person in the congregation, or for any child in the Sunday-school, to secure a sum of money weekly during sickness, and a pension for old age, by paying a proportionate monthly subscription during health. It has received from these payments about £200. The *Vestry Libraries*, connected with the chapel in Prince's-street, contain nearly a thousand well-selected volumes on various subjects, but especially on religious subjects, to which any persons in the congregation have access on subscribing a shilling a quarter, and to which the Sunday-school teachers and children have access gratuitously. Our *Christian Instruction Society* was formed for the purpose of paying religious visits and for distributing tracts in several districts, chiefly in the neighbourhood of the chapel; and though the subsequent institution of the City Mission has, in some measure, superseded its labours, there are now about fifteen agents connected with it, and it occupies a room in King-street for religious worship on the sabbath. We have also auxiliaries and associations formed among us on behalf of the *London Missionary Society*, for sending the gospel to the heathen; on behalf of *British Missions*, embracing the Home Missionary Society, the Irish Evangelical Society, and the Colonial Missionary Society; on behalf of the *County Association* for the spread of the gospel in Norfolk; and on behalf of the *Norwich City Mission*; besides granting collections and subscriptions to various other religious institutions, formed for promoting the spiritual welfare of our fellow-countrymen, and of mankind at large.

The amount of money required for these various purposes, and for the support of the ministry, has of course not been small. A careful effort has been made to obtain a full and correct account; but it has been found impossible to ascertain all the items. Since the chapel was opened, many public collections have been made, of which there is no record, and which are now entirely forgotten. The following account may be considered correct as far as it goes, and at the end of it something may be added for omissions:

Expenses connected with the Building.

	£	s.	d.
Cost of ground, building, frontage, and walls, 1819-1820 . . .	4,834	8	8
New roof and connected expenses, deducting £100 given by other congregations	200	0	0
Enclosing the chapel inside, and improving the free seats, &c., 1832	91	17	9
Children's gallery, singing pew, 1839	178	0	5
Re-plastering ceiling and walls, 1842	176	11	9
Quarterly subscriptions paid by the seatholders from 1818 to 1846	8,797	14	3

Institutions connected with the Chapel.

Sunday-school collections, from 1821 to 1846	533	11	3
Collected at Christmas, in several years, for clothing poor Sunday-school children	100	0	0

	£	s.	d.
Received and distributed by the Sick and Aged Poor Society	330	11	0
Collected at Christmas, in several years, for the poor	153	2	0
Collected at the Lord's Supper, for expenses, and for the poor	888	9	8
Purses presented to the minister	150	0	0
Purchase, in part, of library books	70	0	0
The Provident Society	192	12	1
Thorpe and Trowse.			
Towards the building of Thorpe Chapel	250	0	0
Rent of Trowse Chapel, 1830 to 1846	196	0	0
Thorpe and Trowse Mission, from 1839	348	4	4
For Norwich.			
Towards the erection of the School at Pockthorpe	150	0	0
Towards the support of Pockthorpe Sunday-schools, for 18 years	50	10	0
Towards the erection of the Peafield Schools	140	0	0
The Christian Instruction Society	10	0	0
The City Mission	450	0	0
The Norwich and Norfolk Hospital	25	2	6
For Norfolk.			
The Norfolk Association for the spread of the Gospel in the county, from 1821	432	18	2
Towards various chapels in the county, &c.	187	4	0
For Great Britain.			
Irish Evangelical Society and Irish Congregational Union	50	0	0
British Missions	68	15	0
British Society for the Jews	22	5	8
Scotch Free Church	21	0	0
Nonconformist Colleges for Education of Ministers	75	8	0
Collection for the distressed Irish	166	3	6
Foreign Missions.			
London Missionary Society, including sums for Baptist Missions, Moravians, and Irish, from 1820	2,381	17	3
Tract Society	478	11	1

The total amount of all these sums is £22,200 18*s.* 4*d.*; and we may safely add at least £300 for subscriptions and collections which cannot be remembered; so that, in about twenty-nine years, there has been collected, for various purposes, the large sum of £22,500.

All this money, it must be remembered, has come from a congregation which, though numerous, has not been rich; and it has been contributed by them not as a compulsory tax, but in addition to the compulsory taxes which they have been compelled to pay towards the Church Establishment from which they have conscientiously dissented. We have, therefore, "not robbed other churches" for the support of our own; but all our contributions have been given on the voluntary principle, and as a free-will offering, which in many cases have, no doubt, been given as unto the Lord, and not unto men. It has indeed been contributed by a people who have often been taught the duty and importance of giving both money and personal efforts to the cause of Christ, as a testimony of allegiance to their Lord and Master, and as a means of personal prosperity and usefulness. And let any people, under the influence of religion, which is the true voluntary principle, be suitably appealed to by their minister for pecuniary help on behalf of institutions for the spread of the gospel, and he will be far from injuring either them or himself. They will become better and happier by helping others, and he and his family will be the better and the happier too; at least such is the testimony which the pastor of Prince's-street can bear relative to himself and to his liberal congregation.

We commend the whole to our Junior Pastors, as supplying an impressive example and a strong encouragement. In the course of the evening the assembly, as well became them, passed, among other resolutions, the following:

That, on this Thirtieth Anniversary of the residence of our beloved Pastor in Norwich, we are devoutly grateful to God for having first directed him hither, and for having permitted him to labour so long and so successfully amongst us; that we affectionately thank him for his constant and faithful devotedness to the work of the ministry, and the welfare of his people; and that we earnestly pray that, for yet many years to come, he may be spared to enjoy richly the blessings of the gospel which he dispenses to others.

Thousands upon thousands of our readers will add their cordial *Amen!* for few men enjoy so largely, and none more deservedly, the general respect and affection of good men, both in his own and in all other communities.

LONDON MISSIONARY SOCIETY.

ISLAND OF MANGAIA, SOUTH PACIFIC OCEAN.

"The darkness is past, the true light now shineth."

THE island of Mangaia was first visited by the lamented Williams, in the year 1823. He attempted to land native teachers, but the people robbed them of their property, treated their persons cruelly, and compelled them to take refuge in the Missionary Ship, still lying off the land. A second attempt, however, proved successful, and the teachers were just suffered to remain, at the peril of their lives. Except an occasional visit from one of our brethren at Rarotonga, no European Missionary, until 1845, laboured on the island. Mangaia now contains three Missionary stations. At these there are more than three thousand people under Christian instruction; nearly four hundred are united in Church-fellowship; about the same number are serious inquirers; and upwards of eight hundred children are taught in the schools. A Missionary brother, after visiting this island, supplies the following interesting particulars:—

"Passing from one station to another in company with a few old men, formerly active agents in the kingdom of Satan, but now living epistles of Christ, known and read of all men; one of them exclaimed, as if awakening from a

reverie: 'This is a spot of ancient fame—the devil's ground. How many a heathen warrior has fallen here!' And, pointing to a valley at the foot of two small hills, he told us a tale of woe which presented all the cruelty and horror of their former practices. It was in substance as follows:—

"About six or eight years after Capt. Cook's visit the island was at peace; the whole of the people were living in heathen harmony. At this season one aspiring and vicious chief, who had been defeated in a former war, conceived a plan of murder and bloodshed upon a scale before unknown. Sending his under-chieftains round to all the tribes, he gave an invitation to all to assemble at a given time on the spot then before us, where a feast of most extraordinary character was to be prepared, and the proposed scene of revelry was to continue for many days.

"On the morning appointed nearly the whole of the warriors of the various districts were there; and an oven of immense dimensions was heated, consisting of large heaps of stones on piles of flaming wood. When all was ready, and each from the different stations was about to cast in his portion of food, a host of bloody warriors, belonging to the chief who gave the invitation, rushed forward with fiend-like fury on the unprepared assembly, and hurried an unknown number of them into the flaming oven. For many days the sky was darkened by the ascending smoke of this funeral pile, amidst the cry and curses of the injured, and the hellish joy of those who must, from the old chief's description, have resembled devils in human form. But those days are passed away never to return. The bright Sun of Righteousness has arisen with healing beneath his wings, and a happy number who have been washed and sanctified have already joined the redeemed in glory, and others are following the holy throng."

BAPTISM OF TWO CHINESE CONVERTS AT HONG-KONG.

It will rejoice the friends of Missions to learn that the blessing of the Most High continues to rest on the labours of our Missionary brethren in China. The seed sown in faith is springing up and bearing fruit; and the church of Christ has every encouragement to abound more and more in the work of the Lord among the inhabitants of this mighty empire. From the Rev. Wm. Gillespie the following very interesting account has recently been received of the conversion and baptism of two Chinese at Hong-Kong, in whose deliverance from the bondage and corruption of idolatry God has exceedingly magnified his grace:—

"On the 22nd of August, 1847, (writes Mr. G.,) two Chinese converts, named Laon-ting-Shen and Qwan Sang, were baptized in Union Chapel. The former is a rich merchant from Tung-Koon, In the beginning of last year he came to reside in Hong-Kong, having entered into partnership with several other rice-merchants; and his shop being opposite to the Bazaar Chapel in the Chinese part of the town, he had frequent opportunities of hearing the Gospel, and of conversing with Asûn, the keeper of the Chapel. He was struck most forcibly by seeing Asûn with the members of his family frequently reading a religious book, and then kneeling down to worship. What it was they worshipped, Ting-Shen could not conceive, as he saw no idol nor shrine; no gilt paper nor incense; no offering of tea and fruits, nor burning of tallow candles; nothing but addressing prayers to some invisible being. His inquiries were chiefly listened to by Asûn, who is an old and tried disciple, who on this occasion exerted himself, as, indeed, he always does, in communicating to his neighbour a knowledge of the Christian doctrines. He continued to attend the chapel regularly; and about four months ago he began to attend the Bible-class, which is composed of inquirers and others, eighteen in number, who meet every morning at the Mission-house. The following extracts from a letter which he addressed to the Missionaries, begging them to receive him as a disciple, will show the state of his mind at this time:—

"'I have heard from the teachers that God purposely sent his beloved Son, Jesus, down to the world to be the Son of man, and to atone for all the wickedness and sins of all people in all nations under heaven. I, formerly, was wickedness itself. The teachers discoursed on the doctrines of the sacred books, such as contained in the Gospels of John, Matthew, and Luke. When I heard what they said, it was like thunder piercing my ears, like from a dream awakening up, like from drunkenness at first coming to reason again. Then I knew that there is a great Ruler in heaven, and that in my body there is a precious soul. They also said that God is my divine Father, and that they who hear the doctrines of the Scriptures, and receive the gospel, shall enjoy the everlasting happiness of heaven.

"'I formerly worshipped idols and images, and observed and believed the words of the devils, so that thereby I suffered the deceit of the devil in my heart. Then I knew that I myself am a very great sinner, and I hereafter to eternity do change, and repent of my wickedness. Also I know that Jesus is the beloved Son of God, who expressly came down to the world to be a Son of man. When he was in the world, he went to every province, city, hamlet, village, market-place, and everywhere, bearing hardships in his travels and opposition in his journeys; when cold he did not add clothing, when hungry he did not eat; wandering and toiling, he endured ten thousand troubles and a thousand hardships, which he did not shrink from in order to atone for the sins of all men. Who could have done this? Only the Saviour of the world could do this. From Pwan-koo (the first man) to the present time, was there ever a man who could reach to the Saviour of the world—Jesus Christ's ten thousandth part? While in the world, he preached the gospel until he had toiled thirty and three years in speaking the doctrines of the true knowledge. All that were humble and saw Jesus, several tens of thousands, none but praised his great virtue and great kindness. As for the people that did not know the doctrine, and did not praise Jesus, these were low people. Look at the priests, and scribes, and elders, who always had an envious heart, and laid plans, and sought opportunities through the sacred books and histories. Why did they take the Saviour, Jesus, and nail him to the cross, and poisonously hurt him, and reward his kindness with enmity? That the Saviour suffered is only to be deplored. "Those that hear it have their hearts wounded, and those that see it shed tears." When I heard of these sufferings I felt

as if a knife were cutting my heart, and bowels, and liver. Tears flowed from my eyes; my heart was ill at ease. Painful! lamentable!

"'Afterwards I heard, that, after suffering these hardships, after spending three days and three nights in the tomb, He came to life again, and was in the world, again practising mercy and the gospel, and propagating doctrine for forty days. Then after that he ascended to the heavenly hall, to be with the divine Father, to see each other, and to enjoy the everlasting felicity of ten thousand ages without limit. Whenever we read to this point, I and you all may let down the sorrowful heart.

"'On the eleventh month of last year, I, in the evening, when at leisure, went over to the true God's temple, and, together with teacher Asûn, sat conversing on God's exceeding kindness and compassion, who is the Father of our souls, and how those that believe may obtain everlasting life.

"'Afterwards, teacher Asûn, perceiving that I had a mind to hear spoke to me, saying, "If you will accompany me to the Mission-house, you will hear the doctrine of the true wisdom explained." Then I complied with his request, and followed him to your college. And when I saw that the book-shelves were full of classical books, my satisfaction was complete, and my joy extreme. And then, also, I perceived that the meaning of the sacred books which the teachers daily explained is this most important thing —namely, the salvation of man's soul. Then I hoped that the Holy Spirit would move and convert my heart, that I always might remember the kindness of God. Yesterday I was indebted to Ke-Shen-sang for giving me a prayer-book, and from the 15th day of this month I began to pray morning and evening, hoping that God will take away all my past sins and wickedness; afterwards, being penitent, I would not dare to commit the former transgressions. Now, morning and evening I pray, and it is steadfastly fixed in my heart to do so.

"'Now I will finish this speech of uncouth words, by hoping that the teacher will pray the Saviour for me, asking of him to grant me the salvation of my soul from sin.

"'For clear inspection.

"'The ignorant younger brother,

"'TING-SHEN'S Writing.'

"Shortly after presenting this letter, Ting-Shen was examined as to his faith and knowledge, and his motives. His answers were satisfactory; and in the course of a second examination, he expressed his intention of leaving his present employment and engaging in some other business, as he said it was absolutely necessary to success in his business that a man should cheat and overreach his customers. But he was at length persuaded to give it a fair trial, so as to ascertain whether it was possible or not, in his line of business, for a man to gain a livelihood while avoiding falsehood and acting on all occasions with integrity and uprightness. After giving him many other exhortations, the brethren said one to another, 'What doth hinder him to be baptized?' Accordingly, after receiving further instruction, he was baptized on the 22nd of August; and on the sabbath thereafter, he and other Chinese converts, to the number of eleven, sat down to commemorate the dying love of Jesus Christ. At the table of the Lord his feelings appeared to be those of deep penitence for sin, and ardent gratitude to the Saviour; and during the address, which was upon these topics, tears were seen to flow down his manly countenance."

Mr. Gillespie supplies the following particulars of the personal history and conversion of the second Chinese, whose introduction to the Christian church is mentioned at the commencement of the article:—

"The other individual who was at the same time baptized and admitted to the fellowship of the church, is named Kwan-Sang. He is about sixty years of age, and his employment is that of a book-binder. The following is his own account of himself:—

"'I, that present this, was, upwards of ten years ago, in the employment of the college at Malacca. Then I was deeply rooted in the customs of the world, and had no heart to the doctrines of the gospel. I did not feel that I was a great sinner, and did not know the great kindness of God in compassionating me, a sinner, and the great virtue of Jesus in atoning for sin. Therefore I a long time delayed. But, two years ago, when dwelling with Asûn at the chapel in the Shang-Wan, I became indebted to the teachers for their clear explanations of the sacred books, and received instructions from Asûn at his leisure time. Thus I knew a little of the excellence of the gospel and of my own sinfulness; and always I give thanks for the explanation of the great merits of Jesus, and his ability to save and redeem sinners. Whosoever is sensible of his sins, and repents and receives the washing of Jesus' blood, may obtain the pardon of all his sins and the salvation of his soul. Therefore, as I am far advanced in years, and do not know what day or what hour my life shall end, I beg of you to baptize me, and to pray for me, that the Holy Ghost may put away my old actions, that my faith may be increased, and that I may with a true heart depend on Jesus Christ; and thus the day of my death, should it come immediately, will prove both to me and to my whole family exceeding fortunate.'

"The same week in which these two converts were baptized, four other inquirers were examined as to their fitness for baptism, and there are several others besides, who are also desirous of admission into the church; but it has been judged most prudent to delay, and in the meantime to continue their instruction in the doctrines of Christianity.

"From the preceding narrative, it will be seen that the gospel is taking root in Hong-Kong. One of the inquirers referred to has come down from Canton to Hong-Kong for the express purpose of attending the Bible-class and receiving instruction. He is a medical man; and he, together with others, who now regularly attend, having no connection whatever with any of the Missionaries, have no conceivable motive for attending, except it be a sincere desire to know the way of God more perfectly. It would seem as if the Holy Spirit were now being poured out in this place, seeing that the word of God is accompanied with the demonstration of the Spirit and with power from on high; and those that hear it are profited, mixing faith with their hearing: 'Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake.'"

BAPTISM OF AFRICAN CONVERTS.

Among the animating and blessed results of an extensive work of grace which has appeared within the last year in connection with the labours of the Missionaries at Griqua Town, have been the baptism of *sixty-nine converts*. Their former condition was that of the most degrading and barbarous heathenism; they were alienated from the life of God, and had no hope. But these outcasts have found mercy of the Lord; his grace has raised them up to newness of life; and they are no longer foreigners and strangers, but "fellow-citizens with the saints and of the household of God." This deeply-interesting case is stated in the following communication from the Rev. E. Solomon, of Griqua Town:—

"I lately visited some of our out-stations, and as there had been several candidates on the list for a long time, I held an examination, and selected the most promising among them for baptism. The result was, the baptism of sixty-nine individuals; forty living at Gossiep, and twenty-nine at Tsantsaban. These were individuals who had all been candidates for some time; their sentiments scriptural—their knowledge of the elements of Divine truth correct,—and their conduct pleasing evidence of the sincerity of their profession. The baptismal service was solemn and interesting. I spent the sabbath at Gossiep, where the forty candidates living there and ten of those at Tsantsaban were present. The day was very cold, with a slight fall of snow, so that I feared that many would be prevented from attending; but, to my delight, I found the place of worship crowded, some women having walked ten or twelve miles the preceding day, in order that they might be present. The service of the day commenced, as usual, with a prayer-meeting at sun-rise, at which about 200 natives were present. Oh! it was a cheering sight to the preacher to behold so many coming from their homes on a cold snowy morning, and assembling in the house of God, to implore his blessing upon the labours of the day. Afterwards we assembled for preaching, when I addressed the congregation from 1 Pet. v. 8, and in concluding the sermon called upon those who were to be baptized to approach the pulpit.

"Surprise and delight were depicted upon the countenances of the friends of the Redeemer when they saw the candidates, fifty in number, standing before the whole congregation, ready to profess their attachment to the Lord Jesus. After reminding them of what had been advanced in the sermon, I directed their attention especially to the words of our Saviour, 'Be ye faithful unto death, and I will give you a crown of life;' and at the conclusion of the address they were baptized in the name of the Triune God, and then commended to him in prayer.

"An interesting feature in this case was, that many of those who were baptized were the wives or husbands of believers who had some years previously identified themselves with the Redeemer's cause, and who now received an answer to their prayers in seeing their partners coming forward to unite themselves with the church of the Lord. Our two native teachers and the two deacons of the church were among the number of those thus privileged. One worthy member, whose wife was among those received, was deeply affected, and after in vain endeavouring to repress his feelings, was obliged to leave the chapel to give them vent. Another said to me on the following day, 'My heart is full. Oh! how great is the love of God! I had wandered about many years without knowing God. My tribe has been broken up by enemies; but at last God brought me into this country to hear his holy word, and I have felt his love. One thing I have long prayed for—the conversion of my wife; and now God has granted me this likewise. What more can I desire, but that God would give me a heart to praise him as long as I live, and that I may do all in my power to tell sinners how good God is.'

"At Tsantsaban the order of service was much the same, but the number of baptized smaller. The appearance of things there was much improved. Several of the formerly hardened heathen were among the converts, and even those who as yet had made no profession were much subdued in their manners and language. Among the baptized were the principal wife and eldest son of the chief of the village."

EDUCATION IN INDIA.

WILL you allow me, Sir, a brief space in the CHRISTIAN WITNESS to bring the following subject under the consideration of the friends of Missions? The Missionaries of the London Missionary Society resident in Calcutta, have for more than a quarter of a century been labouring in that populous and influential city. The good Lord has afforded them tokens of his approbation in different departments of labour, fo which they are unfeignedly thankful. It is not my intention to enter into a discussion of the different branches of labour in which my esteemed brethren have been engaged. My object is to call attention to one most important department of usefulness—*Christian Education.* For several years our brethren were engaged in education in an incipient and comparatively desultory form; viz., "by our day-schools." This was the precursor of a better state of things; it ripened the public mind for the reception of a more systematic and permanent effort. About ten years back the brethren of the London Society determined to avail themselves of the improved state of feeling, to commence an Educational Institution in Calcutta, of a more permanent and influential character. Not having ample pecuniary resources at their command, they are compelled to begin on a small scale, and with but few pupils. For this I am now grateful; we have tried the experiment, and found it successful. We do not solicit our friends to aid an untried or chimerical scheme; nor do we ask the means to build the cage, and then catch the birds; we have caught the birds, and now need the cage to put them in. In other words, we have progressed from 60 or 70 to 780 pupils.

This interesting band of youth has been hitherto taught in a frail and unsightly building, and almost without apparatus or a library. The course of instruction afforded includes almost every branch of knowledge, accompanied by a thorough Christian education. It is now proposed not to commence, but to consolidate and form this establishment into a Christian college or institute. It will comprise a central hall with class-rooms, a neat and commodious place of

worship, an orphanage, and a theological department for educating converted natives for the Christian ministry. *It is to an indigenous ministry we must look for the conversion of India to Christ.* On this ground, at least, I ask for the liberal support of our friends in Britain. To compass the objects proposed we need about £5,000; a sum which might be easily rendered by the Congregational Churches in Britain, if each would but aid to a limited extent. The Free Church of Scotland have, I understand, by one collection through the churches, raised (for the establishment of a similar institution in Calcutta) £10,000. The Episcopal bishop of Calcutta, during his visit to Britain, obtained large sums for the erection of a cathedral in the same city; and surely the Congregational body, or the friends of the London Society in this land, will not be backward in affording us the sum needed for an institution which will, I hope, (if successful,) be owned of God in common with those possessing ampler means. I should hope that the more matured voluntaryism of the Congregational denomination will not be outstripped by the youthful free-will offerings of the Free Church, or by the more established benevolence of those who imagine that Christianity can be effectually propagated in the East by costly ecclesiastical structures, cathedrals, institutions, and daily formularies. Though the appeal which has been presented to the churches has not been responded to in that generous and prompt manner which I had sanguinely anticipated, yet from Sir J. B. Williams, the Rev. J. Pye Smith, D.D., and others, valuable books have been received. Thus have we progressed in the midst of much depression and discouragement; and I hope ere long to have the pleasure to announce that the whole sum is obtained, and the new college commenced. If our Mission labour is to be sustained and strengthened; if the gospel is to be propagated in India; and if we are not to lose the fruit of our past labours, by permitting others to take our crown, we must rally round such institutions as the proposed college,—institutions in which the principles of simple but heavenly truth shall be taught, and from which will be sent forth men thoroughly furnished for every good word and work, able to contend with the subtleties of Hinduism, the embittered and intellectual hatred of Moslemism, the anti-christian tortuousness of popery, and the gospel-withering influence of the sister heresy—Puseyism. We ask from the friends of the London Mission, and of all the upholders of Christian education in the East, about £3,000; shall we ask in vain? I believe—I hope not. Let but the wealthy of our churches come to the help of the Lord against the mighty, to raise on the plains of India a Christian institution, which has for its object the present and future welfare of the dense population of Northern India, and all will be well. It will afford me pleasure to supply any one interested in the matter fuller information if required; or to forward to them a brief paper, containing an outline of the plan, the recommendatory notice of the Directors, and a list of the questions proposed at the last examination of the students.

Yours truly,
THOMAS BOAZ,
Minister of Union Chapel, Calcutta.

HINTS TO CHRISTIAN TRADESMEN AND PROFESSIONAL GENTLEMEN.

TO THE EDITOR.—SIR,—Will you permit me, through the medium of the CHRISTIAN WITNESS, to suggest a hint at the commencement of the New Year to all Christian tradesmen, by which they may, as a community, materially lessen the necessary expenditure of their ministers, and thus, by contributing to their comfort, diminish their cares, and also enable them to add a few volumes to their libraries, by which means their information would be increased, and consequently their usefulness? I know several gentlemen who do act thus nobly and benevolently, and I should rejoice to see it in operation throughout our land. It is, then, that they should offer to their ministers every article of commerce at *cost price*. By thus acting, they would not be injured themselves, and a large amount of good would ensue to their beloved pastors, many of whom have to struggle with much that is painful of a pecuniary nature. Surely they who labour so hard for our spiritual benefit ought to have all the sympathy and all the aid we can possibly afford them.

To professional gentlemen, too, I would say, *Offer to these devoted servants of Christ your attendance and your services gratuitously.* The satisfaction derived from the remembrance of time thus employed would more than compensate for a little extra exertion. Let January, 1848, find every one addressed thus acting.

I am, Sir,
A FRIEND TO MINISTERS.

*** These hints are excellent. Would that they were universally acted upon! We know not what may be the case now, but, twenty years back, medical men universally gave their best attention, *gratuitously*, to ministers of all denominations. And we know that, to some extent, in London also, the same considerate kindness prevails among the first men in the profession. To the honour of an invaluable body of men we record these facts. With respect to the matter of goods, &c., in the case of a large proportion of our pastors, the general adoption of the "hint" would contribute most materially to the comfort of a class of men themselves the special comforters of an afflicted world. By such deeds as these no tradesman, at the end of the year, will find himself the poorer. Who ever knew a tradesman that had earned for himself the honourable appellation—"*The Minister's Friend*," that was not, in the end, a prosperous man? This stands to reason. Since the Lord punishes the persecutors of his servants, is it marvellous that he should display special favour to their benefactors? As an illustration, we commend the next article to the consideration of our readers, merely reminding them that such facts abound in the history of religion.

A WARNING TO PERSECUTORS.

"Touch not mine anointed, and do my prophets no harm," Psa. cv. 15.

To the Editor.—Sir,—The Rev. John Wesley, during one of his visits to Ireland, preached in the streets of Waterford. There resided in Waterford, at the time, a family named F——, possessed of considerable wealth. Some one of the members of this family hired a ruffian to throw at Mr. Wesley, while he was preaching, a dead cat. It was bedaubed with mud. It struck the preacher across the face. He stopped for a moment, and wiped his face with his pocket-handkerchief. He received, however, no permanent injury. He was accustomed to insult and ill-treatment in his Master's cause, and knew how to bear all with Christian patience.

But, remarkable to relate, and *true* as remarkable, from that day forth the family referred to had not one day's prosperity. They were never free from losses and deaths. The hand of God seemed to press heavily upon them, and his anger to burn against them. Their ships were wrecked at sea, and their property, in a variety of ways, appeared to melt out of their hands. They had sent a daughter to a boarding-school in a carriage, attended by servants in another carriage; but when she was returning home "they could not," says my informant, "send a *wheelbarrow* for her:" and before a year had passed away, they were almost beggars. Ruin and misery came upon them. "Evil shall slay the wicked; and they that hate the righteous shall be desolate," Psa. xxxiv. 21. J.

INSOLVENCY OF FRIENDLY SOCIETIES.

Christian Mutual Provident Society, Offices, 29, New Bridge-street, Blackfriars, London, Dec. 8th, 1847.

To the Editor.—Sir,—My investigation into the affairs of numerous Friendly Societies, compels me to urge upon Members of such Societies the imperative duty of considering the solvency of their dependance; so far, at least, as death-money is concerned—I have almost invariably observed that in this branch of a Society's liability the most palpable inadequacy prevails. I have this morning had under notice a Society, whose obligations as to death-money alone are £2000, while the funds, after ten years' accumulation, are not £500. The average age of the members being already beyond the *mean* of life, how can this £500 ever become enough to meet all the accumulating claims for sickness, and this £2000 for death besides.

Yet, as you so powerfully urged last night at the great meeting at Surrey Chapel, death is the period when chiefly the aid of Provident Societies is required. Failure, *then*, involves the worst of ruin. We may mitigate sickness—and, by God's mercy, many are the means at hand to do so—but Death is an inexorable master; his laws neither pity can propitiate, nor presumption defy. Funeral, medical, and mourning-apparel bills—the painful additions to the ordinary contingencies of death—are supposed to have been provided for by the Provident Society; but how frequently does the reverse become the fact?

In some cases I have found it difficult for members of existing Friendly Societies to relinquish their assurances against sickness. Their advanced ages, and, probably, limited means, render it impracticable for them to insure in that branch in a recently-constructed Society. It is, however, within the power of every member to *make sure* his death-money; the additional outlay in this department is nothing when compared with the joy of being certain that the necessities of his widow and children will be met by an effectual provision. At age next birth-day—30, but 4¾*d.* monthly is required to assure £10 at death; at age 40, 6¾*d.*; at age 50, 9¾*d.*; and in like proportion for less or higher sums. Am I not justified in urging this valuable precaution to those who are exposed to the disasters so extensively prevalent in existing institutions? I am, &c.

Charles Burls, Jun.

THE REV. DR. ACHILLI, OF ST. JULIAN'S COLLEGE, MALTA.

Dr. Achilli, who, in 1841, had the near prospect of a cardinal's hat, is now Professor of Divinity in St. Julian's College, Malta; an institution founded for the more perfect theological discipline of the priests seceding from the Romish church, and wishing to continue their ministry in the Reformed church. This learned ecclesiastic, who was converted to Protestantism by the simple study of the Scriptures, has under his tuition fifty ex-priests of Rome; has translated Dr. Merle D'Aubigné's "History of the Reformation" into the Italian vernacular; and is also conducting a religious journal published at Malta, called *L'Indicatore*. He thus explains his plans of operation for the conversion of Italy:—

"I am an Italian—a Roman—and there, where I have taught error, there must I carry the truth. *The truth of the gospel cannot be preached at Rome, nor spoken, nor written;* and therefore I have left my country for a free land, where I may speak and write the truth, none making me afraid.

"Malta is the spot I have chosen for the evangelisation of Italy. Its position and constant intercourse with other countries, renders it a great point for operations. From thence we can introduce into Italy, Bibles, tracts, and all that we need. Italians arrive in Malta every day. The island itself is Italian in language, manners, and, above all, in religion. It is, therefore, in every respect a good station for our mission; but from thence the work must be carried round the Mediterranean, wherever the Italian language is spoken, and intercourse with Italy exists. The island of Corsica is in the same position as Malta, as far as language and vicinity to Italy are concerned. In Switzerland, too, we have the Canton of the Grisons and of Licino, where the Italian is spoken under free governments. All these are points of interest to our mission; and with the help of God, we propose to occupy them all.

"Thanks be to God, all Italy are not papists,—no! nor all in Rome itself! I can assure you that there is a religious awakening in Italy at the present moment among all classes, beginning with the clergy; *they* already see the falsehood of their system, and are seeking for some way to get out of it. These are the men that need help; and I say this from my own experience. It is no easy thing to give up country, family,

friends, and every earthly endearing tie; to give up the very means of subsistence; yet *this is what the Romish priest must do who would abjure his errors*, and follow the pure truths of Christianity;—*his very first step must be to leave Italy*, where the laws, more or less severe under different governments, no longer permit him to live; and therefore it is, that the Committee of the Malta Protestant College have resolved to provide an asylum for such priests at Julian's college at Malta. From that college the Missionary agents of the Italian church will go forth;—having first established itself in Malta, it will extend and surround Italy; and we look to God to enable us to carry it into the bosom of Italy itself."—*Christian Record.*

The above suggests a few observations:—

1. True liberty, civil or religious, cannot exist where popery bears sway. The noisy declamation of the partizans of Romanism in these countries about liberty, should not, therefore, be allowed to deceive us as to the character of the system. These declaimers may be sincere, (some of them are *not*,) but Romanism is unchanged—despotism is her natural element.

2. The reforms of Pope Pius the IXth are worth little—reforms consistent with the continuance of the most complete religious despotism.

3. Shut up and fortified as Italy is against the impress of evangelical truth, still truth does enter, and performs its work of liberation, enlightenment, and salvation—FIFTY ex-priests are pursuing their theological studies under Dr. Achilli! Blessed be God!

4. It is a noble idea to make Italy (the centre of Romish despotism and corruption) the object of concentrated and vigorous evangelical efforts. This is carrying war into the heart of the enemy's country. The enemy has invaded us; it is our wisdom not to remain content with meeting the foe in our own land, but to compel him to self-defence at his own doors, and to kindle within his territories a flame which he shall never be able to extinguish until it has burned up and destroyed all the corruptions of Rome! J. J.

SCHOOL HISTORIES—THEIR DEFECTS.

TO THE EDITOR.—SIR,—At one of the meetings held in London in the summer you adverted to the fact that few English Histories adapted for schools contained in them correct views of those principles of Nonconformity, which we believe are derived from the word of God, which our Puritan fathers exemplified in their lives, and were desirous of bequeathing as a precious legacy to their children. In the majority of such English Histories not only are the characters of these men traduced and their motives called in question, but those heaven-born principles for which they contended lie buried beneath the false statements and partial views of historians, who seem ever desirous of enlisting the sympathy of the youthful reader for the so-called "royal martyr" and his mistaken principles. To a child at school every statement (no matter whether it can be confirmed or disproved by later or contemporary historians) is held to be truth: the pupil receives it as such while his mind is comparatively unoccupied, his heart impressible, and his judgment unformed; and as experience testifies how difficult it is to eradicate opinions when once they have been instilled into our very natures, so it is of the utmost importance that, in his elucidation of facts, the historian should give an honest account of the working of principle. There are, we know, some writers, especially those of later date, who have given an enlightened and just account of the great struggle between Charles and the Parliament, or between liberty of conscience and passive obedience; but their works are principally accessible to the higher schools only. What is chiefly wanted is, a clear and uncompromising History adapted for the middle and lower classes of society—a History which will recognise throughout that great gift of God, for which every man is accountable—liberty of conscience; and which will faithfully record the many persecutions and struggles which our forefathers have suffered for conscience' sake—persecution, which first led them to seek a "faith's pure shrine" in a far-distant country, which kept up its bitterness through successive reigns, and is even now working within the pale of the Established Church.

In that deservedly popular school-book of Mangnall's the question is proposed, "What were the two principal traits in Cromwell's character?" and the reply is, "Hypocrisy and ambition." Surely, had the writer been well informed on that point, he would have given a more truthful delineation of that great man's character. In Pinnock's Edition of Goldsmith's "History of England" there seems a desire to take neutral ground; but still, prejudice in favour of Charles, and want of sympathy with the *real sufferers*, is manifest throughout. The writer well remembers a verse at the commencement of one of the sections in reference to Cromwell, and at that time thought it admirably depicted his character. It is,—

> "An evil soul producing Holy Writ,
> Is like a villain with a smiling cheek;
> A goodly apple rotten at the core."

The language of Shakspeare is employed to tell the world that Cromwell was a hypocrite of the blackest dye. He is not doing justice to the great facts of history who seeks to hide the involuntary working of heaven-born principle; and for an historian to take neutral ground when truth demands his advocacy, is not only culpable, but cowardly. Could not such men as Dr. Massie, of Manchester, or Mr. Timpson, of Lewisham, who furnishes such excellent articles on the origin and progress of Popery, produce a History of England suited to the wants of the age? R. Y. T.

Church Affairs.

TRUE NOTION OF A CHRISTIAN CHURCH.

The true notion of a Christian church is simply a union of Christians for the purposes of their religion. We can conceive numerous churches, each of which is distinguished by something peculiar; yet they all form, in a sense, one Christian church. When the author speaks of the church attempting to subject the state, he uses the term church in a different meaning. It was not the Christian church as such which attempted to subject states; it was the ministers of the church, or the clergy. A church proper, then, or a number of churches, is nothing more than an association, or several associations of individuals, for Christian purposes, and may be conceived as having no more connection with the state than any other association. Such is the condition of Christian churches in the United States of North America. They have the power of associating for the purposes of their religion, and doing everything which is not inconsistent with the existence of the state, or the established rights of individuals. Yet the nature of religion and of education do, in a measure, bring churches and establishments for education into a kind of natural connection with the state, which connection may vary infinitely. The problem in a free state is to secure to every man, both in matters of religion and of education, the free development of his natural capacity, and the satisfaction of his spiritual and intellectual wants. Associations for religion and for education accordingly, as means towards this development, are allowed and protected, so far as they shall tend to accomplish their proper purposes. How far this shall be is a difficult problem to determine in a free state. But so much as this can be determined—neither associations for religion, whether called churches or by any other name, nor associations for education, can exist permanently in a free state, in any form or in any degree, which shall be an obstacle to the freedom of man's spiritual and intellectual activity. In such a state a body of ecclesiastical law, as a self-existing law, is an anomaly. In such a state there can, finally, be no law relating to a church or to Christian churches which shall not be the same for all Christian churches, and shall have no other object than to secure each man the choice of attaching himself to such church as he pleases, and to secure to each church the free exercise of its religious services; which of course implies that no one church shall have any power which shall in any way affect any other church, nor any man who does not choose to attach himself to such one church. Such a freedom is of the essence of Christianity, which is imperfectly developed where this freedom does not exist, and may be fully developed under various forms where this freedom does exist. A mass of ecclesiastical law existing for itself is one of the badges of servitude, and a remnant of the partial subjection of the state to a clergy. S. N.

Plymouth, Nov. 20, 1847.

NEW CLERICAL PROJECT FOR SUPPORTING THE CHURCH.

Churchmen are increasingly busy, in all directions; they seem to be taxing their ingenuity to the utmost to devise means for extending their grasp on the mind of the nation. Amongst those who are signalizing themselves in this direction, a distinguished place is occupied by the Rev. Walter Sheppard, of the Hermitage, near Newbury, in the county of Berks, who has published an Address to the Farmers of that county, in which he presents the following question: "*Is it too much, my friends, to request you* to require in future, *together with a certificate of capability from the last master,* a further certificate from the minister of the parish in which the servant lived the past year, and to request the clergyman to certify to the following effect, when the applicant is deserving?

"'*I certify that A. B., during his service with Mr. C., has been regular in his attendance on the means of grace, and, to the best of my knowledge, has conducted himself in an honest and sober manner.*

(Signed) "'D. E.,

"'Incumbent of F.'"

It will at once appear that this is a dexterous extension of the cruel principle under which the peasantry of our land, together with the humbler classes of tradesmen, have so long groaned, and we do trust there is yet sufficient spirit among the Farmers of England to resist all attempts of such a description. Let

them look well to it on their own account. The transition is easy from the Ploughman to the Farmer; and the principle thus carried out to the exclusion of the one, if a Nonconformist, from labour, admits of easy extension to exclude the other from the occupancy of the soil. It is but too well known that many Farmers have been deprived of their farms simply on the ground of their Nonconformity; and on the same ground many have been refused leases. Let this new project be generally established, and we shall soon find that the Farmer, as well as his workmen, must present the Parson's certificate of regular attendance at the Church, together with the petition for the renewal of his lease; and without the former the latter will be unavailing. The only safety, then, for the employer is, the maintenance of the principle of perfect liberty of conscience to those employed. Farmers of England! see to it!

TRIUMPHS OF CHURCHMANSHIP AT LEEDS.

The zeal and the labours of Dr. Hook have, for some years past, greatly contributed to fix the attention of the public on the town of Leeds, where he and his friends are laudably active. A document has just been transmitted to us, stating a system of means which has been established there in a district comprising "15,000 poor people." It seems the locality was in a state of the darkest heathenism. Three Clergymen are now resident in the midst of it; six Day-schools, five Sunday-schools, and four Evening Week-day Schools, are in full operation. The Sunday-school Teachers are 70 in number, "nearly all of whom are communicants." "Visitors of Charity" are appointed over the sub-districts into which the whole is divided; Scripture Readers, chiefly young men preparing for "holy orders" have a regular routine of duties; Church of England Tracts are distributed from house to house; two libraries of Church of England books, one containing 12,000 volumes, are established, and used by 130 persons; three Class-meetings are held for adults, for instruction in the Scriptures; and "the doctrine and discipline of the Church" attended by "about 120 persons, most of whom were Dissenters a short time ago, and are now communicants;" "four missions, or preachings, are held by the Clergy four times a week in houses in different parts of the district."—"All kinds of people flock to the house where the mission is held; many become impressed, and are gradually led to Church." Now for the results:

"1. During the past year *nearly Four Hundred Children have been recovered from Dissenting Schools.* There are at the Sunday and Week-day Schools together, upwards of One Thousand Scholars.

"2. The *congregation during the last two years has been quadrupled, two-thirds, at least,* consisting of persons who *formerly were Dissenters* of various kinds, or *utterly indifferent to religion.* These are now devout and attentive, promising to become consistent and conscientious members of the Church.

"3. A few weeks ago, out of sixty-one candidates presented to the Bishop for Confirmation from St. Mary's District, (the work of a single year,) there were *forty persons who had come over on conviction from the ranks of Dissent.*"

It is further added, that, since the settlement of Dr. Hook, the churchmen of Leeds have spent in the erection of Churches and Schools alone upwards of £100,000; and now "Six Churches have been consecrated, thirty-seven noble School-rooms have been erected, and six temporary buildings have been opened; in all to accommodate 10,000 children." Nor is this all: "at the present time three families are each about to build and endow a Church as a thank-offering to God."

From the foregoing it will readily appear, that in the eyes of Dr. Hook and his friends Dissent is the sin of sins, and that the chief thing to be aimed at, and the first fruit to be looked for, is the reduction of its ranks. Repentance towards God and faith in our Lord Jesus Christ are altogether secondary and subordinate considerations; if, indeed, they be considerations at all! The blast sounded by the Hook trumpet is, Turn ye, turn ye to the Church? It is long since our eye lighted on anything so indecent, so barefaced, so unblushing, as the foregoing catalogue of results. The total of children are 1,000, of whom 400 have been captured from the Dissenters. The congregation is quadrupled, and "two-thirds, at least," have been gained from Dissent, sixty-one candidates have presented themselves for confirmation, of whom forty, "two-thirds" again, are from the ranks of Dissent! Poor Dissent! It is all up with thee now in Leeds; thy

Chapels and Schools will soon figure in the catalogue of the auctioneer!

But seriously, this presents things, as it respects the spirit, principles, and operations of High-Churchism, in a very alarming light. The conversion of men to God, the turning of nations to righteousness,—these formed no part of this scheme of modern Popery. The triumphs here paraded are, in themselves considered, beneath contempt; and yet they are ostentatiously paraded in the appeal before us, which, we understand, is being most extensively circulated throughout the land, as an example of zeal and encouragement to imitation. Let us not be misunderstood: we approve and admire the machinery above specified; indeed it is but an imitation, an imperfect imitation, of the system which has prevailed among Dissenters for generations; what we condemn, loathe, and deprecate, is, the spirit of the system, its principles, and its aims.

Review and Criticism.

MURRAY'S HOME AND COLONIAL LIBRARY.

Vol. 40. Gatherings from Spain. Vol. 2.
„ 41. Sieges of Vienna.
„ 42. Sketches of German Life, and Scenes from the Liberation War in Germany. Vol. 1.
„ 43 & 44. Omoo; or, Adventures in the South Seas.
„ 45.
„ 46 & 47. Gleig's Story of the Battle of Waterloo.
„ 48. Voyage up the River Amazon.
„ 49. Acland's Letters from India.
„ 50. Washington and New Orleans.
„ 52 & 53. Adventures in Mexico and the Rocky Mountains.

Mr. Murray holds on his way in a manner for which the public were not unprepared. Volume succeeds to volume, and work to work, most of them instructive, all of them highly interesting, and sold at a price so insignificant as to bring them within the easy reach of even the lowest grade of the middle classes. Of Part the First, of Gatherings from Spain, we have already spoken: Part Second is even more interesting than its predecessor. It gives a very diversified, comprehensive, and life-like view of that romantic and wretched country. The Sieges of Vienna by the Turks is an exciting and splendid performance, and will be read with interest by those who have a taste for military literature; and the same may be affirmed of the Sketches of German Life, and Scenes from the Liberation War. It would not surprise us to hear that he who began the perusal late at night continued his vigils till sun-rise. Napoleon figures largely in these pages, and in lights with which the general reader is not acquainted. Of "Omoo" we have but little to say, and that little is far from commendatory. Hermann Melville clearly belongs to that class of men who talk much and think little, whose restless minds and roving eyes enable them to cross oceans and continents, and to return to their native land neither wiser nor better. The book is a romance, which, to men of sense, will be unreadable, and to the thoughtless and gay will communicate no instruction. It is dangerous for such men to touch on the subjects of Missions and morality. Most of all has he been unfortunate in taking for his subject Polynesia, to which so much justice has been done by an Ellis, a Williams, a Stewart, a Pritchard, and others. One chapter of Williams is worth more than a wagon-load of such rubbish as that of Mr. Melville. The Story of the Battle of Waterloo is one of terrible interest, and we doubt not will be read by multitudes, a large proportion of whom, having read it once, will do so again. It is certainly the most readable thing of the kind that has come to our hands. It is, in fact, a correct and copious digest of all that has been published on the subject, and for popular purposes is of itself sufficient. The Voyage of the Amazon cannot fail to be exceedingly popular, since it abounds with adventure, narratives of danger and deliverance, of wild beasts and wilder men. Its natural history alone would render any volume highly valuable and justly popular. We particularly commend it to Young People as one of extraordinary interest. The Adventures in Mexico is a volume full of enchantment. It would at any time be interesting; at present it is peculiarly so, as tending to illustrate the country which is the scene

of the cruel and unhallowed contest which is now carried on between the Americans and the Mexicans.

This work, as a whole, has taken so thorough a hold on the mind of the public, that special recommendation becomes unnecessary. Each number contains more than an ordinary octavo volume, at one-fifth or sixth of the usual price; while the series comprises works from the hands of a number of the first writers of the age. As comprising Geography, Voyages and Travels, History, Biography, Manners and Customs, it is a work for all, and may aptly be denominated, "A LIBRARY FOR THE EMPIRE."

Knight's Pictorial Bible. Parts 6—9.

HAVING already called attention to the re-publication of this magnificent book, it is only needful that we should announce the fact, that since that time some six or seven half-parts have been issued; so that subscribers may go on to make up their sets. We would farther invite the attention of those who may not yet have seen it, and who have only to see and examine in order to become purchasers. The work is altogether one of a peculiar character, materially differing from all previous editions of the Sacred Scriptures.

Knight's National Cyclopædia of Useful Knowledge. Parts 1—10.

MR. KNIGHT, not satisfied with his past glorious performances, comes forth afresh with a great national undertaking. His Penny Cyclopædia, comprising twenty-nine volumes, extending to 15,500 folio pages, and selling at the small sum of nine pounds, although intended for the millions, was beyond their convenient reach, and became, what was not at first contemplated, a standard Cyclopædia of reference, and as such far surpasses all publications of a similar class. But Mr. Knight, determined to accomplish his object, resolved to contract the great work into twelve volumes demy 8vo, comprising some 500 pages each; each volume to consist of four parts, published monthly at one shilling; the entire number of parts being forty-eight, and the whole cost about one-fourth of that of the Penny Cyclopædia. This will be by far the neatest, compactest, completest, cheapest popular Encyclopædia the world has seen. Twenty-five thousand complete copies of the original work have been distributed through the world, and will continue constantly on sale; but Mr. Knight feels that the greatest number of readers have still to be reached; that while the Penny Cyclopædia is to be found in every collection of books having pretension to the name of a library, it is excluded from the homes of the masses; and his patriotic ambition and hope now is, that its child, the National Cyclopædia, may occupy a place in every family, where the acquisition of knowledge is the best employment of those leisure hours which even the millions have vacant from the necessary business of life. The National Cyclopædia will be a Cyclopædia of universal reference for every subject of human inquiry, embracing—

Ancient and Modern Literature and Philology; History, Civil and Ecclesiastical; Chronology; Biography; Geography and Topography; Law and Government; Social Economy:

Philosophy; Mathematics; Physical Science; Chemistry; Geology and Mineralogy; Zoology; Botany; Medicine, Surgery, and Anatomy; Agriculture, Arts, Manufactures, and Trade:

Architecture; Painting and Engraving; Sculpture; Music.

The cursory reader will there find a ready, and, to a considerable extent, a full solution of every question for which he seeks an answer. The diligent student, in addition to this answer, will be directed to the authorities upon which the information he attains is founded.

NELSON'S BRITISH LIBRARY.

Dawn of the Reformation, &c.
Tahiti and its Missionaries, &c.
Phenomena of the Seasons, &c.
Sir Thomas More, &c.
Memorials of Early Genius.

MR. NELSON pursues his course with a stability which cannot fail to establish his credit with the British public. "The Dawn of the Reformation, &c.," is rich in excellency; while the volume, "Tahiti," &c., presents even an advance in interest and instructiveness. In fact, the volumes as a whole possess very high merit; while "Memorials of Early Genius, and Achievements in Pursuit of Knowledge," indisputably form a climax. Here the subjects are admirably chosen, and exquisitely got up. These sons of genius are arranged into five classes, thus entitled: The Philosophic Spirit; Genius in the Fine Arts; the

Poetic Spirit; Scientific Genius; the Inventive Faculty. It will at once be seen that in these five points, there is distinction without difference. The very soul of genius is invention, although the development of the power may manifest itself in a variety of ways. The spirit of Napier, Hales, Black, and Davy, though mainly conversant with science, was eminently inventive; while Dante and Milton personated the genius of invention: but passing this, the work itself is one of the greatest value, and cannot fail to command a most extensive circulation.

Nelson's Large Type Comprehensive Edition of Matthew Henry's Commentary, Unabridged. With Illustrative Engravings, folio, Parts 1—10. London and Edinburgh: Nelson.

Having now before us ten parts of this most valuable edition of Henry, we are in a situation to form an estimate of its character and claims; and it is but justice to say, that, when the publishers affirm it to be "a complete Cyclopædia of Bible comment, reference, historical knowledge, and Scripture illustration," they by no means exaggerate. It is certainly all this, and more. The undertaking is great, involving the publisher in very heavy responsibilities; but, we doubt not, the public acceptance of the work will be such as fully to meet the exigencies of the case; but that it may be so, the sale must be great: for when we state that sixty-two folio pages are sold for one shilling, it will at once appear that the publisher has relied on a very extended sale. We have only to add, that this is peculiarly a family commentary, and that the type is so large that it will be read with ease and pleasure even by persons advanced in life. The work has our very emphatic commendation.

Tracts on Liberty of Conscience and Persecution. 1614—1661. Edited for the Hanserd Knollys Society. With an Historical Introduction. By Edward Bean Underhill. 8vo, pp. 401.

This is a volume that has very strong claims on all branches of the Baptist family; and not on them only, but upon all lovers, whatever their sect or party, of civil and religious liberty. The volume is meetly opened with a luminous and eloquent historical introduction, extending from the days of Henry VIII. The first Tract is entitled "Religion's Peace; or, a Plea for Liberty of Conscience," dated 1614, by Leonard Busher, and forms as noble an address as any we have ever met with on this great subject. The second is, "Persecution for Religion judged and condemned," dated 1615, and is conducted in the form of a dialogue between Antichristian and Christian, in which truth is developed and defended in an able and interesting manner. The next is, "An humble Supplication to the King's Majesty," dated 1620, and forming an appeal which might well have made a monarch blush to read it in a room alone. Then follows, "The Necessity of Toleration in Matters of Religion," dated 1647, by Samuel Richardson. The next, "A humble Petition and Representation by the Anabaptists," dated 1660, "presented by the Prisoners in the Gaol of Maidstone, for the Testimony of a good Conscience." Next comes "A Plea for Toleration," dated 1661; followed by "Zion's Groan for her Distressed; or, Sober Endeavours to prevent innocent Blood." The volume forms a great storehouse of truth on the subject of civil and religious liberty; truth exhibited with a clearness and a force, pervaded by a feeling, and invested with an eloquence, never found apart from troublous times, oppression, and persecution. It is due to Mr. Underhill to state that the volume is admirably edited.

The Literary History of the New Testament. 8vo, pp. 599. Seeley, Burnside, and Seeley.

The object of this goodly volume is, to afford a condensed view of the literary history, chronology, internal evidence, and distinctive features of the apostolic writings. That such a work was necessary requires no proof: that the blank has been ably supplied is not less indisputable. The learned and ingenious writer has thought it proper to withhold his name; in lieu of which we have introductory notes from Mr. Bickersteth and Dr. Pye Smith—excellent judges, who have borne their willing testimony to the value of the work. The former says: "This work contains a considerable amount of useful information, brought together from various sources with discriminating judgment. It is calculated to make the inspired book more intelligently understood by those who read it, and to lead their minds to a more careful

observation of its various parts; * * * * many of the views are original. * * * * His views generally will, I think, commend themselves to Biblical students." Dr. Smith, a still higher authority in such matters than Mr. Bickersteth, says: "I feel it a duty and a pleasure to bear my glad testimony to the learning, in particular, sacred and ecclesiastical—the indefatigable diligence, the wide research, the candour and impartiality, and the sound judgment which characterize this welcome addition to our national literature. * * * * To students for the ministry it will be of extensive usefulness, directly and indirectly; yet not to such persons only, but on many accounts in a still higher measure to the unlearned among our fellow-believers, who desire to know the certainty of those things wherein they have been instructed. * * * I feel myself happy in being permitted to recommend this invaluable volume."

Such testimonies from such men as to the general merits of the work render farther testimony on our part superfluous. We may nevertheless take the liberty to add that, like the after-mentioned volume of Dr. Greenleaf on the Testimony of the Evangelists, this work is the production of an unprofessional man—that is, of a layman, a man of genius and of letters, and to whose labours, more than to those of most other living men, the British people are indebted for moral and political instruction. Need we say more to excite public interest?

Lectures on the Divine Sovereignty; Election, the Atonement, Justification, and Regeneration. To which are appended, Strictures on recent Publications by Dr. Marshall and Mr. Haldane on the Atonement; and on the Statements of Dr. Jenkyn on the Influences of the Holy Spirit. By GEORGE PAYNE, LL.D. Third Edition, enlarged, 8vo, pp. 454. London: Gladding.

WE are glad to see a third edition of this great work. The fact says something to the honour of our age and country. It shows that there are still numbers who think and are prepared to appreciate the thoughts of a thinking man. The Appendix, which forms a considerable treatise, and most richly deserves separate publication, possesses a peculiar value from its adaptation to the times which are passing over us—times in which reason reels, and men, both wise and good, are plunging into contrary extremes. The Appendix, as a piece of controversial theology on some of the highest points of revelation, marked by consummate ability, and clearly distinguishing between things that differ, separating truth from error, and the use from the abuse, is worth many times the price which is charged for the entire volume. We most earnestly commend it to our readers.

The Missionary Guide-Book; or, a Key to the Protestant Missionary Map of the World: showing the Geography, Natural History, Climate, Population, and Government of the several Countries to which Missionary Efforts have been directed; with the Moral, Social, and Religious Condition of their Inhabitants; also, the Rise and Progress of Missionary Operations in each Country. Illustrated by forty-five Woodcuts, representing the Costume of each People. 8vo, pp. 472. London: Seeley.

THIS title is so copious as to render much comment superfluous. We believe that with many reflecting men it has long been felt to be a *desideratum*, and at last it is supplied. The idea is not quite original, as several writers have already, and not without success, trod in the same path, more especially the excellent Dr. Brown in his "History of Missions;" but that idea is here developed with a fulness, a completeness, and a statistical plenitude which far outstrips all who have gone before, while it has the further immense advantage, that it brings up the history of the Missionary enterprise to the present time. To whom we are indebted for this vast and valuable treatise we cannot tell; but we have not for many a day laid our hand on a volume which has ministered to us so much satisfaction. It is a complete digest, a small Encyclopædia on the subject, furnishing a thoroughly practical and most impressive view of the great theme. Religion wholly apart, the book is one of incalculable value on account of its Geography, Natural History, Political and Colonial History, and accounts of social habits and religious worship. All these points are here elaborated with adequate learning and great accuracy; so much so, indeed, that were the Missionary matter wholly extracted, the remainder would form a work of extraordinary value. To ministers disposed to give their congregations a course of winter lectures on the subject of Missions, this

work will supply a text-book which will greatly facilitate their labours,—a magazine of materials which will not soon be exhausted.

An Examination of the Testimony of the Four Evangelists, by the Rules of Evidence administered in Courts of Justice. With an Account of the Trial of Jesus. By Simon Greenleaf, LL.D., Dane Professor of Law in Harvard University. Second Edition, revised and corrected by the Author. 8vo, pp. 568. London: A. Maxwell and Son, Lincoln's-inn.

This is in several respects a remarkable volume, and must not be confounded with the professional and common-place. "With the relative merits of modern harmonists," says the author, "and with points of controversy among theologians the writer has no concern. His business is that of a lawyer, examining the testimony of witnesses by the rules of his own profession, in order to ascertain whether, if they had thus testified on oath in a court of justice, they would be entitled to credit; and whether their narratives as we now have them would be received as ancient documents coming from the proper custody." From other sources we learn that Dr. Greenleaf is a lawyer of great eminence in his profession; acute, critical, and used to raising and meeting practical doubts. He is also author of a Treatise on the Law of Evidence, which has already become a classic in the hands of the profession which he adorns. The *North American Review* characterizes him as "an able and profound lawyer; a man who has grown grey in the halls of justice and the schools of jurisprudence; a writer of the highest authority on legal subjects, whose life has been spent in weighing testimony and sifting evidence, and whose published opinions on the rules of evidence are received as authoritative in all the English and American tribunals; for fourteen years the highly-respected colleague of the late Mr. Justice Storey, and now the honoured head of the most distinguished and prosperous school of English law in the world." These facts are enough to show that such a work from such a man must be a valuable contribution to the literature of Christian Evidence. The account of the Trial of Jesus, appended to the volume, is by another hand, although the title-page is so framed as to represent both as the production of the same. It is the work of the late learned French advocate, A. M. J. J. Dupin, undertaken with a view to refute the eminent Jewish writer, Joseph Salvador, in his "Trial and Condemnation of Jesus," which is here printed in full. The production of Dupin is penetrating, brilliant, and conclusive.

Notes, Explanatory and Practical, on the New Testament. By Albert Barnes. Reprinted verbatim from the latest American Editions, revised by the Author. Edited, with Headings, improved Readings, and Biographical Sketch, by Rev. Ingram Cobbin, M.A. 4to. Matthew—Corinthians. London: Partridge and Oakey.

Mr. Barnes, beyond all foreign commentators on the Sacred Scriptures, has been honoured in England by republications of his work, which has now appeared in five or six different editions, varying in price and form, but all cheap and all excellent. All the sizes in their own way are good; but the edition before us was absolutely indispensable, to place the American on a level with the British commentators, Henry, Whitby, Scott, and others; and now, through the zealous enterprise of the present publishers, this is in a fair way of accomplishment. The volume is in every respect so complete, that it leaves nothing farther to be desired. The paper is first-rate, and the printing is exquisite, while the price is the lowest that can be expected to remunerate. It is enough to state these facts. Criticism and commendation of the work are now alike superfluous, if not impertinent. The facts set forth in the prefatory note by the commentator himself, dated September, 1840, settled the question of public approval. He there states, that the first edition of the Notes on the Gospels was published in 1832, and that since that time sixteen editions of two thousand each have been sold, making thirty-two thousand copies, or sixty-four thousand volumes. If such was the American circulation during the first seven years, when the work was scarcely known in England, it is probably within the truth to say, that the united circulation of both countries since that time is at least fourfold. We wish all success for the present edition, and predict for it a very extensive circulation.

Education.

CONFERENCE AT DERBY.

In the present article we lay before our readers the main substance of the proceedings of the Educational Conference, held at Derby, commencing on Tuesday, December 14th, together with the resolutions adopted. A large number of speakers, besides those mentioned, took part in the proceedings, giving utterance to much that was interesting in fact, and important in opinion, which we are reluctantly compelled to omit. Great praise is due to the *Derby and Chesterfield Reporter*, for its correct, copious, and business-like report of the Meetings; and all the more, since it does not itself hold with the great principle of the Conference.

Dr. Hamilton, the Chairman, in the course of his opening address, said, that the present meeting was one of a practical bearing. The business of Conference would be to consider what measure could be adopted for the promotion of education, that did not involve the principle upon which they had taken their stand. It was not necessary that they should only act denominationally. Various opinions obtained on this point; it would be their duty to see if they could adjust them. Would they act in this matter of education with other bodies, and throw down some of the fences set up by the Denominational Board; always keeping this principle in view, so with others, so with ourselves, we will accept nothing from the State? Or would they act denominationally? He believed it was not quite logical to speak of three alternatives, though he knew not why it might not be so; but at any rate there were three points which might be brought under the consideration of Conference: First, would they educate by themselves? Secondly, would they unite with other bodies? or, Thirdly, would they adopt a system based on a somewhat different — or local — foundation than the one in operation? It might appear to some that it would be better to have County Boards, or local associations, rather than maintain the existing Board. Whatever the amount of our religious educational apparatus, or general educational apparatus, the question is, are we as a sisterhood of churches doing enough for that education? Are we guiding, controlling, influencing it? Grant that the general educational apparatus has gone as far as it can—that the wants of the people are met by it—are we as a body doing our duty by education to the people? We cannot do all; have we done enough? I think we shall come to the conclusion that we must take a more decided part in education than we have done; and that, whenever we find the ground covered by a spurious or unsound system, it will be our duty to endeavour to supersede it by one established upon a correct basis. However, it will be for you to decide upon the best course to pursue.

The Chairman then called upon the Rev. Robert Ainslie to read a memorial from the Congregational Board of Education to the Conference, from which we extract the following:—

"The time has arrived when vigorous action must be taken by the friends of voluntary education.

"The two days to be devoted to discussion and conference in this town will form an important period in our denominational history. We cannot recede. We may merge our denominational action to work with others, but our country—our denominational honour—the new government element in the instruction of the country—and the increased power of the State, with the increased power and wealth of the Established Church, ought to urge us forward to take and retain the advanced position marked out by our principles.

"It is not for the Board of Education to direct the course to be taken by this Conference. On the other hand, it would not have been respectful to this assembly, if the Board had allowed the Meeting to proceed without some expression of the sentiments at which it has arrived, after looking at the whole question in its serious aspects, and in its denominational and general bearings.

"The question of the character of the Education to be given by us, has been settled and established by various and solemn decisions. It must be religious. The question of taking help from the State for such an education has been settled with equal deliberation and solemnity, and confirmed at the large Autumnal Meeting of the Union recently held at York.

"The open questions are principally the two following:—First, that of merging in a general society. The advantages of it would probably be—Union of many of the friends of voluntary education; and a common voluntary treasury, presenting something like the total amount of voluntary contributions for education by those who oppose Government interference. The disadvantages would be,—

"1. An imperfect Union—many not joining because of their own denominational action; such as the Wesleyans and the Free Church.

"2. The compromise necessary for Union, both as to what may be taught and done—such as teaching or not teaching certain doctrines; and the offering of prayer in day-schools, Normal schools, and in public meetings; besides the constraint of neutrality in local and general management.

"The second open question is, that of denominational action as to management, but the most catholic action as to the education of all classes of children. The advantages would be,—

"1. Combined and well-regulated denominational movements as to education in day, Sunday, infant, and Normal schools.

"2. Unfettered teaching in evening schools of whatever is considered to be for the present and future well-being of the children.

"3. Restoration of combined movements, founded on the great and commonly recognised principles among us, which have already been stated.

"4. Accurate knowledge of the discharge of the duties of our churches with reference to the rising generation.

"5. A deputational or representative connection with any general society, founded on the principle of not receiving Government money.

"These are some of the results of the various discussions at the Board of Education."

Mr. E. Baines said, the *first* strong reason for denominational action was, that it would be their best security that the education would continue to be a religious education. Connect it

with their Congregational Board, and you have an open, above-board, religious education.

The *second* reason was, that the denominational principle would give them more power than any other kind of management. It was manifest that for what they considered their own in action—their own property in perpetuity—with which they were so fully satisfied—they would make greater exertions than for anything that was general. Look, for instance, at the small support given among them over the whole country to the British and Foreign School Society. Something like £2000: with the Queen at the head, with her subscription of £100; with the Duke of Bedford (patron), with his £100; with Lord Morpeth and a number of affluent persons upon the Central Committee—all sincere friends of education, undoubtedly; but some of them most determined Churchmen, others most determined Unitarians, and many of them most determined infidels. When such a Society as that had received from them so small a modicum of support, that was a strong argument against any confederation such as Mr. Reed proposed. The denominational principle was not a selfish principle. They acted with those with whom they were accustomed to act; and if they wanted power they must have it by denominational action. It was an error—a fallacy—to talk about unsectarian action. If they must have religious education, it must be sectarian. What were their Sunday-schools but sectarian institutions? What all their charities? Therefore it would be absurd to say that what they did was done upon a narrow and selfish principle.

His *third* reason was, the extreme importance in the present position of affairs, to secure the voluntary principle to their churches which were in danger of being undermined by the Government taking them on the flank.

Fourthly, they ought to maintain the position they had occupied. They should not undervalue what they had done.

Fifthly, the example of other religious bodies. It was admitted on all hands that it was in vain to propound any general measure of education; and that the only thing which Government could do was to aid education in the channels in which it at present ran. That was a settled point. Then they should follow the example of the Church, the Wesleyans, the Quakers, and the Free Church, by carrying on a denominational action. He did not think they would have anything like the amount of power from a junction with other bodies as from a denominational effort; and he was sure they would do far less when combined than if they acted by and for themselves. He would be happy to act with their friends the Baptists in holding public meetings, or petitioning Parliament against the principle of granting Government aid in the promotion of education; but he believed that the Baptists were the most denominational in their spirit and mode of action of any body in the country. Would they have raised so much money for the Baptist Missionary Society but for this denominational action? For himself, he considered that he had been the most catholic of men in acting without regard to denominational peculiarities. After the most mature reflection, however, he had abandoned his former views; and everything that had since taken place in reference to this question, had tended to confirm his belief that denominational action was the most calculated to promote the glory of God and the well-being of man.

Mr. HADFIELD expressed his sincere admiration of the efforts of those gentlemen in Yorkshire — particularly of one gentleman (Mr. Baines) — for the noble stand they made in defence of their principles. They were at a point of the utmost danger, when their friend (Mr. Baines) sounded the tocsin of alarm to the whole body. They had been called blockheads for not accepting the golden bribe, and it was said they had never made so great a mistake; but they knew the value of principles, and would adhere to them. No man was so well calculated to take them in successfully as one who, like Dr. Kay Shuttleworth, had belonged to their own body—(hear, hear)—who was actually baptized by their friend, Mr. Roby. (Laughter and cheers.)

Mr. J. CONDER: And educated by our friend, Mr. Pridie? (Laughter and cheers.)

Mr. HADFIELD: And Dr. Kay Shuttleworth was the man who, when Poulett Thomson's health was drank, turned his glass and would not drink the toast, because Mr. Thomson was not Radical enough for him. (Laughter and cheers.) That was the man who was attempting to place them in a wrong position before the country. They were greatly obliged to Mr. Baines, who, in the course he had taken, had exposed himself to some risk; but let him hold up his head, and if he lived as long as he (Mr. H.) wished him, he would yet see the triumph of those glorious principles of which he had been the undaunted champion. (Applause.)

In reply to a question, the Rev. R. AINSLIE stated, that his calculation of expenses for the new Normal school, and the extension of the present, was about £2,500, or £3,000. The principle they intended to act upon was to charge female pupil-teachers 3*s.* a week, and males 3*s.* 6*d.*, which would bring in £500 or £600 a year. This principle was considered far better than giving the education and maintenance gratuitously, and was calculated to insure a better class of teachers.

Mr. BAINES stated that many gentlemen were not in a position to give largely, as very great efforts had recently been made in various localities, and princely sums given by some gentlemen in the building of schools. He instanced the liberality of the Mayor of Bradford and other gentlemen, in proof that whilst the agitation against the Government proposal was proceeding Nonconformists were actually expending large sums in extending education.

Many instances of this kind were given by Mr. Baines and other gentlemen; and it was considered only fair to the Congregationalists that the Secretary should collect all the facts connected with this liberal conduct, and make them known when the subscription-list is published. Notwithstanding this, however, some handsome donations and annual subscriptions were given. Amongst them were the following:—Mr. Carter, £50 donation, and annual subscription of one guinea; Mr. Salt, £50 donation, £5 annually; Mr. Milligan (who has built one large school, and subscribed liberally towards another), £25 donation, and £10 annually; E. Baines and Sons, £20 donation, and £5 annually; Mr. Forbes, £20 donation, and £5 annually.

THE PUBLIC MEETING.

THE proceedings of Conference terminated with a public meeting held in the Victoria-street Chapel, on Wednesday evening. The meeting was numerously attended—H. Forbes, Esq., in the chair.

The CHAIRMAN, in the course of an excellent speech, said—If they, as Nonconformists—as men who adhered to the principles of their forefathers—were to take the Government money, how could they refuse pecuniary assistance from Government for the support of their ministers? (Hear.) They could not accept such aid if they adhered to those principles of Independency and Nonconformity, which were ever dear to them, and which they believed were best calculated to promote the cause of God and His Christ in the world, and to promote the extension of His kingdom. If they were to take the proffered assistance, they would place themselves in as bound and fettered a condition as was the Church of England. (Applause.)

EDWARD BAINES, jun., Esq., of Leeds, in the course of a highly instructive speech, said—About 70 years ago, the number of newspapers was extremely small, and those newspapers themselves were little more in size than the sheet he held in his hand (a sheet of letter paper). He saw one the other day, printed in the year 1780: it was not much larger than he had described, contained no editorial comment, but little foreign or domestic news, with a few paragraphs about the "mildness of the season," a cuckoo having laid eggs, or a bird's nest being found at Christmas;—(much laughter)—in short, it was a miserable combination of incidents of the most insignificant kind. As to anything calculated to advance the interests of the public, there was nothing whatever of the kind. From that time to the present, that paper—and it was the same with all other newspapers—had increased a dozen or twenty fold in actual size—in quantity of contents; and it must be a dozen or twenty fold as useful as it could be at that time. (Hear, hear.) But if they had been under Government management, the strong probability was, that the form of all newspapers would have been, as it were, stereotyped at a point perhaps a little higher than they had attained in 1780, and would have kept so from that time to the present, instead of the mighty improvement which had taken place. (Hear, hear.) If he were to say that the power of the press had increased fifty or a hundred fold within the last hundred years, he would be speaking below the mark; but that power, he maintained, would not have been increased more than five or ten fold if the press had been under Government subjection. (Hear, hear.) It would be well to note what the people could do for themselves. There were many who did not know what the people could do, or had done. The first magazine published in this country was in the year 1730. In 1814, the number of magazines, monthly and quarterly, published in London alone, was 265. So mighty had been the increase of scientific, and literary, and general information. (Cheers.) In 1743, the people of this country were expending at the rate of £100,000 a year in books and newspapers, and all other sources of information. It had been calculated by Mr. Charles Knight, that in 1843, £2,085,000 were devoted to these sources of knowledge. This had been done without any aid from Government, and showed that the people were able to carry on their own advancement without assistance from those who assumed to be so much wiser than themselves. (Cheers.) Twenty-five years ago, there were no mechanics' institutions in Yorkshire. He saw the first established in London; and from that time he began to do his best to establish similar institutions in Yorkshire; and now, without having received a sixpence from Government, they had 88 institutions in that county, containing 16,000 members. (Cheers.) In Great Britain, he believed, the number of members of mechanics' institutions was not less than 100,000. And all this had been done *by* the people themselves, and *for* the people, without the slightest assistance from Government. (Cheers renewed.) He would now take the question of religion. What had the people of this country done in behalf of the Voluntary principle? He had lately published some carefully computed figures, founded upon the official statements of the various dissenting bodies—the Wesleyan Association, the New Connexion Methodists, Unitarians, Quakers, Baptists, Independents, Free Church of Scotland, Irish Presbyterians, and so on;—and from these it appeared that the number of their places of worship in the United Kingdom amounted to nearly 18,000; and all these had been built without Government aid. (Cheers.) He had heard people say, however, that this voluntary principle might be sufficient for the sustentation of religion, but that it was not sufficient for the support of education. He thought the facts mentioned respecting the progress of literature, and of mechanics' and other institutions would lead to a contrary belief. (Hear, hear.) What had the voluntary principle done for education in this country? It was not Government that devised and carried out Sunday-schools. (Hear, hear.) They were begun by a benevolent individual, and were carried on by benevolent and religious zeal; and they had thus, without one single act of assistance, been in time multiplied, until we had 2,000,000 scholars in England and Wales alone in our Sunday-schools, taught by from 300,000 to 400,000 gratuitous teachers. (Loud cheers.) This was a splendid proof of the power and efficiency of the voluntary principle. (Hear, hear.) It was said, however, that this was religious instruction. Then he came to day-schools; and what was the number of scholars in England, according to official documents, in 1818? It was 674,000. The number now was stated to be 2,000,000. And this increase had been accomplished in 28 years with a very small amount of Government aid, which was not began until 1833. In 1818, the proportion which the day-scholars bore to the whole population of the country, men, women, and children, was 1 to 17; in 1846 the proportion was 1 day-scholar to every 8½ of the population. (Cheers.) Towards this result Government had done exceedingly little: by far the greatest increase took place before the year 1833, which was the date of the first small grant made by the Government in aid of building schools. (Cheers.) Sometimes, however, if we went to a particular locality, and looked at the circumstances there, the facts would be impressed more strongly upon the mind than by taking a wider circuit. He would take the town of Manchester. There were there 139 places of worship: 39 of these were churches of the Establishment, and 100 were chapels belonging to various dissenting sects. Of the whole number,

only five were built with any aid from Government, and only one received Government funds towards its support; the other 138 were supported by voluntary means alone. (Cheers.) This proved that the voluntary principle was not only powerful, but far more powerful than any Government. (Cheers renewed.) Take Birmingham. Nine months ago, at a great public meeting held in that town, a placard was put out containing this fact, which he had never seen contradicted: that within the last 10 years, no less than 50 public schools had been opened in Birmingham alone, in addition to a mighty increase in the number of Sunday-schools. (Cheers.) What was proposed last year in Birmingham? Why that they should build—and they undertook to build, and were now in course of building—30 infant schools in that town. The whole of this was the produce of voluntaryism on behalf of education. (Cheers.) This proved the power which the people had to educate themselves. (Hear, hear.) A gentleman from Hull lately said to him that it was a very desirable thing that Government should assist in the establishment and support of schools, for it was impossible for the people to do without Government aid. It seemed to be forgotten, however, that this was simply changing the form of the thing: Government did not supply money out of a mine of their own: every farthing they gave to us they first took from us. (Loud cries of "Hear, hear.") All the difference consisted in this: in being convertible from a free agency to a Governmental and compulsory agency. (Hear, hear.) In that very town of Hull, it might be supposed that there was a most lamentable want of the means of education, from the remarks of the gentleman alluded to; but what was the fact? Twelve years ago—and many schools had been opened since that time—one in every six of the population were in day-schools; which was a greater proportion than they would find in any country where Government systems of education were in operation. (Hear, hear.) These facts indisputably proved that it was utterly unnecessary for the people to have this Government assistance, which was nothing, after all, but taking money from our pockets, keeping a very considerable proportion for the payment of their own officials, and returning us the balance. (Laughter and cheers.)

The Rev. Dr. HAMILTON (of Leeds): The friends of education had been obliged to assume an antagonistic attitude. They had seen arrayed against them, even upon banner and standard, "Popular Education;" and they could not march beneath its folds. Was it not somewhat of refinement upon cruelty, that they who had always been at the head and in the van of those who encouraged science and the cultivation of the public mind, should in any wise be presented to their compatriots as their enemies? But principle stood them again instead. They knew not how to wheel to the word of command, but held right on, went right forward; and he believed they had now a favourable verdict in their behalf. (Cheers.) It mattered but little being in harmony with the tastes and prejudices of an age; but it was of great importance that they should be in harmony with truth. When cooler and more dispassionate judgment should be passed upon us, perhaps it would be generally, if not universally, adjudged that we knew how to keep our temper and to maintain our courage through evil report, as we could not be betrayed nor flattered by good report. (Cheers.) We would go with the age, if the age would steadily proceed; but if there were a crooked generation, our straightforwardness prevented any parallelism with it. Now, there were many prejudices—might he say, rather, prejudgments?—in the minds of men; and when such writers as Adam Ferguson and Adam Smith laid down principles—though those principles seemed to be counter to all that men had thought—they all became popular prejudgments. There seemed to have been something very happy in the baptismal names of such philosophers. (Laughter.) It was very common for men to take such a prejudgment as this:—Food and wages are relative things; just according to the rate of wages will be the price of food, and according to the price of food will be the rate of wages. Who would think of denying it? And yet some cool-headed persons imagined that wages could not have reference to the standard of food, but really to the demand for labour; and now he believed there was scarcely any person who contended against that maxim. (Hear, hear.) It was generally taken for granted that Government was an expedient to do many fine things. He believed there was a great prejudgment as to the province and duties of Government amongst our people. Government seemed to him to be a very simple thing. They might make a craft of it, a mystery, such an enigma as would perplex and puzzle Sphinx herself. (A laugh.) But what in reality was Government?—An executive or legislative body, empowered to find laws for the commonwealth, and to enforce those laws. (Hear, hear.) That was Government; it had no right to title of itself. Did the people find a Government formed for them? Was Government like the image of Jupiter, or of Diana, that fell from heaven? It so happened that every Government was the creature of the people, and ought to be the mere exercise and reflection of the national opinion and the national will. (Loud cheers.) They often heard of "the parental Government;" it would be much more correct to speak of the parental people. (Hear, hear, and a laugh.) The people was the father, and the kingdom was the child; or, if they made an abstract point of it, the Government was the offspring. (Cheers.) He did not, therefore, understand the parental duties of Government; but he understood the parental duties of the people to bring up the Government, to train it, and occasionally to chastise it. (Laughter and cheers.) Was it then the duty of Government to educate? He did not think that fathers were willing to sit at the feet of their children to learn—(much laughter); and therefore he was almost bold enough to doubt, at the very outset of the inquiry, whether it could be the duty of Government to educate. (Cheers.) But he must at least ask, how it had acquired this title? Was it by compact—if there was such a thing as a compact between the Government and the people? Was any Government put into its place, and rank, and status, thus to educate? Was there anything in law that made education part and parcel of the duty of that Government? Was there anything in the annals of its history that would warrant the idea, that the people called that Government into existence in order to educate them? Our Government had acted most unworthily if this was the compact. They

had forgotten the compact until 1833; they never made an attempt before that period to build a school, or to educate a child. (Cheers.) This was, indeed, suddenness of conversion; but as we were parties to the compact, we say that we never understood that these were the terms and conditions on which we willed such a Government, and would support it. (Hear, hear.) But had the Government a right to educate by its competency? What was its competency? Did it teach science beforehand? Did it anticipate invention and discovery? Why, even the great blessing—so Government generally esteemed it—the great blessing of gunpowder, was never dedicated to Government itself; and steam—which *was* a blessing—Government never found out steam. (Cheers and laughter.) We had constantly to teach the Government, and the Government had quietly to learn. Where, therefore, was the competency of Government to educate? (Hear, hear.) It was not wiser than the people; and they would always see that when the people had come to any great agreement, the Government only gave way after a long struggle. He did not, however, say that there was unmixed evil in the delay; time was thus afforded for thinking out important questions. The people were always first convinced; the Government was then convinced, but often, like the poor schoolmaster, against its will. (Laughter and cheers.) His appeal became more solemn when he asked, What was the capacity of Government to instruct the people in religion? Was a Government holier? A man who told him that such and such a religion was the one he was bound to believe, ought to have something like Divine revelation for his authority; an angel ought to have spoken to him. He believed, however, that amidst the midnight dreams of the most excellent Premier, "angel's visits" were "few and far between." (Laughter and cheers.)

Dr. MASSIE, after some playful allusions to preceding speakers:—Well did he remember a discussion carried on by one of the ablest and most distinguished of Nonconformist writers of this or any age in Britain's history, when from Leicester he (Robert Hall) republished an apology for the freedom of the press. When the writer of that apology was assailed and accused as casting the apple of discord amongst the people of these realms, and stirring up what was called "Radical Reform;" when he was assailed by a periodical of great influence in the High Church community; and when it was affirmed that the *people* were not fit to choose or regulate their own religion, his answer to the critic was in the following strain:—"Were Governments constituted of archangels, of seraphim and cherubim, or were they composed even of the lower principalities and powers of angelic order, we might, indeed, commit the religious instruction of the people to their care; but inasmuch as members of the Government are oftentimes less educated in the principles of religion, and have been placed in circumstances less favourable to discriminate what were the glories and sweetness of the religious life than many other individuals, their morality and religious elementary truth will be of little value. To allow Government to provide for the education of the people, is to leave the least qualified class of the community to provide for that which was most important in the whole arrangements and destinies of life." (Cheers.) Such views did he (Dr. Massie) conscientiously hold; and therefore he grieved that Government should assume the province of dictating in the matter of education. (Hear, hear.) In conclusion, Dr. Massie asked, were we, as Englishmen, prepared to say with the dramatist, "I can do all things that become men; who dares do more is none?" Were we prepared as Christians to say, "I can do all things through Christ's strength in me?" Were they prepared, as successors of the Puritan Nonconformists, to stand, if it were needful, in the dungeon with chain upon leg and arm; or to sail, if required, in exile, into foreign countries, rather than sacrifice our principles, and give up our position in the matter of truth? Or were we prepared to give the rising generation to be outcasts of oppression, and the offspring of misgovernment? (Dr. Massie was loudly applauded on resuming his seat.)

JOSIAH CONDER, Esq., in the course of some brief observations, said:—The Dissenters had come forward in self-defence, as the Government scheme, if carried out, would undermine their sabbath and day-schools; but they also came forward to protect the rights of the people. Many among the working classes believed that the Dissenters were opposed to the spread of education, and that they objected to the educational scheme from feelings of jealousy, and from a wish to get the matter into their own hands. This was a great mistake. Their object was more especially to protect the rights and interests of the working classes; to enable them to send their children to whatsoever school they thought proper, unfettered by any conditions hostile to religious freedom or the rights of conscience. Mr. Conder proceeded to deprecate giving to popular education an eleemosynary character, as being adapted to pauperize and degrade the working classes, who were disposed to make greater sacrifices in the education of their children than were the middle or even the higher classes themselves. (Loud applause.) He then mentioned the fact, to which several of the Government School Inspectors had borne testimony, that, in different parts of the country, the regularity of the children's attendance in the schools was in proportion to the rate of wages. This spoke volumes as to the disposition of the poorer classes to avail themselves of the means of education for their children. (Hear, hear.)

Rev. A. WELLS appears to have, as usual, made a most effective speech; the following summary of it we give from an excellent article in the *Patriot*:—"We wish it were in our power to give a verbatim report of the impressive address delivered to the Conference, at the evening sitting of Tuesday, by the esteemed Secretary to the Union, the Rev. Algernon Wells; because it brought very frankly and broadly before the meeting the position, in some degree one of honour and difficulty, in which the Resolution to act in this matter denominationally may be thought to place the Congregationalists. 'Let us well consider,' he said, 'what we are pledged to do, and to what course we are committing ourselves. We are going to isolate ourselves from other bodies. There can be no mistake about that. We are going to withdraw a little more within ourselves—to separate more from those with whom we have been accustomed to act together socially and politically. Are we prepared for that? Nonconformists have been

styled "half-Englishmen." I maintain that we are twice Englishmen. We have our full share in the historical glories of our country, and a deeper stake in its true prosperity than some other bodies who possess more money with less principle. We are going to do what will separate us from other portions of the community, upon the necessity of principle, and for a great public object. There is more danger to our testimony, as Nonconformists, at this juncture, from its being undermined by public money, than there was, in former days, from the direct persecution of the State. I see where we are going —the widening differences that separate us from former political friends and allies, and the prospect of being even more divided among ourselves. I am prepared for that. I respect those who have drawn off in a counter course—who may, even in other things, besides Education, be disposed to accept of Government aid. I am prepared for that too. But we are not acting from passion, pride, or wrath, but upon a great principle. We are going to lay additional burdens upon ourselves: take that too into consideration. We shall stand alone, but we shall be free. Let a man be either a beggar or a borrower, and he brings himself under bondage. Our schools, our chapels will be independent, so far as paid for with our own money, and no further. Wherever the public money is taken, the Government influence will wind round us. We must then raise more money: are we prepared for that? Do not let it be said, we have met here, and resolved upon a certain course under excited feelings, and are not prepared to make the requisite exertions and sacrifices. It is true, the education of the poor of this country is not our peculiar business. Congregationalists are not separated to this vocation—to teach children their alphabet, but rather to teach teachers, and rulers too, upon what principles these great works ought to be conducted—to lift up the *British Banner*, having inscribed upon it, Voluntary Religion and Voluntary Education. Our special dispensation is as instructors, not of Ragged Schools, but of Parliaments. We *have been* their instructors. They have learned of us—although, like other schoolmasters, we have not always been popular with our pupils. Let us then show ourselves men of the work and of the time. Let us see distinctly what we are about; and let our brethren see that we are not proceeding without counting the cost. For myself, I have counted the cost; I see the difficulties we have to face; I deeply regret some of the consequences to which the step may lead; but I have no hesitation as to the step we ought to take. Duty, consistency, and honour alike require that we should adhere to the course marked out by the Resolutions which have been adopted.'"

Rev. J. GAWTHORN gave her Majesty's Ministers full credit for sincerity in the expression of their desire to educate the people, but the conduct of many Ecclesiastics seemed to show that it was not the destitution, but the progress of education, at which they were alarmed, and the present scheme, which is theirs, not that originally designed by the Government, is an artful device to pervert or arrest the course of popular instruction. The mildest name the scheme deserved was "Humbug." (Cheers.) He was persuaded that ten years hence the public will see how grossly they have been deluded. The present measure may increase the quantum of education for a little while, but it will soon be seen that a great number of the appointments under the scheme will dwindle into mere sinecures. But the device will not stop here. He was astonished at the shortsightedness of the evangelical clergy, by the countenance they gave to the plan for teaching Popery and all kinds of religion in schools; they were preparing the way, and justifying the attempts, to tax us for similar teaching in churches and chapels. While the Dissenters honorably refused the Government bribe to submit to their interference in education and religion, it was their duty zealously to employ all proper means to advance the instruction and improvement of the rising generation. (Applause.)

RESOLUTIONS.

At an Adjourned Meeting of the Congregational Union, held at Derby, December 14th and 15th, 1847, for Conference on Education; the Rev. R. W. Hamilton, D.D., LL.D., in the chair; the following resolutions were passed *nem. con.*:—

I. Moved by Rev. Joseph Fletcher, of Hanley, Stafford; seconded by Josiah Conder, Esq., of Clapham, Surrey; supported by Rev. James Gawthorn, of Derby:—

That, in the judgment of this Conference, the present juncture in the history of popular and religious Education, is one of vital interest to the Congregational Churches of the British empire, seeing that the work of education must ever be a permanent and progressive work; and that to be efficient and safe for the people, must be free from Government interference, control, and support.

II. Moved by Edward Baines, jun., Esq., of Leeds; seconded by Rev. B. Parsons, of Ebley:—

That the time has arrived when practical measures for promoting education must increasingly occupy the attention of Congregationalists, in common with other bodies of Christians; and in addition to what they have done for many years past, by Sunday and daily schools, and, more recently, by raising about £120,000 for educational purposes, it is now necessary (as the time for which the Congregational Board of Education was organized has nearly expired) to enter upon a more vigorous organization, and more extensive operations, for carrying out, under the direction of our Denomination, what are deemed to be sound and practicable principles for the education of the people.

III. Moved by Henry Forbes, Esq., of Bradford; seconded by Rev. John Sibree, of Coventry:—

That the Congregational Board of Education, established in London in the year 1843, shall continue to be the recognised central organization of the Congregational Union for the advancement of popular education.

IV. Moved by Rev. Andrew Reed, of Norwich; seconded by Rev. Dr. Massie, of Manchester:—

That the constituency electing this Board and its officers shall consist of the members of the Congregational Union; of donors of £5 and upwards; of subscribers of 10*s.* per annum and upwards, to the Central Board; and of delegates from School Committees, in the proportion of one delegate for every £1 per annum contributed; all such schools to have the preference in selecting educated Teachers from the Normal

schools of the Board;—and, further, the Treasurer and Secretaries of the Congregational Union shall be members of the Board; and the Treasurer and Secretaries of the Board, in like manner, members of the Committee of the Union; and the Board shall report its proceedings, as heretofore, at the Spring and Autumnal Meetings of the Union; and, if deemed desirable, shall hold a Public Meeting in London in the Spring, and an Autumnal Meeting in the provinces.

V. Moved by George Hadfield, Esq., of Manchester; seconded by Joseph Kershaw, Esq., of Leeds:—

That as this Board is expressly constituted to promote a popular education, partaking throughout of a religious character and influence, therefore, in no instance or circumstances whatever, shall any aid from grants of public money, administered by Government, be received to support the operations connected therewith.

VI. Moved by Rev. Robert Goshawk, of Leek; seconded by Henry Rutt, Esq., of Clapton, Middlesex; supported by Titus Salt, Esq, Crow Nest, Yorkshire:—

That while the schools connected with this Board will be chiefly Congregational, in respect of both their support and management; and while the education given therein must always be conducted on evangelical views of religion; yet, neither the learning any denominational formulary, nor attendance at any particular place of worship, shall be an indispensable condition of admittance unto them; nor will any Committee of a school, or of an auxiliary, be acting contrary to the judgment and feeling of this Conference in admitting members of other Denominations to share in either the support or management of such schools; and, further, no school so constituted shall be, on that account, less eligible to receive any needful help from the Central Board.

VII. Moved by Robert Milligan, Esq, Mayor of Bradford; seconded by Rev. James Pridie, of Halifax:

That while all schools in which the religious teaching is Evangelical, although not entirely Congregational, in their management, and no aid from the State is received, shall be eligible for union with this Board; it shall be a fundamental regulation that all arrangements as to the substance and manner of teaching, with the entire government of such schools, in connection with the Board, shall be in the hands of the Local Committee.

VIII. Moved by Rev. John Cooke, of Uttoxeter; seconded by John Wade, Esq., of Leeds; supported by J. W. Smith, Esq., of Sheffield:—

That the chief objects to which the Board shall give its attention are,—

1. Normal Schools for training Male and Female Teachers,—the latter for Day and Infant-schools.

2. The inspection of the state of Day-schools in connection with Congregationalists and their association with the Board.

3. The collection of Educational Statistics of Congregational Day, Sabbath, and Infant-schools, and the amount of Contributions locally raised.

4. The establishment or aiding of Schools in desirable localities for the Children of the Working Classes, or for Children absolutely neglected.

5. Making grants of Money or of School Apparatus for such Schools as may be deemed in circumstances to require them.

6. The selection and recommendation of the most approved Books for Schools, and, if necessary, the compilation of any that may be desirable; and,

7. The advancement of Popular Education by Public Meetings, Deputations, the Press, and by any other means approved by the Board, which are not inconsistent with its fundamental regulations.

IX. Moved by Josiah Conder, Esq., of Clapham, Surrey; seconded by Rev. W. Todman, Yardley, Hastings, Northamptonshire:—

That agreeably to the practice which has been hitherto adhered to by the Congregational Board of Education, no candidate for admission into a Normal School, in connection with this Board, shall be eligible, who is not in communion with some Christian church.

X. Moved by Rev. John Sibree, of Coventry; seconded by Rev. Andrew Reed, of Norwich:—

That while this Conference deems it desirable, under all the circumstances, to act denominationally, it is deeply sensible of the difficulties of other friends of Religious and Voluntary Education; and trusts that the proceedings of this Meeting afford a practical demonstration of the catholicity of its operations. It also takes the present opportunity of expressing the most respectful and cordial consideration for all other Evangelical denominations, which, rejecting Government aid, may be willing to co-operate with this body in friendly emulation for the public welfare, as well as to present a firm and general resistance to the interference of Government.

XI. Moved by James Carter, Esq, of Homerton, Middlesex; seconded by Thomas Nunneley, Esq, of Leicester:—

That fully satisfied with the plans now adjusted and adopted for conducting the great work of popular Education, on voluntary and religious principles, among Congregationalists, in the present critical times, as well adapted to attain most valuable practical results, and on the basis of which vigorous action and generous contributions ought at once to be entered upon, a Subscription in support of the Central Board be now commenced, as the most appropriate medium of an appeal for assistance from all friends of Voluntary Education among the Congregational churches.

XII. Moved by Rev. Dr. Massie, of Manchester; seconded by Rev. Robert Ainslie, of London:—

That while highly appreciating, and deeply grateful for the valuable services to education and liberty, rendered by the Editors of the *Leeds Mercury*, *Patriot*, *Nonconformist*, and *Eclectic*, and other papers and periodicals, both metropolitan and provincial, in the recent protracted discussions on the Government proposals and Minutes of Education, this Conference desires to express its sincere gratification in the accession to the periodical Nonconformist Press of this country proposed by the establishment of the "BRITISH BANNER," which journal this Conference hopes to find a vigilant and powerful advocate of all the important principles and objects for which this Conference was convened.

XIII. Moved by Rev. John Glendenning, of Huddersfield; seconded by George Hadfield, Esq, of Manchester:—

That the Committee of the Board of Educa-

tion be instructed to take the earliest opportunity of providing for the inspection of Schools in connection with the Board, and for the delivery of public Lectures on the subject of popular and Voluntary Education.

XIV. Moved by J. W. Smith, Esq., of Sheffield; seconded by Rev. J. H. Barrow, of Rawdon, Leeds:—

That the Resolutions of this Conference be advertised under the direction of the Board, and that a copy of them be transmitted to the Marquis of Lansdowne, Lord John Russell, and Lord Morpeth; also to the Committee of the Baptist Union, and the Wesleyan Committee on Education.

XV. Moved by Rev. Algernon Wells, of London; seconded by George Hadfield, Esq., of Manchester:—

That this Conference cannot close its interesting, important, and harmonious Sessions, without offering, in the most respectful manner, its warmest thanks to the Rev. Dr. Hamilton, its honoured President, for the able and truly kind manner in which he has presided over all its proceedings.

By order of the Board of Education,
ROBERT AINSLIE, *Secretary.*
Congregational Board of Education,
4, *Coleman-street Buildings,*
Dec 21, 1847.

Temperance.

FRAUDS IN THE TRAFFIC IN STRONG DRINKS.

"HAVING been a retailer for about twenty years, I have had occasion to notice the drugs and filth remaining at the bottom of almost every cask of liquor, after the contents were drawn off. They are generally of a black, brown, or reddish cast,—throw off a noxious effluvia very offensive, and apparently composed of poisonous drugs and preparations. From the sediments and drugs of a wine-cask I have been long satisfied that dye-woods are used to a very considerable extent in the manufacture of wines. It is a notorious fact, that our distillers in the country manufacture in reality most of our so-called foreign liquors. They make and send the whisky to New York and other seaport towns, when it is metamorphosed and transformed into our best Madeira, Port, and other wines, into real genuine Cognac brandy, St. Croix rum and Jamaica spirits, or Holland gin, and sent back to us at an advance of *from* 100 *to* 500 *per cent. profit!* In the first place the distiller poisons it with drugs (it is said with arsenic) to make it into real genuine *old whisky*, and then the adulterator poisons it again with a new compound, to transform it into other liquors. No wonder the human constitution falls an easy prey to such a deleterious combination of poisonous substances. Is it not to be wondered at that there are not more cases of delirium tremens?"—*Confessions of a late Dealer.*

WHAT TEMPERANCE CAN DO.

IN Mrs. Hall's book on Ireland occurs the following passage, which a person will hardly read without emotion:

"We entered one day a cottage in the suburbs of Cork; a young woman was knitting stockings at the door. It was as neat and comfortable as any in the most prosperous district of England. We tell her brief story in her own words, as nearly as we can recal them: 'My husband is a wheelwright, and always earned his guinea a week; he was a good workman, but the love for the drink was strong in him, and it wasn't often he brought me home more than five shillings out of his one pound on a Saturday night, and it broke my heart to see the children too ragged to send to school, to say nothing of the starved look they had out of the little I could give them. Well, God be praised, he took the pledge, and the next Saturday he laid twenty-one shillings upon the chair you sit upon. O! didn't I give thanks upon my bended knees that night; still I was fearful it wouldn't last, and I spent no more than the five shillings I used to, saying to myself, may be the money will be more wanted than it is now. Well, the next week he brought me the same, and the next, and the next, until eight weeks had passed; and, glory to God! there was no change for the bad in my husband; and all the while he never asked me why there was nothing better for him out of his earnings; so I felt there was no fear for him, and the ninth week, when he came home to me, I had this table bought, and these six chairs, one for myself, four for the children, and one for himself; and I was dressed in a new gown, and the children all had new clothes and shoes and stockings, and upon his chair I put a bran new suit, and upon his plate I put the bill and receipt for them all, just the eight sixteen shillings, the cost that I'd saved out of his wages, not knowing what might happen, and that always went for drink. And he cried, good lady and good gentleman, he cried like a baby, but 'twas with thanks to God; and now where's the healthier man than my husband in the whole county of Cork, or a happier wife than myself, or decenter or better fed children than my own?'"

A DRUNKARD ON FIRE.

DR. NOTT, in his Lectures, gives the following account of a man about twenty five years of age:

"He had been an habitual drinker for many years. I saw him about nine o'clock in the evening on which it happened; but then he was as full as usual—not drunk, but full of liquor. About eleven o'clock the same evening I was called to see him. I found him literally roasted from the crown of his head to the soles of his feet! He was found in a blacksmith's shop.

"The owner all of a sudden discovered an extensive light in his shop, as though the whole building was in one general flame. He ran with great precipitancy, and on throwing open the door, discovered a man standing erect in the midst of a widely-extended silver-coloured flame, bearing, as he described it, exactly the appear-

ance of the wick of a burning candle in the midst of its own flame. He seized him (the drunkard) by the shoulder, jerked him to the door, upon which the flame was instantly extinguished. There was no fire in the shop, neither was there a possibility of any fire having been communicated to him from any external source. It was purely a case of spontaneous ignition. A general sloughing soon came on, and his flesh was consumed or removed in the dressing, leaving the bones and a few of the larger blood-vessels; the blood nevertheless rallied round the heart and maintained the vital spark until the thirteenth day, when he died, not only the most loathsome, ill-featured picture that was ever presented to human view; his shrieks, his groans, and his lamentations also were enough to rend a heart of adamant. He complained of no pain of body: his flesh was gone. He said he was suffering the torments of hell—that he was just upon the threshold, and would soon enter its dismal caverns; and in this frame of mind he gave up the ghost. Oh! the death of a drunkard! Well may it be said to beggar all description! I have seen other drunkards die, but never in a manner so awful and affecting."

Religious Intelligence.

SETTLEMENT.

On Sunday, the 28th ult., Mr. George Nicholson, B.A., Highbury College, London University, commenced his pastoral labours at King-street Chapel, Northampton.

REMOVAL.

The Rev. R. Roberts, of Parkgate, near Liverpool, has accepted the unanimous invitation of the Congregational Church, Staley-Bridge, near Ashton-under-Lyne, and purposes entering on his pastorate at the commencement of this month.

ORDINATION.

The Rev. William Crease, of Edinburgh University, was ordained pastor of the Congregational church, Wilmston, near Stockport. In describing this new and interesting sphere of labour, the last Report of the Cheshire Union states, "Till within three years, our missionary efforts had not been brought to bear on the village of Wilmston. But in that short space of time, and through the Spirit's benediction on the untiring labours of our esteemed brother, Mr. Crease, a congregation has been collected; a beautiful and commodious chapel, capable of seating 350, been opened; and a church formed consisting of more than thirty members.

ORDINATION, &c.

On Tuesday, December 7th, 1847, Mr. Alexander Anderson was publicly set apart to the work of the Ministry, in Bethel Chapel, Easington-lane, Durham; when the Rev. A. Reid, of Newcastle, delivered the introductory discourse. The usual questions were asked, and the ordination prayer presented by the Rev. S. Watkinson, of Monkwearmouth; the Rev. A. Jack, of North Shields, gave the charge to the minister; and in the evening the Rev. S. Watkinson preached to the people.

British Missions.

BRITISH MISSIONS:—THEIR POSITION, PROSPECTS, AND CLAIMS.

Consecrated as the pages of the Christian Witness are to the promotion of all the highest interests of the Congregational churches, no topic can be more suitably discussed in them than that of "British Missions,"—one of their first duties and highest interests. Candid and thoughtful attention is invited to the following sentiments and facts on this important subject:—

Only very brief reference can be necessary to the circumstances under which the three Societies grouped and associated with the title of "British Missions," assumed that form and designation. The Home Missionary and Irish Evangelical Societies originated during the period when Evangelical Christians of various denominations delighted to unite for the spread of the Gospel common to them all. They would not then allow their differences of administration, or their diversities of opinion, on many subordinate, though not unimportant, subjects to prevent their union in great societies organized for the salvation of men; nor would they direct their labours to the spread of the common faith in connection with the forms and peculiarities of any one of the various communities to which they were severally attached. This is one of the many ways in which the genuine Christian spirit yearns for catholicity, and reaches after a wider fellowship of faith than sects and parties provide. But "the time is not yet." Long periods of toil and conflict probably await the churches before they can "enter into that rest." Liberties have to be won, corruptions to be

purged out, really catholic principles to be established, and many usurping interests to be subdued, before that glory of the latter days, the visible unity of the kingdom of Christ, can be exhibited to a convinced and regenerated world.

Various causes came into active operation about twenty years ago, giving distinct utterance to the cry, "To your tents, O Israel!" and Christians of all names were seen drawing more closely round their several denominational standards, and of course abandoning, though many of them slowly and with reluctance, associations, schemes, and hopes, to which they had long clung with affection and delight. A time of conflict was succeeding to a period of truce among the Evangelical communities. The general state of society was raising into importance all that great class of sentiments which affect the relations of the church with the world. Ecclesiastical questions could be no longer disregarded, even for the sake of union in efforts to spread the gospel. This great work was not, indeed, to be abandoned, or even suspended; but with whatever disadvantages or regret, each body of Christians must, for the present at least, prosecute it severally, and in a form embracing its entire systems of truth and polity. It became necessary to give the Home Missionary and Irish Evangelical Societies a denominational character, which was effected by affiliating them with the Congregational Union of England and Wales. For, as will be presently shown more fully, no other body of Christians has a stake so deep, or a duty so solemn, in relation to the whole ecclesiastical question, as have the Independents.

The efforts of this body of Christians for the religious good of their fellow-subjects, came thus to be presented to their churches in a distinct and united form as their "British Missions." In this way several most important points gained embodiment and utterance. It was distinctly declared to Independents that these institutions were now exclusively their own; that they would obtain support from no other parties; that they would exhibit and propagate the combined theology and polity of Congregational churches; that within them would be included some of the chief efforts of Independents for the religious welfare of the British empire—a field of labour, not only on its own account most noble, but in relation to them and to their principles, of peculiar and paramount interest, as well as the medium through success in which more extensive operations for the spread of the gospel among the nations can alone be reached.

It became obvious at the same time, that the support of these Societies, thus presented as the "British Missions" of the Congregational churches, must thenceforward not only be derived almost exclusively *from* them, but *through* them; that is, the church organization must itself be used, as also the Missionary organization. The appeal for British Missions must be carried into the church-meeting. The congregation must very much supersede the miscellaneous missionary meeting, and the pulpit must become, much more than the platform, the principal advocate of a cause now made so intimately an affair of churches. Nearly akin to this view, and closely associated with it, is that of the combination of all the churches in this effort as common to them all, equally the interest and duty of them all; so that the church bearing no part in this work, is not only failing to meet the claims of an ungodly world, but also to fulfil its obligations to the great brotherhood of churches wherewith it should take part in all labours, interests, and honours. Hence the appeal to churches for simultaneous collections, for church-members' weekly pence, for self-originated contributions not gathered by deputations, or promoted principally by any central activities and influences.

Now, the great branch of Missionary enterprise may be pleaded before that enlightened body, the Congregational churches, by a calm appeal to their judgment, in some such form as the following:—

1. First and highest may be placed that chief of all considerations in such a case as this, that this Missionary work, like every other, and equally with every other, has for its object the salvation of souls. Moving on from this point, there will be found to arise various considerations affecting human welfare, connected, as successful labours for man's salvation always will be, with whatever can relieve his miseries or augment his happiness, which will powerfully plead for British Missions. But their main and sacred glory arises from their efforts to "gather fruit unto life eternal." Let all subordinate considerations have their full force. If skilfully used, they will harmonise with the principal, and support it. In such subordination and assistance to it, their chief value lies. But let this be first in our purpose, plans, and pleas. We labour for souls—for the souls of British subjects—for souls, under such advantages and responsibilities as will render their perdition, if they perish, peculiarly aggravated and dreadful. Whatever is sublime, sacred, and stirring in the whole scheme of missions; whatever brings it into near harmony with the design and example of Christ himself; whatever baptizes it with

the awful and the eternal; belongs to British Missions no less than to Missions in every clime and tongue. Nor is it to be considered that real and full success in them is gained, because the true theology prevails, or the true church polity prevails, or Christian liberty prevails; but because by the true theology souls are converted, into the true church polity genuine believers are gathered, and in the true Christian liberty regenerated disciples walk peacefully in the way to heaven.

2. It is a great and moving plea for British Missions, that they sustain by propagation—and to sustain Divine truth by propagation, is the most effectual of all methods of upholding it—a sound evangelical theology in this enlightened empire. Here, in England, where sacramental salvation is the destructive error of the day; afar in the Colonies, where, if we are not unfaithful to our work and opportunity, evangelical truth is to have a home as lasting as it will be early; in Ireland, where Popery is, of all the world, at its worst and its strongest point; British Missions proclaim justification by faith, and regeneration by the Spirit,—the two columns standing, like Jachin and Boaz, before the temple of truth as the guardians and support of the entire fabric. These are at the root of the gospel. They imply or infer the whole gospel; they can only be maintained in connection with the living power of experimental religion, and with the sole supremacy of sacred Scripture. The Missions that proclaim this truth throughout the empire, no less maintain this truth among the churches with which those Missions originate. Sacred and invaluable is this evangelical, scriptural theology. Perfected in Scripture by Paul; elaborated into human form and system by Augustine; preached amidst papal darkness by Bernard; revived by Luther; rendered popular and vital by Whitefield; the life of the church; the truth of God; the salvation of man; the only safeguard of a pure church, a true morality, and a safe liberty;—the churches that would not separate and stand alone for this truth, labour for it, give for it, suffer for it, such are not worthy of it; and such it will soon abandon to decay, feebleness, and ruin. As for Congregationalists, they have no bulwark but this theology, of which their polity ought ever to be the married husband, that these twain should be one flesh. God hath joined them together; let no man put them asunder. Parted, they die;—the theology, for that it finds nobody in a world where pure spirits cannot be; the polity, for that the body without the spirit is dead, being alone.

3. A powerful plea with Congregationalists on behalf of British Missions, is supplied by the consideration that they are conducted in harmony with their great ecclesiastical principles. Let no one permit this argument to be weakened in its force on his mind, by the apprehension or reproach of sectarianism. Independency is not sectarian. Independent principles are not sectarian principles. If by sectarian is meant what divides and separates, our terms of communion supply the answer. With what body of evangelical believers is fellowship precluded by our terms of communion? What barrier do they raise against pulpit fellowship, or sacramental fellowship, or co-operative fellowship, with the whole scope of evangelical Christendom? If by sectarian is meant what is narrow, mean, and little, we reply: "Our principles are world-wide; they can live and prevail under many forms; they do not relate to accidents but vitalities; they are just and equal; they are simple and primitive; they are generous and large; they would extract bitterness; remove, on the one hand, usurpations, on the other, disabilities, out of the nation; and bring the outward of Christ's kingdom into harmony with its inward spirit, life, and tendencies." These are invaluable and imperishable principles. They are our glory and strength. They are our stewardship and dispensation. Fidelity to them will be our honour and bulwark. Never obsolete or suspended, they are at the present juncture forced into a prominence not to be unobserved or evaded. Now is the time to work *on* our principles, and *for* them, certain that if we fail not them they will not fail us; and that if we would do good service to our Master and his cause, it must be by maintaining our principles. Ours! they are not ours, but His!

4. It must be a cogent argument with Independents for British Missions, that they are for their country—our honoured and noble country—the land of their fathers' sufferings, of their own liberties, and of the common struggle of both. To no class of Englishmen ought England to be more dear than to Independents. Nor is it. Their names and deeds are written in its history. Their principles have largely influenced its institutions. Their spirit has been once and again the last hope of its liberties. It is the land of their hopes no less than of their recollections. They have calm and rational expectation of the peaceful triumph of their best views in regenerated England, yea, and Ireland too! Their wider hopes for the world spring from their hopes for their country. From her they see in vision the light and liberty, the peace and equity of the gospel, flow to all lands. Such are the considerations special to themselves, which exalt and endear Britain beyond

expression to Independents, who deem themselves not half but twice Englishmen; while to every patriotic sentiment common to them with other classes of their countrymen, their minds and hearts respond with honest and earnest ardour. For this country, so valued, so loved, Independents believe the prevalence of the true gospel, in its theology, its morals, and its liberty, to be the grand palladium—the preservative of all that is good, the corrective of all that is evil, in her present blended, struggling, but hopeful state: their British Missions—they ply for souls, for truth, for liberty; and for all these in Britain, and throughout her wide and growing empire. If these considerations do not form a powerful and prevailing plea for British Missions, whence shall arguments be brought, and what shall be their nature?

It is worthy of note before proceeding, to observe that to imbue and animate any body of Christians with such sentiments as these, must be to confer on them an unspeakable benefit. So far as the work of British Missions renders such appeals necessary, so far as these appeals to piety, patriotism, and principle are successful, so far as they regulate and inspirit the movements of a people, so far is the work in which they originate more than its own reward. It is worth obloquy and exclusion to hold and feel these sentiments. It is worth money, effort, and sacrifice to propagate them, because they are loved. To be an Independent on just grounds and true perceptions of principle, is to be a man, a Christian, and a patriot.

The efforts of the Independent body in this great work are all too limited and feeble. It both deserves and requires far more energetic and extended operations. The Congregational churches are "well able" greatly to increase the scale of their contributions and labours in this department of their work, without diminishing it in any other. Yet are the operations actually carried on far from feeble or unsuccessful. They exert a wide influence, and effect great good. The agents employed by the Home Missionary Society amount to One Hundred and Eleven; those of the Irish Evangelical Society to Forty-six: and those in connection with the Colonial Missionary Society to Thirty-five. They are faithful, laborious men; they carry light into many a dark place; they are everywhere supporters of schools, distributors of Bibles and tracts, friends of the poor and friendless, advocates of liberty, and, in a word, ministers of the gospel.

It is common, perhaps too common, to employ on this subject the language of dissatisfaction and complaint. Earnestly pressing on in their work, constantly cramped by deficient resources, often unsuccessful in appeals for help, clearly discerning the necessities of the people, urged and invited to seize on favourable openings for new labours which cannot be done for want of means—the conductors of such a work, so circumstanced, must be forgiven if they sometimes lose sight of the brighter and more cheering aspects of their work, when clouds so dark gather round the nearer portions of the field. Yet, even in respect of pecuniary contributions there is no real cause for despondency, though there is the strongest necessity for continued appeals, to secure a more ample and regular income for the work. A comparison of the earlier pecuniary support of these societies, when their catholic constitution invited and obtained the help of liberal Christians, not of the Congregational churches, with that supplied since their entire support has been sought from those churches, will fully sustain the policy of that change, and afford proof that, amidst all the difficulties with which Independents have to struggle, they are still able to do a great work for their Master and their country; provided only they will unite, and make wisdom the guide as well as zeal the impulse of their efforts. Take three several terms of seven years each, as furnishing a fair and sufficient comparison of progress in British Missions:

First—from 1820 to 1826, inclusive, when the Irish Evangelical Society, then a fully established and popular institution, and the Home Missionary Society, still in its infancy, but favoured by the full impulse of novelty, solicited contributions from liberal Christians of all evangelical communities: the result, omitting legacies and dividends on stock, was, that the total receipts of those seven years amounted to £44,094 5s. 7d. Secondly—from 1830 to 1836, inclusive, during which period these two societies continued their original constitution, and appealed still to the same extended constituency for support; again omitting legacies and dividends on stock, the amount was £49,069 2s. 11d. Thirdly—from 1840 to 1846, inclusive, the first term of seven years, during which their constitution had been made denominational, and their support sought, and in fact obtained, from the Independent churches without other assistance. If in any instances help has been rendered during the period from some few friends of other communities, these instances have been so few, and their amount so inconsiderable, that their influence on the general results of the term need not be taken into account. For this period also has been added the Colonial branch of British Missions, a new claimant for public liberality, and its resources from the first altogether

derived from the Congregational churches. For this term of their denominational constitution and support, the three British Mission Societies have obtained £83,521 3s. 10d.: an augmentation which does not consist solely in the addition of the separate income of the Colonial Society to those of the other two institutions, for these also have realised an augmented income since they became denominational in their character and appeals. Though, even were that the case, the increase would not the less be in favour of denominational effort over the previous system.

A few words must be added on the appeals for simultaneous and universal collections for British Missions. This is an attempt to secure among the Congregational churches all those obvious advantages of order, ease, fairness, saving of expense, and strength, which will always result from the consent and combination of great numbers in any general effort. So far as the plan has been adopted, these advantages have been realised. Its growing, and finally universal prevalence must rest with the pastors of the churches. If they would regularly make the annual effort, whether the period were favourable or not, whether much were obtained or little; if they would preach for the object even where they could not collect for it; if they would gain a knowledge of the societies and an interest in them, and then communicate these views and failings to their people, with a Divine blessing the work would be done. We should be new people, and our cause would spring forth into strength and triumph.

Pastors and deacons—church-members and Sunday-school teachers—thoughtful and observant brethren—this work is presented to you as *the* work for the times, *the* work for your principles, *the* work for your country, *the* work for your churches. It is referred to your judgment first, to your feelings next. In every case let the latter be restrained, till the former has approved. From the application of this rule, so familiar to Congregational Christians, British Missions have nothing to fear—everything to hope. A convinced understanding with them always moves and warms a generous heart.

ALGERNON WELLS.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS.

CONGREGATIONAL UNION. PROPOSAL TO OBTAIN A MANUAL OR HANDBOOK FOR CANDIDATES FOR THE CHRISTIAN MINISTRY.

Two Christian friends have generously given, each One Hundred Pounds, to form a premium for the best production, for the purposes, and of the character, set forth in the following description: and the Rev. Dr. H. F. Burder, the Rev. Dr. R. Alliott, and the Rev. James Parsons, have kindly undertaken to adjudicate upon the merits of the MSS. which the proposal may call forth.

1. DESIGN OF THE WORK.—To guide those who desire the work of the ministry in deciding with enlightened seriousness the first question—"Shall I become a Christian Minister?" To assist such as have settled this question in the affirmative, by all suitable incentives, warnings, and advice, to advance into the ministry with the best possible preparations in all respects; and to facilitate devout conference between pastors, and young brethren consulting them on this momentous subject, on every distinct consideration involved therein.

2. CONTENTS OF THE WORK.—A just representation of the Christian Ministry in itself, and as exercised among Independent churches. A clear discussion of the "Call" to the Christian Ministry. An account of the qualifications of a good minister of Jesus Christ. A statement of the motives and spirit with which the ministry should be undertaken. An appeal to the inquirer, for integrity, seriousness, and entire satisfaction in arriving at his decision. Counsels to the student on his piety, morals, studies, habits, and manners. Advice on preaching. On settlement. On ministerial plans. Especial counsels on ordination, its solemnity, uses, vows, and influence.

3. CHARACTER OF THE WORK.—While specially intended for use among Congregationalists, its spirit and scope to be altogether catholic and moral—not controversial. In matter and style condensed—not expanded. Divided distinctly into chapters, heads, and paragraphs. In extent not materially to exceed, or fall short of, four hundred duodecimo pages, printed full, in brevier type. Scripture references to be carefully noted.

4. CONDITIONS OF THE PROPOSAL.—The MSS. to be forwarded, under seal, to the Rev. A. Wells, Congregational Library, Blomfield-street, Finsbury, on or before the last day of January 1849. Each MS. to be inscribed with a motto, and accompanied by a sealed envelope containing the same motto, subscribed with the name of the writer; no one of which to be opened till after adjudication. The unsuccessful MSS. to be returned to the writers—the successful MS. to be the property of, and to be published by, the Union, at the lowest possible price; not to obtain profit, but to facilitate and extend circulation.

N.B.—The foregoing description of the desired book is not designed to restrict and fetter writers who may undertake the work; but to give a distinct view of the object contemplated. The best possible production is sought. The author who can most improve on the sketch given, will be hailed as the successful benefactor of the ministry and of the church. *For a further exposition of the design, see Paper in the Congregational Year Book for* 1847, *page* 42.

By direction of the Committee,

JOHN BLACKBURN,
W. S. PALMER,
ALGERNON WELLS,
} *Secretaries.*

Theology.

THE GREAT REMEDY.

Our malady is sin; and we shall now consider the remedy which has been prepared and revealed by God. The great design of the Bible is to disclose this wondrous plan of salvation. How hapless must our condition have been had we been left to our own resources! We might have lived on earth ignorant of our fate, and have looked forward with joyous hopes; but our entrance into the invisible world would have dispelled our delusions, and involved us in irretrievable perdition. Now, however, the order of things is reversed. The gospel, devised in the counsels of heaven, and at length sealed by the blood of the Lamb of God, comes forth resplendent with glory and fraught with salvation, employing in its progress among the nations offers of mercy and persuasions of love, to draw them to the attainment of unspeakable bliss. If some grievous bodily distemper were preying upon our health, would we not eagerly examine a volume which promised to direct us to a suitable remedy? Let us, depending upon the promised illumination of the Holy Spirit, search the Scriptures with similar diligence, and we shall soon find what we seek—an infallible remedy, and a compassionate Physician, who is ever ready to administer it. Our malady is sin, and Jesus Christ is the Physician. He is authorized by God to heal sinners, even the chief of sinners. "He hath power to give eternal life; for him hath the Father sealed." He is God and man in one person; and this union of divinity and humanity gives infinite efficacy to his mediation. That he might, in consistency with Divine justice, rescue perishing sinners, Emanuel suffered and died, rose again and ascended to heaven. By his vicarious sufferings and obedience he obtained eternal redemption for his people, and now he sits at God's right hand, the sole administrator, as well as the sole purchaser of salvation. Is not this a scheme of grace worthy of its original, and adapted to meet in every respect the exigency of our lamentable condition?

But let us take an example, and trace the cure in its progress. Behold that sinner on the broad road that leadeth to destruction: he is pressing forward at full speed, regardless alike of the admonitions of conscience and the beseeching voice of saving mercy. At length there is a change in his bearing: he is in deep perplexity and distress. The stern but just denunciation, "Cursed is every one who continueth not in all things which are written in the book of the law to do them," has reached not only his ear, but his heart. He now feels himself oppressed by a load of guilt which he cannot shake off, and bound with fetters which he cannot break: in one word, he feels himself to be a condemned, enslaved, and helpless sinner. All this is new to him, and would soon prove overwhelming, were there no help at hand. But the book which solemnly declares that "the wages of sin is death," also announces that "grace reigns through righteousness unto eternal life, by Jesus Christ our Lord." Labouring and heavy-laden, he pants after relief. Having heard of the matchless love of Christ, and of his ability to save, he now for the first time cries to him, in unfeigned earnestness, "Lord, save me! else I perish." He cries and cries again. He will take no denial, and outwearies delay. He reads the superscription over the strait gate, and knocks till it be opened. Oh! what can equal, what can withstand the importunity of a man in real earnest about the salvation of his soul? Through rich and sovereign mercy the trembler receives admission into the household of God—is pardoned, and begins to experience peace and joy in believing. A change, almost imperceptible at first, has taken place in his state and character. The blessed

remedy has been applied, and is counteracting the malady under which he groaned. The condemning and reigning power of sin has been completely destroyed; but it is by slow degrees that its defiling and disturbing influence is subdued. The Physician continues to supply his sanctifying grace, and thus progressively purifies, invigorates, and ennobles the soul that was redeemed by his precious blood. The man whom we have set before you grows in grace, downwards in humility, upwards in heavenly-mindedness, and on every side in expansive charity and usefulness. He is like a tree planted by the rivers of water. But behold him approaching the end of his pilgrimage. He knows that he must die; but he fears not death. He can meet the last enemy with a tranquil heart; nay, in the exercise of faith, often most vigorous in its last and crowning acts, he can exclaim with an air of triumph, "Oh! death, where is thy sting? Thanks be to God, who giveth me the victory, through Jesus Christ my Lord." He dies; and at that very moment his liberated spirit, glowing in the perfection of immortal health, ascends in ecstasy to the heaven of heavens, to take its station among the bright and the blessed. And his body,—must it perish for ever? It is committed to the dust, and there it will lie for ages. Armies may wage tumultuous strife over its resting-place, and not disturb its repose; but there is one sound which can startle even the dull, cold ear of death. At the peal of the last trump it shall awake. Then shall the whole man, fully and finally freed from sin, distress, and degradation, dwell for ever with the Lord. This is life eternal!

August, 1847. D. T.

NECESSITY, NATURE, AND DUTY OF PERSONAL PIETY.

A Pastoral Letter, by the Rev. J. Raven, Dudley.

My dear Brethren,—My heart's desire and prayer to God for you is, that you may be saved. The welfare of your souls—your eternal welfare—is on my heart. This comprehends more than I can understand. The Saviour calls it "life eternal." I am equally unable to conceive what is included in that misery of the impenitent which the same Divine teacher designates "*everlasting destruction*," "*everlasting punishment*," "*everlasting fire*," and "*eternal damnation*." A tremendous meaning must be in these words. I pause to meditate upon them. They are recorded for your serious thoughts. Say not they are harsh—think them not unnecessarily awful. They certainly signify that the condition of the unconverted in another world will be one of intolerable, universal, and hopeless suffering. To deny this will not alter the fact. To exclude it from our thoughts will not save us from the dreadful destiny. The decisions of the last day will not be determined by what impenitent men have thought and believed, but by God's own word. He has declared, "that except we be converted and become as little children, we cannot enter the kingdom of God;" "except we repent, we must perish;" "except a man be born again, he cannot see the kingdom of God;" "if any man love not our Lord Jesus Christ, let him be accursed;" and "he that believeth not the Son shall not see life, but the wrath of God abideth on him." Consider what it is that excludes men from eternal bliss. In these solemn declarations no mention is made of drunkenness, swearing, stealing, lying, dishonesty, nor fornication. Those who practise such things will never inherit the kingdom of Christ and of God; but multitudes who hear the gospel, though not chargeable with these immoralities, are in danger of the same dreadful banishment from the presence of the Lord and the glory of his power. Their character may not be defiled by gross impurities, but they may be guilty of unbelief, hardness of heart, self-righteousness, pride, disobedience to God, and enmity to spiritual religion. Consider, also, what the above passages of inspired Scripture require. They show that much more is essential to everlasting felicity than social virtues, humane feelings, and honourable conduct towards your fellow-men. According to their import, baptism will not make you Christians, nor any human administration of ordinances. Your regular and even commendable attendance on

religious instructions, and liberal support of gospel institutions, will not secure eternal life, if your hearts be not right with God. There must be *godliness*—experimental, internal holiness—"for, without holiness, no man shall see the Lord." The heart must be the seat and throne of this spiritual life and purity. Bodily service will not avail. Morality is not sufficient. Knowledge is no substitute for love to a holy God. An evangelical creed, and professed attachment to the peculiar doctrines of the gospel, may exist without godliness, or a temper becoming the gospel. It is not being a Dissenter nor a Churchman that will secure you a place in heaven. The Pharisees' sanctity, unconnected with a simple dependence on the Saviour's righteousness and death for justification, and an orthodox faith that does not work by love, humble and purify the heart, and bring forth the peaceable fruits of righteousness, are alike unacceptable to God and unprofitable to man. Faith without works is dead, being alone; and a "form of godliness, without the power, is perfectly vain." Speculative orthodoxy and religious formality, or superstition, are the two rocks on which multitudes who frequent Christian sanctuaries wreck their eternal interests. You may credit many truths of religion, acknowledge its obligations, and observe some of its external services, whilst sin and the world govern the heart.

My dear friends, this is a matter which deeply concerns you. Whether your souls be prepared or not, they must appear before God, and they may do so at a time and in a manner you do not expect. Your danger lies in the aversion of the heart to real and inward religion. This aversion or enmity exerts a mighty influence in deceiving immortal souls. By it some are induced to defer all serious attention to eternal things, whilst they admit their importance and claims. They consider them as hostile to their present enjoyments and welfare, whilst the truth is, they are opposed only to their inclinations. They have a strong aversion to them, and an ardent love to practices and gratifications which the Bible condemns. Yet these very persons deceive themselves with the delusion that they are well disposed towards religion, and intend to embrace it on some future occasion. What is inward religion? What is it which prepares the soul for heaven but the destruction of this evil, wicked disinclination of the heart towards holiness and the love of God—of his truth and service ruling in its place? Awful infatuation, to suppose that this disaffection of the mind will be diminished by indulgence, or become weak by practice! Convictions stifled and suppressed may never be revived, and the change expected, and confessedly necessary, may never be experienced. It can take place at no time but by the operation of the Divine Spirit, and he may not always strive with the soul. Being grieved and resisted, after convincing the conscience of sin, righteousness, and judgment, he may depart, no more to return. The Holy Ghost says, "*To-day*, if ye will hear his voice, harden not your hearts." Another day you may not be where he strives with sinners, and if so, your character will be unalterable.

Be not ignorant of the power of that evil principle which governs every unconverted man. Through its influence acts of sin and neglect of religion have become habits; and do you still retain the idea of your own sufficiency to resolve and change your whole character and conduct? You are not inclined to do so *now;* you are fostering a disinclination to it. From what *cause*, then, is this inclination to holiness, this love to God, and obedience to him, to spring? Can an effect so glorious exist without a cause? Can it arise spontaneously from a heart that has long departed from God, lived without him, grieved him, and increased its defilement, alienation, and hardness, by worldliness and sin? Ponder the solemn question God proposes by the prophet Jeremiah, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good who are *accustomed* to do evil."

This aversion to spiritual, experimental religion is common to man. It is discovered in his denial of its necessity or reality, and in his substitution of something in its stead. But, my dear friends, nothing else will avail for happiness in life, hope in death, and safety in eternity. Take heed, lest your precious souls be ruined by a vain confidence in some indefinite idea of God's mercy, by some imaginary good intention of heart to repent and turn to God ere you die, by some dependence on the correctness of your religious notions, whilst the heart is not subject to Christ's authority, or by a reliance on the morality of your conduct, and your orderly attention to the outward services of religion. Any one of these delusions may destroy you. They have

all proved fatal to millions. In some instances, the first two of these errors have been abandoned for avowed infidelity. The love of sin has increased by practice, the last spark of conviction has expired, and the unwelcome recollection of its pain, and the knowledge of the sacred truths which excited it, have awakened the malignity of the heart to assail the Bible itself, to impugn its veracity, and insult its Author. The reason of this is plain. The Bible reveals a holy God, enforces holy precepts, denounces a fearful sentence against sin, and requires a humiliating repentance and faith, which the sinner hates. It is no marvel that a wicked heart is opposed to the Bible, nor is it any dishonour to God's truth. As an immortal and accountable creature, I beseech you to attend seriously and immediately to the subject of this letter—*personal and internal religion.*

First. Consider its Necessity.—It is a thing which every unconverted man needs. It is a blessing of which he is destitute. Its value is above health or life. To live and die without it is a calamity more to be dreaded than immediate annihilation. No mind can be happy without it, because it cannot feel conscious of Divine favour. The remembrance of a holy God must be distressing to an unrenewed soul, and a correct understanding of the requirements of the law must fill the heart with fear, if it has not received Christ as the ground of its acceptance and hope. The favour of God is essential to happiness, and his frown is hell. Disconformity to his likeness, and disobedience to his precepts, bring his displeasure upon the spirit. His own holy image is the only thing he can approve, and that alone constitutes a meetness of character for heaven. Of this every man is destitute till he repents, or is born again. "All have sinned and come short of his glory; all are gone out of the way; there is none righteous, there is none that doeth good. God made man upright, but he has sought out many inventions." These are the infallible testimonies of God respecting our fallen race. Yet without holiness no man shall see the Lord. Hence arises the necessity of a simple faith or reliance upon Christ for justification, and of the conversion of the soul to holiness. His atonement is the only ground on which pardon can be obtained, and the Holy Spirit is given to renew the mind, and conform it to his image.

The essence of sin is selfishness—self-will, self-pleasing, and self-gratification. Through compliance with the inclinations of the heart, God is neglected and disobeyed, and self is idolized. This shows the necessity of true religion for the welfare of society; for where the fear of God does not exist, the strong will soon oppress the weak, and disregard the interests of their fellow-men. Genuine love to our neighbour can have no place in the heart where the love of God is absent. Hence, real religion is not only an individual blessing, but a public one also. Wherever it has been corrupted, and a false one substituted, or absolute scepticism has prevailed, civil convulsions, violence, and misery, have appeared as the natural fruits. An eminent writer says, "When men depart from God the principle of union between men is lost, and self-love governs everything; and being '*lovers of their own selves,*' they will be 'covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God,'" 2 Tim. iii. 1, &c.

This was the case when God destroyed the old world, Gen. vi. 11—13. And as the same author states, "the late convulsions in a neighbouring nation may be traced to this source. Popery, aided by a despotic civil government, brought forth infidelity; and the child, as soon as it grew up to maturity, murdered its parents. Almost all the religious people were murdered or banished. If the principal part of these, in this or any other country, were driven away, the rest would soon become infidels and practical atheists; and what every order and degree of men would have to expect from the prevalence of these, there is no want of examples to inform them." True religion, then, is the preserving principle of society, and the salt of the land. These statements are confirmed by all history, and supported by the present condition of every nation. "Godliness is thus seen to be profitable for all things, having promise of the life that now is, and of that which is to come." Consider your personal need of it, for the duties and advantages of every relationship you sustain both towards God and men.

Secondly. Its Nature.—This claims special attention. It is evident to all who understand what it is, that multitudes who profess it, and believe that they *possess* it, are deceiving themselves. There

is the cold, speculative religion of the theorist. He is contented with the profession of a sound creed. All he exhibits is a lifeless skeleton—a breathless, unattractive, and imperfect image of the vital reality. This has no tender pulsations of pity for sinners, nor charity toward saints. It diffuses no warmth, and feels none. It is destitute of sensibility; consequently it knows no joy nor sorrow. It possesses no vital functions, therefore it is stationary and useless. Many look at it, and ask with contempt or wonder, Is this religion? And for the honour of the living, heavenly reality, we are compelled to say, It is not. An unsanctifying assent to revelation, or to a class of religious opinions, is not vital godliness. It is a dead faith, a form without life and power. It is indifference. Saving faith always affects the heart, excites the deepest interest in the things believed, and assimilates the mind to their holy nature. Thus it purifies the soul, and works by love. It is *precious* faith. Its effects are precious, and so are the realities on which it is exercised. It is the substance of things hoped for. It looks at eternal and heavenly objects. These are all holy, sublime, and attractive. They move every feeling of the heart, inspire the longing desire of conformity to their character, and excite the anticipation of their possession. The purity of God, and the glory of his love, as seen in the gift of Christ, and the precious blood of atonement, fill the soul with love and gratitude, and prompt to cheerful obedience. Divine love, as exhibited and commended in the death of Christ for us whilst we were yet sinners, has never been believed without dissolving the heart, destroying in it the love of the world, and constraining it to devotedness in obedience to God. Saving faith is—

> "The faith which changes all the heart,
> The faith which works by love;
> That bids all sinful joys depart,
> And lifts the thoughts above.
>
> "Vain are our fancies, airy flights,
> If faith be cold and dead;
> None but a LIVING POWER unites
> To Christ, the living Head."

This faith produces joy: "believing, we rejoice with joy unspeakable and full of glory." It effects a glorious liberty for the soul. It lays hold of truth, which makes the sinner free, John viii. 32. As a criminal against the laws of God, his sin is pardoned; for he now trusts in Him who endured the penalty for the guilty. This faith secures to him an interest in all that Christ did. The yoke of bondage to the propensities of an evil heart is broken; the love of sin destroyed; the lineaments of a new character are formed, consisting of pure spiritual sentiments, desires, and hopes. A meek and quiet spirit is created: humility of mind, delight in doing good, hatred of sin, aversion to the vanities of earth, love to souls, and communion with God, are its true characteristics. This heavenly creation, or divine life, is something of heaven brought down into the soul. So that if heaven be desirable, this is desirable. If heaven be happiness, this is happiness. If heaven be better than earth, this is to be preferred to all that earth contains; for it is heaven enjoyed below, not in the fulness of its felicity, but in the possession of a measure of its chief elements, which are love, holiness, and happiness. This is true internal religion. It consists in the government of the heart by the spirit and truth of God; in the love, submission, and obedience of the heart to God, the dependence of the soul on God, and the delight of the heart in God. This is the kingdom of God in a man; which kingdom is righteousness, and peace, and joy in the Holy Ghost. It differs from much which passes amongst men as religion. It is a mystery to the unconverted, a stranger to the mere formalist, and a living substance which the heartless and dull theorist knows not of. Unfortunately, real religion has been presented to the world by some of her professors marred and mangled, disrobed of her beauty, injured in her health, disfigured by carnal adhesions, stunted in her growth, and so unlike the heaven-born creature which the Bible reveals, and the Saviour exemplified, that her true features could scarcely be recognised. In numerous instances she has been caricatured, so that her own lovely form is concealed. Real religion is that substantial good which will satisfy the desires of the heart, beautify the character, and make life useful and happy. When you see a gloomy, fitful performance of sanctimonious services—a satisfaction with one or two monotonous visits to the house of God on the Lord's day, and an uninterrupted worldliness through the week—a mere strife about words or religious forms—a cold, insensible state of heart—an undisturbed carnal security—a love of ease—an indifference to the state of unconverted men, and no personal energetic efforts for their salvation—be assured that, whatever such profess, they possess not the religion of our Lord Jesus Christ.

Jealousy for the honour of genuine godliness, and concern for the safety of your precious souls, constrains me to caution you against its many counterfeits.

"Religion, in its truth and importance, is not affected in the least either by the neglect of the worldly, the sins of the hypocritical, nor the imperfections of the pious. It stands as clear from all connection with these as the spirit which pervades all things is pure from matter and from sin. It is not the less worthy of your reception nor the less imperious in its claims because many around you neglect it, and others who profess it appear to be destitute of its spirit and power. The simple question is, Is religion a reality? Is it founded in truth? Does God require me to love and serve him? Does he command me to repent and believe in Jesus Christ? and has he suspended the salvation of my soul on obedience to these commands? If this be admitted, it is nothing to me if all the world neglect religion. *This* is a *personal* concern. It has nothing to do either with the impenitence of those who are out of the church, or the hypocrisy of those who are in it. *They* are to give account unto God, each one for HIMSELF. And so are *we*. On the great day of the Lord it will not save *you* or *me* that others neglected religion. Of the innumerable millions who shall surround the throne of judgment, none will find safety in the imperfections and sins of others. Each will stand or fall by *himself*, and each receive in his own person the joyous or dread reward of eternal life or eternal death!" Consider,—

Thirdly. THE DUTY AND OBLIGATION OF PERSONAL RELIGION.—If it be not your duty to possess *personal* and *real* religion, it is not your sin to be destitute of it. If faith in Christ, or receiving Christ, be not your duty, unbelief or the rejection of Christ can be no sin. If it be not your duty to repent, impenitence is no sin. If contrition be not your duty, hardness of heart is no sin. If it be not your duty to love God, to hate him is no sin; and if you are not under obligation to obey him in all things, you are guilty of no disobedience; for where there is no law there is no transgression. But "you know the judgment of God that they who neglect these things, or do iniquity, are worthy of death." You know that in the last day no excuse will be admitted, and that the destitution of real religion, of repentance towards God, and faith in Christ, will be the blackest crime and the most aggravated sin that great day will disclose.

It is the inexcusableness of your ungodliness that constitutes its criminality. No man who truly repents makes any pretext for past enmity and impenitence, and no lost soul can utter a plea of apology for entering eternity unholy. Pray that this truth may be impressed on your conscience; for you will never condemn yourself and justify God till its power is felt. It is the conviction of this fact that makes hell intolerable, and gives power to the justice of the sentence that dooms unbelievers to its eternal anguish.

The unconverted heart is a *desperately wicked* and *deceitful heart*. The unbelieving heart is an *evil* heart. The unfaithful servant is a *wicked* servant. These are the declarations of God. From them there is no appeal. Every attempt to conceal the inexcusableness of impenitence and unbelief is an effort to deny their guiltiness, to impugn the righteousness and justice of God, and to charge his word with falsehood. But you know that your enmity to God, your love of sin, and your rejection of Christ are unjustifiable. I beseech you, therefore, to acknowledge before him that such a state of mind is criminal. It is true that you need a free pardon, and Divine grace to subdue this desperate wickedness of heart, and to create holiness and love. But the criminal's need of sovereign mercy is no excuse for his sin; and the child's enmity to an affectionate and beneficent parent is no excuse for his disobedience. Let your confession at the foot of the throne of mercy honour God's testimony, which says, "You are without excuse." "Bow down, in deep self-loathing and reproach, and cry Guilty! guilty! Lost! lost! lost!" "Lord, save, or I perish." No man ever truly repented, and turned to God through Christ, who was not deeply convinced of the enmity of his heart to God, and of his need of Divine influence to renew his mind. But your dependence on effectual grace is no excuse for remaining ungodly. Is not the Holy Spirit promised? Are you not entreated to seek him? If you plead your need of him as a palliation of your sin, or rather to exonerate you from blame, you reflect on God, and prove that you have no deep sense of your necessity, for this would prompt you to seek the grace you want. This self-justifying and self-pitying, instead of self-censuring spirit, is sinful; it is op-

posed to every page of the Bible. The very ground of your necessity of Divine influence is your depravity, and this is your sin; and this sin you have aggravated by repeated acts of disobedience to gracious invitations and precepts, which encourage you to seek his grace. Instead of considering your sinful state of heart an excuse, confess it as a deadly crime. Hate it because God hates it. I want you to feel that in yourself you are lost; that you are not sufficient of yourself to atone for sin, or to sanctify your spirit. But you must feel this with *self-abhorrence*, not with self-pity. You must confess it as a *sin*, not as a misfortune. You must feel that, should God leave you as you are, you would have no ground of complaint against him. That you deserve nothing, and can claim nothing of his mercy. That should he save others and abandon you, he would do you no injustice. This is the temper of mind you must possess. No merit, no worthiness, no moral strength, can you take to the mercy-seat. All you carry there is guilt, shame, and helplessness. Go in this way; and if your sins were tenfold more numerous, and your guilt far more intolerable, you might rest your hope on the infinite merit and value of the Saviour's righteousness and atonement. And were your inability or depravity far more inveterate and influential, you might trust to Almighty grace to subdue it. Your hope is in *sovereign*, *efficacious*, *free*, and *rich* mercy,—mercy flowing from God through Christ, and applied by the energy of the Holy Spirit to sanctify and save.

To this God invites you—to this the Spirit calls you. The Bible says come—the preacher cries come—the church calls come. "Whosoever will, let him come and take of the water of life freely." Jesus says come. Hear his encouraging promise: "Him that cometh I will in no-wise cast out." Come to Christ *to-day*. Believe his word *now*, repent *instantly*, plead guilty *immediately*, look *directly* to the dying, bleeding, loving, inviting, mighty Saviour. Cry, "Lord, *help* me, *save* me, have *mercy* on me, *remember* me." He *will* hear, he *will* pardon, he *will* say, "Go in peace." Why delay to be happy, to be *saved*, to be *holy?* Why still expose yourselves to a death of impenitence, of misery, and despair? Dreadful *infatuation*, tremendous *danger*, fearful *rebellion*, to delay! Soon you may be on the bed of death. There you may feel the Divine displeasure,—a foretaste of hell. Sin may then *torment*, conscience *condemn*, present warnings and invitations *reprove*, and friends *weep* around you as they hear from your lips the bitter exclamation, "I have *hated* instruction and despised reproof. My soul is *lost!* It is *lost!* I *sink*,—*help*;" the fearful breath may depart in a faint, doleful, and ineffectual cry, Lord, save me!

Dear friends, do you desire *such* a death? I beseech you now to be reconciled to God. Be constrained by LOVE; mercy *calls*, danger *threatens*, time *flies*, judgment *hastens*, devils *tempt*. Angels *desire* your felicity, saints *pray* for your salvation, and God asks, "*Why will ye die?*" *Repent*, *believe*, *pray*, "turn and live." Your affectionate Pastor,

JOHN RAVEN.

THE JOY OF CHRISTIANITY.

IT is a remark which has been triumphantly established, and universally confirmed, in a greater or less degree, by the experience of the genuine disciples of Christ, that the religion of the New Testament—the religion of the Son of God—is a religion of joy—pure, elevated, seraphic joy,—joy with which the votaries of the world are utterly unacquainted; with which no stranger can intermeddle; and of which the humble and obedient followers of the Lamb can never be dispossessed.

The doctrines of Christianity, because they are doctrines of special yet unlimited grace, are calculated to awaken joy. The invitations of Christianity, because they are so free, unrestricted, and merciful, are fitted to inspire joy. The encouragements of Christianity, because they are so appropriate, so rich, so exhaustless, are, in their reception and influence, productive of joy. In a word, the promises of Christianity—made, without any respect of persons, to all sincere and devout believers, to all penitent sinners confiding in the Son of God—are designed, among other great objects, to elicit, increase, and maintain joy.

Christianity, the more dispassionately it is regarded, and the more profoundly it is contemplated, by the enlightened and holy mind, must appear to be a religion of peace and joy. Tranquillity the most serene, happiness the most solid and permanent, are associated with it, and inseparable from the cordial reception of its doctrines, from affectionate obedience to its requirements, from the intelligent and believing appropriation of its promises.

The assertion is often made—expressed, too, in the most unqualified and unblushing manner—that the religion of the Bible is a gloomy and melancholy system; that its natural tendency is to depress, to awaken and perpetuate emotions the reverse of those which are animated, and to tinge everything with which we come in contact with a sombre and funereal hue. Hence, in the minds of multitudes prejudices have been imbibed against Christianity, without any examination whatever, the most powerful and inveterate in their character, which have operated most perniciously, and which have been destructive, not only of thousands, but, perhaps, of millions of souls.

The religion of Christ Jesus—the foundation of our hope, and the source of our felicity; our purest, our highest felicity,—gloomy in its character, depressing and melancholy in its effect? What representation can be more unfair and inaccurate? What seeming portraiture of Christianity can be more grossly distorted? What statement can be more calumnious and audacious? The religion of the Saviour, when soberly regarded, when properly felt, when habitually experienced, lead to melancholy? Impossible! It leads, naturally and necessarily, to peace and hope, to pure and lasting joy. The sun, when it rises on a lovely morning in the smiling season of spring, diffuses light, beauty, and genial warmth throughout creation; so, when the Sun of righteousness rises on the soul, celestial radiance is shed, and celestial joy is imparted.

We admit, without hesitation, that many of the disciples of Christ, and some, too, of the most eminent, have been the frequent subjects of depressing emotions and influences; we admit that their general frame of mind has been sombre and desponding; this, however, be it emphatically remarked, is *not* the effect of the reception of Christianity. Paley observes, with his usual discrimination and felicity: "Some persons are constitutionally *subject* to melancholy, which is as much a disease in them as the ague is a disease; and it may be that such men's melancholy may fall upon religious ideas, as it may upon any other subject which seizes their distempered imagination. But this is not religion leading to melancholy; on the contrary, godly men have that within them which cheers and comforts them in their saddest hours; ungodly men have that which strikes their hearts like a dagger in their gayest moments."

Who that is accurately acquainted with Cowper's character and history can affirm that his melancholy, his deep and funereal gloom at times, arose from his religion? The time has been, when such an assertion, so ignorant and shameless, has been made; but we apprehend that few now, even among those who dislike and ridicule Christianity, would be disposed to reiterate it. Cowper's aberration of mind, often for a long period, is mournfully demonstrated from his history; but where is the Christian, who, in the seasons when the faculties were awakened, and exercised in a regular and healthy manner, realised more of the serenity, the calm and elevated joy of the gospel, than the bard of Olney? No, no: whatever may be the assertions of the infidel, the sentiments of the man of the world, or the representations of the cold, lax, and heartless professor, the religion of Christ is a religion of joy,—joy as superior to anything of a sublunary character, or emanating from a terrestrial source, as light is superior to darkness, as heaven is superior to earth, as life is superior to death.

The joy of the Christian religion arises from the *principles which it implants*,—principles which are derived immediately from heaven, which are consummately holy in their tendencies and results, and which are always associated with elevated peace and joy. It has been justly remarked, that "as a man's principles are, so is the man;" his habits, his conversation, his uniform deportment, and also the character and influence of his emotions. As, then, is the nature of the principles of the believer in Christ, so is his life—so are his holiness and joy.

Christian principles must induce joy, because they are communicated as the expression of Divine grace and mercy; because they regard everything that is consolatory and delightful as well as sublime; because they centre immediately in the Saviour; because their warrant and foundation are adequate and sure; and because their legitimate and necessary influence is hallowed, elevating, and inspiring.

When a person is habitually animated by the faith of the gospel, and when that faith is in vigorous exercise, he must be happy. When a person is governed by love to the Saviour—when that love is enlightened and supreme—when it is the very passion of his soul—he must be

happy;—the influence of that love must be joyful. When a person is regulated by the principle of evangelical, of new, obedience to God and his dear Son, he must be happy. The operation of this principle must be peaceful and full of joy. While pursuing the path marked out by the Saviour for his disciples, though there are many difficulties and obstructions, there are numerous circumstances which occasion the purest and highest pleasures. Let it, then, be invariably remembered by us, that the principles which Christianity communicates must induce joy, and joy which resembles in its nature the happiness of Paradise.

The joy of the Christian religion arises from the *habits which it forms.*

By certain habits are the followers of Christ known—distinctly recognised; and by their maintenance is their character stamped, their dignity unfolded, their happiness secured. Christian habits are essential to Christian enjoyment; and in exact proportion as the habits required by the Word of God are carefully and assiduously maintained, so are the peace and joyfulness promised by the Scriptures realized. There are *three* invaluable habits, which Christianity always induces—that of *dependence*, of *devotion*, of *communion.*

The habit of *dependence:* simple and affectionate reliance on the wisdom and care of Divine Providence; on the paternal and unlimited goodness of the Divine nature; and on the vast and exhaustless resources of Divine grace. A habit of dependence on God, that daily bread may be given; that daily strength may be imparted; that daily consolation may be afforded; that daily guidance may be furnished; that daily deliverances may be vouchsafed. Such a habit as this, uniformly and implicitly exercised, will be sure to inspire composure and joy.

Christianity induces the habit of *devotion.* Spiritual exercises will be observed and delighted in. Prayer will be unceasingly maintained, from love to it as a spiritual engagement. Meditation will be diligently regarded. The perusal of the Scriptures will be a constantly recurring employment. Self-examination and self-scrutiny will be a duty carefully attended to. Praise to God as the author of salvation, and to the Redeemer as the exclusive medium of salvation, will be an exercise uniformly cultivated. Now, this habit of devotion is that which principally marks a Christian, distinguishing and beautifying his character; and it is invariably accompanied with emotions of serenity and joy.

Christianity induces the habit of *communion* with God. After him the soul will long; his enjoyment it will ardently desire; in his fulness it will exult. This habit of holy and sublime fellowship with his Lord, his Saviour, his all, is that which is the crown and glory of the Christian character; and the result of its assiduous cultivation is, that heaven is brought into the soul; something of the tranquillity of Paradise is communicated—a pure, a seraphic tranquillity—of which none can form a conception but those who have experienced it.

The joy of the Christian religion arises from the *hopes which it inspires*, the sublime and glorious anticipations which it warrants, and enables its disciples to cherish. The hope is inspired, that the Saviour will be with them to the end; that his Spirit will ever guide, his presence ever cheer and bless; that grace and strength will be given them equal to their day; that they will be qualified for every duty, and prepared for every emergency. The expectation is awakened that the support and consolations of the gospel will be administered to all real believers in the dying hour, and that that hour will be one of serenity and security, if not of ecstasy. The assurance is cherished that their spirits will be received into heaven immediately after the death of the body, and be made conscious *at once* of the ineffable bliss and glory of Paradise; that, on the resurrection morning, there will be a re-union between the body and the soul, and that, unitedly, they will realize the inconceivable blessedness of the glorified in the kingdom of God.

In a word, the hope is established that there will be an eternity of tranquillity, glory, and spotless purity, enjoyed at the marriage supper of the Lamb: that no cloud will ever darken; that no enemy will ever disturb; that no sin will ever defile; that no sorrow will ever depress; that no temptation will ever mislead or annoy.

These are the hopes which Christianity inspires, and of which its enlightened and true-hearted disciples can never be dispossessed.

Dear reader, are these bright anticipations yours? If they are, can you fail of being happy? If, however, they are not, can *real* happiness be your daily portion? T. W.

Biblical Illustration.

"Ye are the salt of the earth; but if the salt have lost its savour, wherewithal shall it be salted?"

MAUNDRELL says that, in the East, salt exposed to the sun and rain sometimes becomes insipid, and is used to repair the roads. If our Lord alludes not to this, he may, say some, to the salt or bitumen obtained from the Asphaltite Lake, which has a fragrant odour, and was strewn in great quantities on the sacrifices, to correct the smell of burnt flesh, and to quicken the fire which consumed the offerings. This salt soon lost its virtue when exposed to the sun and air, and it was then sprinkled over the pavement of the Temple, to prevent the feet of the priests from slipping. As salt which has lost its savour is useless, so Christ's disciples will be worthless and contemptible, even in the most eminent stations, if, by their conduct, they maintain not their character for real and vital religion.

Salt is the grand preservative from corruption in the material world, and it gives a seasoning to all our viands; but if it loses its saltness, and becomes insipid, it is the most worthless of all substances, being unfit even for the dunghill, as it is rather conducive to sterility than fruitfulness. The disciples and ministers of Christ are scattered about, as salt, in different parts of the world, that their doctrine, conversation, examples, labours, and prayers, may stop the progress of sin and impiety, and be instrumental in seasoning men's minds with grace and holiness; but if they be unsound in doctrine, unholy in life, or vain and carnal in conversation, they disgrace their profession, are a scandal to their Master, prejudice the minds of men against truth, or seduce them into error; and so they become the most worthless and wretched of mankind. Every approach to this renders a Christian or a minister unfit to be "the salt of the earth," and deducts from his value and usefulness. This was peculiarly applicable to the primitive professors and teachers of Christianity, as they were sent forth to season the whole world with their holy doctrine, lives, and labours.

Lessons by the Way; or, Things to Think On.

PRIVATE PRAYER IN PUBLIC.

IN justification of those who, despite *Spectator's* remarks in the last WITNESS, persist in an outward act of individual worship on entering the house of God, it is suggested, that though our Lord condemned praying "*in the corners of the streets*," he sanctioned private prayer *in the Temple*, by the parable in which we are told that the publican *smote upon his breast* (an *outward* act), and went to his house justified. Besides, our Lord was condemning the motive "to be seen of men," and to be esteemed singularly righteous. Now, no one imagines that he will be thought better of by the act which *Spectator* condemns. No one is thereby imagined to be more righteous than others. The custom is too universal. It therefore does not appear to come within the application of the rule. To conform to the custom is no ostentation; but to neglect it would, to many, seem irreverent, and, having the appearance of evil, might be positively injurious. Especially would this be the case were *ministers* to act on *Spectator's* advice. And surely we need no *diminution* in the outward marks of seriousness and devotion in our assemblies. In too many cases we sadly err on the contrary extreme. On coming together to worship, all our outward deportment should be consistent with the deep seriousness which ought to be produced by the conviction, "This is none other than the house of God."

Hull. N.

FEARFUL WARNING.

ON the 15th of May two men met at a bowling-match, which took place on the *moor*, or race-course, of Newcastle-upon-Tyne. Three years ago John Walton and Joseph Sims were fellow-lodgers; they quarrelled, and J. W. wished then, and has often since, challenged Joseph to fight; but was prevented until that time. Never, however, did he forget his revenge.

J. W. was one of the most profane persons that has lived upon the earth: knowing a part of the Lord's Prayer, he would kneel down in the road before the dwellings of any who might have offended him, stopping at the end of each sentence to mingle the most blasphemous *oaths* and *curses*; and this was his employ a few minutes before his awful death. It appears that, on his meeting Sims, he challenged him; but Sims retired. Shortly after the conclusion of the bowling-match they again met at a public-house in Newcastle; but Sims, rather than quarrel, left the house, and took the train to Cramlington, a distance of ten miles. Wal-

ton, however, took the same train; and while thus hastening home, indulged himself in kneeling down and repeating on his passenger-ticket the Lord's Prayer, mingling oaths and curses, sometimes rising and exclaiming, "*We shall never get to hell to-night.*" The train stopped; he saw Sims, challenged him again, and used so much abuse that Sims consented to fight. Two rounds were fought; Walton was struck over the jugular vein, and within one quarter of an hour from the stoppage of the train he was a corpse. And thus the swearer's prayer was heard and answered!—*Fides.*

THE CUP OF COLD WATER.

A YOUNG Englishwoman was sent to France to be educated in a Huguenot school in Paris. A few evenings before the fatal massacre of St. Bartholomew's-day, she and some of her young companions were taking a walk in some part of the town where there were sentinels placed, perhaps on the walls; and you know that when a soldier is on guard he must not leave his post until he is relieved, that is, till another soldier comes to take his place. One of the soldiers, as the young ladies passed him, besought them to have the charity to bring him a little water, adding that he was very ill, and that it would be as much as his life was worth to go and fetch it himself. The ladies walked on, much offended at the man for presuming to speak to them; all but the young Englishwoman, whose compassion was moved, and who, leaving her party, procured some water, and brought it to the soldier. He begged her to tell him her name and place of abode; and this she did. When she rejoined her companions, some blamed and others ridiculed her attention to a common soldier; but they soon had reason to lament that they had not been equally compassionate, for the grateful soldier contrived on the night of the massacre to save this young Englishwoman, while all the other inhabitants of the house she dwelt in were *killed!*

THE SUFFERINGS OF ANIMALS.

THE beasts of the field are not so many automata without sensation; and just so constructed as to give forth all the natural signs and expressions of it. Nature hath not practised this universal deception upon our species. These poor animals just look, and tremble, and give forth the very indications of suffering that we do. Theirs is the distinct cry of pain. Theirs is the unequivocal physiognomy of pain. They put on the same aspect of terror on the demonstrations of a menaced blow. They exhibit the same distortions of agony after the infliction of it. The bruise, or the burn, or the fracture, or the deep incision, or the fierce encounter with one of equal or superior strength, just affects them similarly to ourselves. Their blood circulates as ours. They have pulsations in various parts of the body like ours. They sicken, and they grow feeble with age; and, finally, they die just as we do. They possess the same feelings; and, what exposes them to like suffering from another quarter, they possess the same instincts with our own species. The lioness robbed of her whelps causes the wilderness to ring aloud with the proclamation of her wrongs; or the bird, whose little household has been stolen, fills and saddens all the grove with melodies of deepest pathos. Theirs is unmixed and unmitigated pain—the agonies of martyrdom without the alleviation of the hopes and the sentiments whereof they are incapable. When they lay them down to die, their only fellowship is with suffering; for in the prison-house of their beset and bounded faculties, there can no relief be afforded by communion with other interests or other things. The attention does not lighten their distress, as it does that of man, by carrying off his spirit from that existing pungency and pressure which might else be overwhelming. There is but room in their mysterious economy for one inmate, and that is the absorbing sense of their own single and concentrated anguish. And so in that bed of torment whereon the wounded animal lingers and expires, there is an unexplored depth and intensity of suffering which the poor dumb animal itself cannot tell, and against which it can offer no remonstrance—an untold and unknown amount of wretchedness of which no articulate voice gives utterance. But there is an eloquence in its silence; and the very shroud which disguises it only serves to aggravate its horrors.—*Dr. Chalmers.*

LEPROSY.

THE awful disease of leprosy still exists in Africa. Whether it be the same leprosy as that mentioned in the Bible, I do not know; but it is regarded as perfectly incurable, and so infectious that no one dares to come near the leper. In the South of Africa there is a large lazar-house for lepers. It is an immense space, enclosed by a very high wall, and containing fields which the lepers cultivate. There is only one entrance, which is strictly guarded. Whenever any one is found with the marks of leprosy upon him, he is brought to this gate and obliged to enter in, never to return. No one who enters in by that awful gate is ever allowed to come out again. Within this abode of misery there are multitudes of lepers in all stages of the disease. (Dr. Halbeck, a missionary of the Church of England, from the top of a neighbouring hill saw them at work. He noticed two particularly, sowing peas in the field. The one had no hands, the other had no feet; these members being wasted away by the disease. The one who wanted the hands was carrying the other who wanted the feet upon his back, and he, again, carried in his hands the bag of seed, and dropped a pea every now and then, which the other pressed into the ground with his foot, and so they managed the work of one man between the two. Ah! how little we know of the misery that is in the world. Such is this prison-house of disease!) But you will ask, who cares for the souls of the hapless inmates? who will venture to enter in at this dreadful gate, never to return again? who will forsake father and mother, houses and land, to carry the message of a Saviour to these poor lepers? Two Moravian Missionaries, impelled by a Divine love for souls, have chosen this lazar-house as their field of labour. They entered it never to come out again. And I am told, that, as soon as they die, other Moravians are quite ready to fill their place. Ah! my dear friends, may we not blush and be ashamed before God, that we, redeemed with the same blood, and taught by the same Spirit, should yet be so unlike these men in vehement, heart-consuming love to Jesus and the souls of men.—*M'Cheyne.*

THE ARK OF GOD.

THE ark of God was never taken till it was surrounded by the arms of its earthly defenders. In captivity its sanctity was sufficient to vindicate it from insult, and to lay the hostile fiend prostrate on the threshold of his own temple.

The real security of Christianity is to be found in its benevolent morality, in its exquisite adaptation to the human heart, in the facility with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which it bears to the house of mourning, in the light with which it brightens the great mystery of the grave. To such a system it can bring no addition of dignity or of strength, that it is part and parcel of the common law.

It is not now, for the first time, left to rely on the force of its own evidences, and the attractions of its own beauty. Its sublime theology confounded the Grecian schools in the fair conflict of reason with reason. The bravest and wisest of the Cæsars found their arms and their policy unavailing, when opposed to the weapons that were not carnal, and the kingdom that was not of this world. The victory which Porphyry and Diocletian failed to gain is not, to all appearance, reserved for any of those who have in this age directed their attacks against the last restraint of the powerful, and the last hope of the wretched. The whole history of Christianity shows, that she is in far greater danger of being corrupted by the alliance of power than of being crushed by its opposition. Those who thrust temporal sovereignty upon her treat her as their prototypes treated her Author. They bow the knee, and spit upon her; they cry "Hail!" and smite her on the cheek; they put a sceptre in her hand, but it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds which their own hands have inflicted on her, and inscribe magnificent titles over the cross on which they have fixed her, to perish in ignominy and pain.—*Thomas Babington Macaulay.*

DIVINE TRUTH.

How excellent! how invaluable! It is more precious than rubies, and all things good and fair are not to be compared with it. It is the light of our eye, the joy of our heart; the map of our pilgrimage, the charter of our inheritance. It reveals to us our danger while yet it may be shunned; and provides for us a refuge from the storms of life and the abiding wrath of God. It "has the promise of the life that now is, and of that which is to come." It discovers to us an immense eternity; it pours before us the riches of both worlds; yea, it conducts us to the knowledge and enjoyment of that God and Saviour, to whom the riches of the universe are as a wasted and a worthless portion!—*Dr. Reed.*

A ROYAL STUDENT.

FEW men were more diligent students of the sacred Volume than his Royal Highness the Duke of Sussex, a considerable portion of every day being set apart for its perusal. His attainments in biblical criticism were very considerable. The Rev. Dr. Rafiles, at the opening of the new Independent College at Withington, near Manchester, stated that, thirty years ago, he waited upon his Royal Highness at Kensington Palace. "Did you ever meet with 'Bishop Clayton on the Hebrew Text,' Mr. Rafiles?" asked his Royal Highness. "I am acquainted with Bishop Clayton on Hebrew Chronology," said the Doctor. "Ay, ay," rejoined the Duke; "but that is not what I mean. The book I mention is a thin quarto, so rare that I borrowed it of a friend, and so valuable that I copied it with my own hand."

KINDNESS.

THIS will *always* do good. It makes others happy; and that is doing good. It prompts us to seek to benefit others; and that is doing good. It makes others gentle and benignant; and that is doing good.

Let it be remembered, also, that it is by the temper, and by the spirit that we manifest, that the world forms its opinions of the nature of religion. It is not by great deeds in trying circumstances that men will judge of the nature of the gospel. The world at large cares little how Ignatius and Polycarp felt, or how they died. Perhaps the mass around you never heard their names. They are little impressed by the virtues which Latimer, and Ridley, and Cranmer evinced at the stake. But that unbelieving husband cares much for the gentle and kind spirit of the wife, for all his happiness depends on it; that brother is interested much in the conversation and the spirit of his sister, for he daily observes her temper, and is forming his views of religion from what he sees in her; that child is constantly marking the temper of the father and the mother, and is forming his views of religion, not so much from what he hears in the pulpit or in the sabbath-school, as from the temper which you evince from one day to another. In these fields—humble though they may seem, and little as they appear to furnish a theatre for the display of eminent virtues—your usefulness lies. There, with the "gentleness" that was in Christ, you cannot but be useful; and, exhibiting such a spirit, you will not live in vain.—*Barnes.*

INFLUENCE OF THE MINISTRY.

AT the last day, what a throng of witnesses will there be to the effect of John Newton's ministrations! We are now feeling this effect in the hymns of Cowper, in the writings of Buchanan, who owed his religious character to the instrumentality of Newton—writings which are said to have first awakened the missionary spirit of our own Judson; in the works of Dr. Scott, another monument of Newton's fidelity, and a spiritual guide to hundreds of preachers and thousands of laymen; in the words and deeds of Wilberforce, who ascribed a large share of his own usefulness to the example and counsels of the same father. Edmund Burke on his death-bed sent an expression of his thanks to Mr. Wilberforce for writing the "Practical Christianity;" a treatise which Burke spent the last two days of his life in perusing, and from which he confessed himself to have derived much profit; a treatise which has reclaimed hundreds of educated men from irreligion, but which would, probably, never have been what it now is had not its author been favoured with Newton's advice and sympathy. What shall we predict as the ultimate result of Whitefield's more than eighteen thousand addresses from the pulpit, and of the impulse which he gave to the ac-

tivity of the whole church, friends and foes, in America and Britain? His power was felt by Hume, Bolingbroke, Foote, Chesterfield, Garrick, Rittenhouse, Franklin, Erskine, and Edwards; by the miners and colliers, and fishermen of England; the paupers and slaves, and Indians of America. "Had Whitefield never been at Cambuslang, Buchanan, humanly speaking, might never have been at Malabar."

VANITY OF ALL THINGS HUMAN.

Oh! what a fading flower is your strength! How will all your gallantry shrink into the shell! "If these things are yours," saith Bernard, "take them with you." It is awful for persons of renown and honour to change their palaces for graves, and turn to noisome rottenness and dirt; to change their power and authority for impotency, unable to rebuke the poorest worm that feedeth on their hearts or faces.

Princes and nobles, you are not the rulers of the immovable kingdom, but of a boat that is in a rapid stream, or a ship under sail, that will speed both pilot and passengers to the shore. "I am a worm and no man," said a great king. You are the greater worms, and we the little worms; but we must all say with Job, "The grave is our house."

The greater your advantages are, the wiser and better should you be; and therefore should better perceive the difference between things temporal and eternal. It is always dark where these glow-worms shine, and where a rotten post doth seem a fire.

Write upon your palaces and your goods that sentence: "Seeing all these things must be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hastening to the coming of the day of God."

THE BEST SERMON.

He is the best artist that can most lively and powerfully display Jesus Christ before the people, evidently setting him forth as crucified among them; and that is the best sermon that is most full of Christ, not of art and language. I know that a holy dialect well becometh Christ's ministers; they should not be rude and careless in language or method; but surely the excellency of a sermon lies not in that, but in the plainest discoveries and liveliest application of Jesus Christ.—*Flavel.*

A RULE.

Three things are to be done by a minister:—1. To read the Bible over and over; 2. To pray earnestly; 3. Always to be a learner at the feet of Christ, the fountain of wisdom.—*Luther.*

TIME.

There is no remedy for time mis-spent;
No healing for the waste of idleness,
Whose very languor is a punishment
Heavier than active souls can feel or guess.
Oh, hours of indolence and discontent
Not now to be redeem'd! ye sting not less
Because I know this span of life was lent
For lofty duties, not for selfishness—
Not to be wiled away in aimless dreams,
But to improve ourselves, and serve mankind,
Life and its choicest faculties were given.
Man should be ever better than he seems;
And shape his acts, and discipline his mind,
To walk, adoring earth, with hope of heaven.

Essays, Extracts, and Correspondence.

THE LAST DAYS OF DR. JOHNSON.

Few questions have been more frequently agitated on the subject of religion than that recorded in the book of Job: "How can man be justified with God?" And it is truly surprising to observe how varied and contradictory have been the replies to it. The proud and haughty atheist, though surrounded by evidence of the work of a Divine Architect—the heavens declaring his glory, and the earth teeming with his benevolence—troubles not himself about it, nor deigns to bestow the slightest consideration upon the subject. The somewhat more enlightened deist entangles himself in the workings of his own deluded imagination, and, sometimes in the awful presumptuous language of one eminent in this school, ventures to thank God that he can, when death arrives, return into his hands a soul pure as when it proceeded from him.

Others there are, who, professing to believe nothing which they cannot comprehend, proceed a step further, and behold in the "brightness of the Father's glory, and the express image of his person," a mere created being; but think that by observing whose precepts, and following whose example, they can save their own souls; and thus, rejecting his Godhead and atonement, they "crucify the Son of God afresh, and put him to an open shame."

Besides these, there are others who theoretically admit the divinity and atonement of Christ, and yet for all saving purposes so far renounce and reject them as to believe that, through what Christ has done, a new and remedial law has been provided; and that, by a mixture of what has been done *for them*, and what they can *do for themselves*, God will accept their imperfect, if sincere obedience, as the ground of final salvation.

Eminently conspicuous amongst those

who embraced the last of these delusions was the illustrious Dr. Samuel Johnson, than whom few individuals have attained a higher eminence, or have been on many accounts more justly entitled to it; but who, through a long life, was led to rest upon his moral conduct, and what is termed a well-spent life, as the ground of his salvation; till it pleased God, by his awakening grace, to convince him of the fallacy of such a dependence, and to influence him to look for salvation to the only sure refuge—the blood and righteousness of a crucified Saviour!

Of the general character of this well-known individual it is not necessary to say much. To a mind of the most vigorous and powerful character he added a matured judgment, and habits of deep and sound reflection—untiring in his researches after truth, and bold and fearless in the acknowledgment of it. This latter feature of his mind was especially manifested in its bearing on the great subject of what he deemed to be religion. The well-attested fact of his standing for an hour bareheaded in the market-place of a town in his native county, in the midst of a heavy shower of rain, to make expiation, as he termed it, for an act of filial disobedience committed many years before, though strangely evincing the obscurity of his religious views, yet fully proves that in the performance of what he considered a religious act, no fear of man, nor regard to consequences, could influence his mind.

But there are other aspects in which it is important to look at the character of this distinguished individual. The general deportment of his life, and the weight of his personal example, were on the side of religion and morals. It is recorded of him, when that distinguished foreigner, the Abbé Raynal, was first introduced to him, and offered him his hand, he drew back, and afterwards replied to the remonstrance of a friend, "Sir, I will not shake hands with an infidel." His attendance on the public services of religion on the Lord's day—his private and personal acts of devotion, combined with his recorded sentiments of a devotional character—all evince his regard for the subject; while all his writings connected with it, in a greater or less degree, manifest his desire of promoting morality, and advancing what he supposed to be the interests of religion.

Through the rich mercy of God, however, the period arrived in which it was made clear to his mind, not only that the foundation on which he had long been resting was an insufficient one, but also that a "better hope" is provided, by which God can "be just, and at the same time the justifier of every one that believeth in Jesus," and the gospel become "the power of God unto the soul's salvation."

The symptoms which gave the first indication that his life, which had reached an advanced period, was drawing to a close, appeared not very long before his decease. Johnson anticipated the approaching crisis, and, with a mind still unclouded and vigorous, anxiously reviewing the past, and anticipating the future, was filled with apprehension and alarm. The prospect of death, now felt to be at no great distance, was terrible, and he could not think of it but with great pain and trouble of mind. He was reminded by those around him of his past moral conduct, of the uniform course of virtue which he had pursued, and of the services rendered by his example and writings to the cause of religion and morality. But what was the reply of Johnson to all this?—"Every man knows his own sins, and what grace he has resisted; but to those of others, and the circumstances under which they were committed, he is a stranger. He is, therefore, to look on himself as the greatest sinner he knows of;" adding, with much earnestness, "Shall I, who have been a teacher of others, be myself a castaway?"

The mind of the sufferer, as his symptoms of danger increased, became more alarmed and agitated. Under these circumstances he expressed a desire to see a clergyman. It happened that the one selected by him was unable, from indisposition, to attend. He therefore committed to writing what, from his knowledge of the circumstances, he considered it proper he should say to Johnson; and, in so doing, after reviewing what he supposed to be the workings of his mind, he added: "I say to you in the language of the Baptist, 'Behold the Lamb of God, which taketh away the sins of the world!'" When Sir John Hawkins read this part of the letter, Johnson interrupted him, anxiously asking, "Does he say so? Read it again." On his complying, Johnson said, "I must see that man; write to him again." A second letter, for the reason already mentioned, was not more successful; in consequence of which, another individual, whose views on the great doctrines of Christianity were similar, was sent for,

through whose instrumentality it pleased God to carry on the work already begun in his soul. Convictions of sin were followed by no less powerful and abiding convictions of the power and willingness of Christ to save him from it. The deep views thus afforded him of his utterly lost and hopeless condition prepared his mind for that right understanding of the gospel, under which, there is reason to believe, he found Christ crucified to be the "end of the law for righteousness to every one that believeth;" "Christ the wisdom of God and the power of God;" and, having been led to cry, "What must I do to be saved!" he discovered the only true and scriptural answer: "Believe in the Lord Jesus Christ and thou shalt be saved." However little those around him could appreciate the nature of so great a change, or understand its cause, they fully testify the fact of its occurrence. "For some time before his death," says Sir John Hawkins, (speaking on the testimony of the attending physician,) "all his fears were calmed and absorbed by the prevalence of his faith, and his trust in the merits and propitiation of Jesus Christ. He talked to me often about the necessity of faith in the sacrifice of Jesus, as necessary beyond all good works whatever, for the salvation of mankind." The result of this spiritual change in the mind of Johnson was such as might reasonably be expected, producing in him feelings of deep humiliation before God, and an anxious concern for the salvation of others, and presenting everything connected with his soul's interests in a new light. For the physician who most kindly and watchfully attended him to the last, but respecting whose religious opinions (now that his own mind had become enlightened,) he had painful apprehensions: "Doctor," he said, "you are a worthy man and my friend, but I am afraid you are not a Christian! What can I do better for you than offer up, in your presence, a prayer to the great God that you may become a Christian *in my sense of the word?*"

He afterwards said: "My dear doctor, believe a dying man, there is no salvation but in the sacrifice of the Lamb of God. Go home, write down my prayer, and bring it to me to-morrow." He talked of his death and funeral at times with great composure, and prayed that God would pardon his long indifference; and, almost with his expiring breath, recorded this as his dying testimony: "I offer up my soul to the great and merciful God; I offer it full of pollution, but in full assurance that it will be cleansed in the blood of my Redeemer;" and, as it has been well remarked of him by one who for many years enjoyed his confidence, and who was no incompetent judge of such a case, "no action of his life became him like his leaving it."

Such were the last moments of Dr. Johnson; and such the workings of his mind in the prospect of that solemn and important change which he is stated to have so feelingly alluded to not long before it occurred, in the very expressive words, "I am now about to die." It was evident that a most decided change in his spiritual hopes and prospects did occur; that the ground of confidence on which he had long rested—his outward morality and ceremonial regard for religion—altogether failed him; and that he was brought to experience, that nothing short of a personal interest in the Great Sacrifice offered up for the sins of the world, was sufficient to support him in the conflict with the king of terrors, and to give him that hope which his agitated mind required. In whatever light the circumstances be viewed, they must conduct the candid reader to this conclusion, and by consequence to another not less obvious, viz.—that the same change which occurred in Dr. Johnson, and the same grace which was sought by him, are equally needed by others. It is not vigour of understanding, extent of reading, even on theological subjects, correctness of moral deportment, strict adherence to forms and modes of worship, or even the zealous defence of them in conversation or from the press, that can bring peace at the last. Multitudes, in different ages and in various ways, have made the trial of these, and have detected their fallacy. The Word of God throughout declares, that "there is no other name under heaven given among men whereby we can be saved," than the name of the Lord Jesus; and that, being justified by faith, we have peace through him.

In the 11th Article of the Church of England it is well observed: "Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort." Johnson was very conscientiously attached to that church in which he had been educated and had spent his life. He was constant in his attendance on its services, and regularly at the Lord's table there; but yet, when

the time of trial came, and the prospect of death was near at hand, he discovered that all this was insufficient, as a ground of confidence; and in his own emphatic language he declared, "there is no salvation but in the sacrifice of the Lamb of God," showing that no attachment to any particular religious communion, no compliance with external rules and ceremonies, no regular and apparently devout attendance on appointed services and ordinances, can secure the peace which the soul requires in his immediate anticipation of appearing before God.

In looking at the circumstances of this case, we perceive a striking illustration of the utter insufficiency of the unaided human intellect, though of the very highest order, and cultivated by the most extensive learning, to conduct the mind to the perception and enjoyment of vital religion. Johnson was through life impressed by a conviction of the importance of religion, not only in its bearing on existing circumstances, but especially on the soul's interests throughout eternity. He had never been led, like many illustrious for mental pre-eminence and literary acquirements, into the labyrinths of scepticism and infidelity. He was a very firm believer in the truth of Christianity, and, so far as light was possessed by him, his hopes of salvation rested upon it. But still the experience of his last moments prove, that, powerful as his mind confessedly was, and willing as he ever had been to discover the truth, something further was needed to conduct him to the full and saving knowledge of Christ, and to give him hope and consolation suited to a dying hour; to enlighten and spiritualize his mind, and to lead it into all truth. This requirement is common to our race: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." But an exigency thus great is provided for in that merciful arrangement by which the Holy Ghost becomes the teacher and enlightener of the heart. It is the invariable doctrine of Scripture, that it is only by the agency of this Divine Spirit that we perceive our need of Jesus, and understand and believe his ability and willingness to save us. "It is expedient for you," said Jesus Christ, "that I go away; for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you; and when he is come he will guide you into all truth; he will take of the things that are mine and show them unto you."

But the Holy Spirit not only enlightens the mind, but subdues and changes the heart. All genuine conversion is ascribed to him. By his gracious operation we become "wise unto salvation." On that memorable occasion on which, under the first sermon preached after our Saviour's advent to glory, three thousand souls were converted, the apostle Peter ascribed the astounding effect to its right cause: "This is that which was spoken by the prophet Joel, And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." "Verily, verily, I say unto you," was the Saviour's emphatic declaration, "ye must be born again;" and, in the following verses, every one who is the subject of this new birth is described as being "born of the Spirit," whose sanctifying agency on the heart of man is compared to water. He disposes the heart to accept the atonement of the Lord Jesus, as the ground on which sin is forgiven. But he does more than this—he claims the heart for God; and, using the very sufferings and death by which that atonement was made, as the motive by which this claim is urged, he enlists the warm affections of the once alienated nature in favour of a holy God, and the subject of his grace becomes "a new creature." Nothing is more obviously characteristic of this great change, and seems more clearly to distinguish the converted man from the unconverted, than deep humiliation and abasement of spirit. Every ground of confidence arising from a man's own righteousness is entirely given up, and all his hope is placed on the foundation laid in the gospel. He ceases to glory in himself, and his language is, "God forbid that I should glory, save in the cross of Jesus Christ." It was under the instruction of this Spirit that Johnson was led to say to Dr. B——, "Believe a dying man, there is no salvation but in the sacrifice of the Lord Jesus Christ." It was the same Divine grace which stripped him of his self-righteousness, and brought him, at the close of a long life, to be as a trembling penitent at the foot of the cross, crying, with all the energy of an awakened mind, "God be merciful to me a sinner!"

May the readers of these pages, who have been led by Divine grace to fix their hopes on that Saviour who "is the end of the law for righteousness to every one that believeth," be established more

and more in this wholesome and salutary doctrine. And may those who, like the remarkable character brought under review, have been hitherto resting on their own works for salvation, be immediately awakened to a sense at once of their error and of their duty; and, in entire dependence on the power of Divine grace, make an unreserved surrender of every false and delusive confidence; and, ere it be too late, lay hold of that perfect and finished obedience and sacrifice, through which, and through which *only*, God "can be just, and at the same time the justifier of every one which believeth in him."

FINANCIAL REVOLUTION.

HARDLY anything can be more unbusiness-like, inefficient, and unsatisfactory, than the present state of the financial arrangements of many chapels. We are happy to observe, from time to time, that the minds of intelligent men, in many parts of the country, are being directed to the subject; and, in particular, we are not a little gratified to find that it has been brought under the serious consideration of a minister and a church by whom, if by any, a scheme of reform is likely to be framed with wisdom, and conducted with vigour to a practical result. Our readers will thank us for laying before them the following document relative to Crescent Chapel, Liverpool,—pastor, the Rev. John Kelly. The scheme is obviously well-digested, and as to its vast importance, there can be but one opinion:

ADDRESS.

The following plan for raising and apportioning the funds which this church and congregation have hitherto contributed, by collections and individual subscriptions, to the various religious societies, has, after due consideration, received the approval of the members of the church, and is by them recommended to the co-operation of all their fellow-worshippers.

It is proposed to do away entirely with the ordinary collections, and, as far as may be, with all personal applications for subscriptions to the several religious institutions. The only exceptions which it is thought desirable to make, at least for the present, to this rule, are the quarterly collection of seat-rents for the support of public worship—the collection for the poor of the church after the ordinance of the Lord's Supper—and such special effort as it will be necessary to make ere long for the liquidation of the remaining debt on the Day-schools.

In place of the usual collections and subscriptions, it is proposed that every one should lay by, and give on the first day of the week, at the seasons of public worship, such proportion of his income as he may think right, after conscientious inquiry, to consecrate to the advancement of God's work in the world. The rule in each case ought to be "as God hath prospered him;" and the spirit in which the duty should be discharged "cheerfully and willingly." As nearly every religious and some benevolent institutions will receive a share of this bounty proportioned to their relative importance, it is hoped that each individual who concurs with the plan will bear in mind that this weekly offering will constitute (with the exception of the three objects above adverted to) the WHOLE of what he will be required to contribute to religious purposes, and exercise his liberality accordingly. There are but few persons among us who will ever be called upon to sustain any good work beyond those which it is proposed to aid from this general fund.

To show what are the objects which this congregation has hitherto supported, the respective amounts contributed to each, and the sum which it would be requisite to raise weekly, in order to place these societies in the same pecuniary position as heretofore, the following statements may be found useful:

Collections and Subscriptions from the Crescent Chapel for the Year 1846.

Feb.—Collections for the Dispensaries				£22	7 5
March—Ditto, Lancashire County Union . .	£26	16	11		
Subscriptions for Ditto	73	5	10		
				100	2 9
April—Collections for Lancashire Independent College	24	19	5		
Subscriptions ditto ditto	79	2	0		
				104	1 5
May—Collections for Congregational Educational Fund . . .				24	6 11
June—Ditto London Missionary Society .	121	12	11½		
Subscriptions to Ladies' Auxiliary to ditto .	62	2	6		
Carried forward . .				£250	18 6

			Brought forward . .		£250	18 6
June—Subscriptions to Juvenile Missionary Society, chiefly appropriated to Mr. Lockhart's Medical Mission in China . . .	38	19	4			
				222	14	9½
Aug.—Collection for Day-schools	70	9	2			
Subscriptions ditto	120	2	1			
				190	11	3
Sept.—Collections for Continental Evangelical Society . . .				19	13	8
Oct.—Ditto, British Missions, including Home and Colonial Missionary Society				48	1	8
Dec.—Ditto, Town Mission	35	0	0			
Subscriptions to ditto	56	17	0			
				91	17	0
Ditto, Congregational Chapel Fund				190	0	0
Ditto, Bible Society				16	4	8
Ditto, Religious Tract Society				18	13	6
Ditto, Seaman's Friend ditto				5	14	6
				£1,054	9	6½

To these might be added two other objects of some importance—the Ministers' Benefit Fund, from which provision is made for superannuated ministers in the county; and the "Contingent Fund," established two years ago, and chiefly devoted to the support of young men who have been sent by us to the Lancashire Independent College, to be trained for the ministry. For these an additional amount of £100 might be needed.

Now to place these Societies in the position which they occupied in 1846, it would be requisite to raise, one week with another, at the rate of £21; and this might be accomplished with ease, were 391 persons in the congregation (which, including the children of families, may be computed at 700 persons,) to give weekly on the following scale: say—

6 Persons, each giving per Week on an average			£1	£6	0	0
10	„	„	10s.	5	0	0
15	„	„	5s.	3	15	0
20	„	„	2s. 6d.	2	10	0
20	„	„	1s.	1	0	0
40	„	„	6d.	1	0	0
70	„	„	3d.	0	17	6
210	„	„	1d.	0	17	6
391 Persons.				£21	0	0

This would produce in the year £1,092, a sum nearly equal to that devoted by this congregation in 1846 to these various Societies.

The above scale, of course, is only intended as an approximation, for the purpose of showing how the end in view might be accomplished. It is not supposed, however, that individuals would restrict themselves to the several rates named, but would do more or less according to their ability.

The plan now submitted recommends itself on many grounds to the favourable consideration and co-operation of all who feel an interest in the spread of religious truth, and the strengthening of right principles.

1. Its simplicity. It obviates the necessity of a cumbrous machinery for collecting subscriptions, which, as all experience proves, is apt to become irregular and inefficient in its working, and requires for its proper supervision a greater sacrifice of time and labour than the majority of persons can or will spare. It does not make the exercise of liberality contingent on the chance of being solicited to give by a collector, but induces the habit of giving regularly, as a Christian duty, independently of all appeals.

2. Its adaptation to the varied circumstances of the donors. It affords to each one an opportunity of giving liberally when he has the means, or of withholding when his resources are diminished, without obliging him to communicate his position to others. It leaves the amount of his offering to be determined in each case by conscience alone; and lays down but one rule for all—to give as they have been prospered. It allows persons of the humblest means to do something for the service of Him who regards more the motive of the giver than the amount of the gift. And in this way, too, domestics and children in our families, who may not have the opportunity nor feel a disposition to put their names down in a subscription list, will here be enabled to discharge a duty binding on all who have anything placed at their own disposal.

3. Its accordance with scriptural precept. "On the first day of the week let every one of

you lay by him in store, as God hath prospered him, that there be no gatherings when I come," 1 Cor. xvi. 2. So far are we from carrying out this rule, that we appear actually to have reversed the apostolical injunction, and make our gatherings only when some one comes to plead for them, and urge us to the performance of the duty.

4. Its appropriateness in connection with the services of the sanctuary. We meet to praise, to present our ascriptions of gratitude, to ask for blessings, to receive instruction, consolation, joy. And shall there be no practical manifestation of these grateful, hallowed emotions? Shall the service be that of the lip alone, and the heart and hand withhold their appropriate offerings? Shall it be only when the claims of some work of faith are pressed upon us, that we shall exercise these sacred principles? or shall we do this spontaneously, habitually, as an expression of love to the Master to whom we owe all? Surely every feeling of the Christian's heart would plead in favour of the latter course.

A word or two might be said on its probable efficiency as compared with other plans; but this may perhaps be deferred until it is tested by actual working. It seems, however, but reasonable to conclude that the majority of persons can accomplish more, and with less inconvenience to themselves, by small sums statedly given, than by larger sums occasionally called for.

Something, too, might be urged in its favour as a valuable exercise of self-denial; as forcing, week by week, the question home on the conscience of every reflecting Christian, "Am I doing all that I can to advance God's work? Should I lose or gain by denying myself this little gratification, this personal indulgence, and giving the cost of it instead to the Lord's treasury on the next occasion? Doubtless, many a silent, grateful offering would thus be presented and come up with acceptance before Him who knows the secrets of all hearts, and overlooks not the smallest act done in his name.

The funds thus raised would be appropriated by a vote of the church, quarterly or half-yearly, to the various religious and benevolent institutions before-named, each receiving the share to which its relative importance may entitle it. But in case any individual should not think right to leave this distribution to the decision of the majority, it will be optional for him to specify, at the time of putting in his weekly contribution, how he would wish it to be appropriated. On the other hand, should any one decline to fall in with the plan now proposed, he will be at liberty to give his individual subscriptions, as usual, to the several societies: only in this case he must be his own collector and distributor, as no other opportunity for exercising his liberality than that of the weekly offering will be afforded him.

On every ground, however, it is most desirable that what is done should be done unanimously; that all members of the church and congregation should bestow their bounty through this channel. It will in nowise operate to the prejudice of the various societies, but rather the reverse. It can make no difference to those who have hitherto given according to their ability, whether they spread the amount equally over the year or give occasionally in larger sums. And those who have not yet commenced to give, in accordance with the scriptural rule, will have it in their power now to make amends for past deficiencies.

Let all discharge this duty as in the sight of God; let all contribute willingly, whether out of their abundance or their poverty, and there can be little doubt that the result will be productive of good to the givers, and of glory to God.

THE NOBILITY OF LABOUR.

So material do I deem this—the true nobility of labour, I mean—that I would dwell upon it a moment longer, and in a larger view. Why, then, in the great scale of things is labour ordained for us? Easily, had it so pleased the great Ordainer, might it have been dispensed with. The world itself might have been dispensed with. The world itself might have been a mighty machine for producing all that man wants.

The motion of the globe on its axis might have been going forward, without man's aid; houses might have risen like an exhalation,—

> "With the proud sword
> Of dulcet symphonies and voices' sound
> Built like a temple;"

gorgeous furniture might have been placed in them, and soft couches, and luxuriant banquets spread by hands unseen; and man, clad with fabrics of nature's weaving, rather, imperial purple, might have been sent to disport himself in those Elysian palaces: "Fortunate had been the scene ordained for us in human life!" But where, then, tell me, had been human energy, perseverance, patience, and heroism?

Cut off labour with one blow from the world, and mankind has sunk to a crowd of Asiatic voluptuaries. No, it had not been fortunate. Better that the earth be given to man as a dark mass whereupon

to labour. Better that the rude and unsightly materials be provided in the ore bed and forest, for him to fashion in splendour and beauty,—but because the act of creating them is better than the things themselves; because exertion is nobler than enjoyment; because the labourer is greater and more worthy of honour than the idler.

I call upon those whom I address, to stand up for the nobility of labour. It is Heaven's great ordinance of human improvement. Let not the great ordinance be broken down.

What do I say? It is broken down, and it has been broken down for ages. Let it, then, be built again—here, if anywhere, on these shores of a new world, of a new civilization. But how, it may be asked, is it broken down? Do not men toil, it may be said? They do, indeed, toil; but they too generally do it because they must.

Many submit to it as in some sort a degrading necessity, and they desire nothing on earth so much as an escape from it. They fulfil the great law of labour in the letter, but break it in the spirit. To some field of labour, mental or manual, every idler should hasten, as a chosen, coveted field of improvement.

But so is he not compelled to do under our imperfect civilization. On the contrary, he sits down and blesses himself in idleness. This way of thinking is the heritage of the abused and unjust feudal system, under which serfs laboured, and gentlemen spent their lives in fighting and in feasting. It is time that this opprobrium of toil were done away.

Ashamed to toil, art thou? Ashamed of thy dingy workshop and dusty labourfield; of thy hard hand, scarred with service more honourable than that of war; of thy soiled and weather-stained garment, on which mother Nature has embroidered mist, sun and rain, fire and steam — her own heraldic honours? Ashamed of tokens and titles, and envious of the flaunting robes of imbecile idleness and vanity? It is a treason to nature—it is impiety to heaven—it is breaking Heaven's great ordinance. Toil, I repeat, toil—either of the brain, of the heart, or of the hand—is the only true manhood, the only true nobility.

MORALITIES DRAWN FROM THE BEE.

We very much question the utility of the common "moralities" drawn from the industry and prudence of the bee. Storing and hoarding are rather the curse than the requirement of our ordinary nature; and few, except the very young and the very poor, require to have this sermon impressed upon them. We are rather inclined to believe that, had Almighty wisdom intended *this* to be the lesson drawn from the consideration of the works of his creatures, we should have been referred in his revealed word to the housewifery of this insect "fowl of the air," rather than to the ravens "which have neither storehouse nor barn."

Yet the thrifty bee is never once set before us as a pattern in the Bible. The wise King, indeed, who "spake of beasts, and of fowls, and of creeping things, and of fishes," has referred the sluggard and the distrustful to the early hours, and the "working while it is yet day," and the guileless security of the ant; but we see nothing in his words which necessarily imply approbation of that anxious carefulness of the morrow which we are elsewhere expressly told to shun, and which is but too often the mask of real covetousness of heart. And we believe this the more, because the ant, though it wisely provides for its daily bread, *does not* lay up the winter store wherewith to fare sumptuously every day.

We know that, in saying this, we are flying into the uplifted eyes of careful mothers and bachelor uncles, who time out of mind have quoted, as it has been quoted to them, the busy bee as the sure exemplar of worldly prudence and prosperity; but we think that we can show them a more excellent way even for earthly honour, if they, as Christ's servants, will content themselves with those types in the natural world which he himself has given them; and learn that quiet security, and trustful contentedness, and ready obedience, and active labour for the present hour, which he has severally pointed out to us in the lilies, the ravens, the sheep, and the emmets, rather than seek elsewhere for an emblem of that over-curious forecasting for the future, which, whether in things spiritual or temporal, is plainly discouraged in the word of God—those laws and judgments of the Lord which *are sweeter than honey and the honeycomb*, and in the keeping of which there is "great reward."

"Take that: and He that doth the ravens feed,
Yea, providently caters for the sparrow,
Be comfort to my age!"

Not but that the bee affords us a

moral, though it be not that which worldly wisdom commonly assigns to it. We have, in the first place, a direct cause for thankfulness in the delicate food with which it supplies us. "The bee is little among such as fly, but her fruit is the chief of sweet things," Eccles. xi. 3; and the Almighty has, in many senses, and in no common cases, supplied the houseless and the wanderer with "wild honey," and "a piece of honeycomb," and "honey out of the stony rock;" and "a land flowing with milk and honey" has been from the first the type of another and a better country. And the little honey-maker is itself, indeed, one of the most wonderful proofs of the goodness and power of God. That within so small a body should be contained apparatus for converting the "virtuous sweets" which it collects into one kind of nourishment for itself—another for the common brood—a third for the royal—glue for its carpentry—wax for its cells—poison for its enemies—honey for its master—with a proboscis almost as long as the body itself, microscopic in its several parts, telescopic in its mode of action—with a sting so infinitely sharp, that were it magnified by the same glass which makes a needle's point seem a quarter of an inch, it would yet itself be invisible, and this, too, a hollow tube;—that all these varied operations and contrivances should be enclosed within half an inch of length and two grains of matter, while in the same "small room" the "large heart" of, at least, thirty distinct instincts is contained, is surely enough to crush all thoughts of atheism and materialism, without calling in the aid of twelve heavy volumes of Bridgewater Treatises.

CHRISTIAN, WHAT ARE YOU DOING FOR JESUS?

Beloved fellow-disciple, were one of the bright spirits who wait before the throne of God sent down to this earth for the first time on an errand of love, how think you he would expect to find the blood-bought children of Jesus employed? After all that he knows of your past and present history, and of your future destiny, his heart thrills as he looks upon the purchase of a Redeemer's blood, the heirs of a heavenly inheritance, whose value he can so well appreciate. He was present when the morning stars sang together, and all the sons of God shouted together for joy at the creation of this fair earth; he saw, too, when sin entered, entailing misery and death on all its guilty inhabitants. Then, when there was no created eye to pity, or arm to save, a sacrifice was provided by Infinite Love, even the only-begotten Son, who was from eternity in the bosom of the Father, and who laid aside his glory, and took on him the likeness of sinful flesh, that he might suffer and die for enemies and rebels. This angel-visitant was one of the number who hung over the manger, the garden, and the cross with mute awe and adoration at the wondrous sight there exhibited of condescending tenderness, and groaning, bleeding, dying love. He saw the Lord arise, leading captivity captive, and ascending as a conqueror to his home of glory, amid the triumphant songs of ten thousand times ten thousand attendant angels, while the everlasting doors were lifted up to give entrance to the Prince of Peace. And now, seated on the throne of the universe, with all power vested in his hands, does Jesus forget the interests of those whom he died to save? Ah, no! they are graven on the palms of his pierced hands, and he ever liveth (wonderful thought!) to make intercession for them. He loves to be called their Advocate, Brother, Friend; and his ear is ever open to their softest cry. With this love, which passeth knowledge, before his mind, we ask again, what would an angel expect from those who had been bought with such an infinite price, and loved with a love like this? Christian, are you willing even now to have such a guest take up his abode with you day by day, to mark all that you are saying and doing for your blessed Master? Would he behold you striving every hour to do the will of Jesus as it is done in heaven, and so letting your light shine that others may see your good works, and glorify your God and Father? If you shrink from such a test, how can you bear the searching yet tender eye of your Saviour, fastened continually on your very heart, to make every thought and feeling there in the light of all that he had done and suffered for you?

If he pleads your cause above, he requires and expects you to plead his cause on earth; and he requires this of all without distinction, who have named the name of Christ before men. It is the duty and the privilege of every Christian to be constantly making *direct and personal efforts* for the promotion of the Redeemer's cause and the salvation of souls. Is it not so, beloved in the Lord?

What less can we, ought we to be willing to do for our precious Saviour? As we stand beneath the cross, and view the bleeding sacrifice there—as we hear the cry, "It is finished!" when he bowed his head and died,—can we give less than our *whole* selves to him? Will it not be the spontaneous language of our hearts—"Lord, what can I do to testify, in some degree, my gratitude for love and pity like this? Any service will be welcome, any place delightful, where I can best please and glorify thee?" Such is the language of the soul where the love of God is shed abroad by the Holy Ghost given unto us; and if we have not this singleness of purpose—if the love of ease, the love of the world, the fear of man, or indifference to the claims of the Saviour's cause, are still holding us back from active labour in some sphere, we have great reason to fear and tremble, lest the root of the matter is not in us.

SHALL I GIVE MORE?

Every Christian should occasionally ask himself, "Am I doing as much for the salvation of the world, by my contributions and otherwise, as I ought to do?" Indeed, it would seem that one can hardly be a faithful steward of the Lord Jesus Christ, who does not frequently bring this inquiry home to his conscience, and answer it in the fear of God. The wants of the missionary enterprise are becoming more and more urgent every year. Our ability to help it forward, in various ways, may be increasing; or, at least, the views which we have hitherto entertained in respect to our personal responsibility in this matter, may have been altogether too low. Hence the importance of revising our decisions from time to time, and seeing how far they accord with Scripture and truth.

The present is a favourable opportunity for a dispassionate answer to the question already mentioned. It may be well, however, to narrow it somewhat, and to put it in this form: "Shall I give *more* than I have hitherto done?" As the arguments for *not* giving more will be very apt to occur to every one, without any suggestion from others, it will be sufficient to specify the reasons in favour of enlarged liberality:—

1. God, in a very remarkable manner, is opening new and extensive fields for missionary labour. But how can they be occupied, unless Christians shall furnish the means more abundantly?

2. The Spirit of God has descended upon some of the missions of the Board, to an unusual degree, during the last few months. Ought not our liberality in carnal things to keep pace with his communication of spiritual things?

3. The facilities for carrying forward missionary operations are constantly increasing. The achievements of commerce, and the triumphs of steam, are all auxiliary to the work of the Lord. The most important languages have been mastered; and the power of the press is felt more and more. Shall we not take advantage of these facilities?

4. Perhaps you have enjoyed unusual prosperity during the last two or three years. If so, may not the great Author of that prosperity ask a suitable return? And even if you have not been particularly successful in business, are you sure that you have heretofore given as much as you might have done?

5. By giving more liberally, the power of your example will be greater. You remember that our Saviour said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." If you take a step in advance, others may follow, to their own manifest profit, as well as the profit of the missionary work.

6. By giving more liberally, you will benefit your family. Nothing exerts a happier influence upon children than the benevolence of their parents. In this way, better than in any other, they may learn that invaluable lesson, "It is more blessed to give than to receive." And what inheritance is worth so much as the blessing which follows a considerate and open-handed charity?

7. By giving more liberally, you will promote your own spirituality. Yielding up our property, when the Master calls for it, is an important means of grace: it is a distinct and emphatic recognition of his claims upon us and upon all that we possess, and it strongly tends to eradicate selfishness from the heart. Giving with right feelings brings the soul very near to God.

8. The remembrance of our liberality, if our motives have been pure, will be very grateful on a dying bed. How sweet the reflection, when flesh and heart fail us, and we are preparing to enter the valley of the shadow of death, that we have done something for the poor heathen, and done it, moreover, in a spirit which Christ will approve! Christian reader! may this reflection be yours in that eventful hour!

ON MAKING A WILL.

Does not your present parsimony towards the objects of Christian benevolence justify the fear that the amount which you have *devised* for such purposes is most disproportionately small? And yet, small as it is, it is your will. In discharging your testamentary duties, you naturally remember those persons and objects which hold the dearest place in your affections: your supreme friend is Christ, and yet that he should be put off with that insulting pittance is *your* WILL. You make your testamentary arrangements in the prospect of leaving what you properly designate a world of misery: much more of your property might be left to the alleviation of that misery, but that it shall not be so appropriated is your WILL. You make those arrangements in the prospect of being received into perfect blessedness; you entertain the hope that while survivors are inspecting for the first time the distribution which you have made of your property, your emancipated spirit will be enjoying the happiness of the just made perfect; but that next to none of that happiness shall arise from the right employment of that property is your WILL.

This robbery of the Christian cause, remember, is your *will;* not a mere passing thought, not a precipitate, unconsidered act, but an act which you formally preface with saying that you perform it "being in sound mind;" in a word, it is the deliberate act of that sovereign part of your nature, your WILL. After having defrauded the cause of Christ of your property during life, you take the most effective measures to perpetuate the fraud after death; and you do this with the full consent of all the powers of your mind—you impress it with the sovereign seal of your WILL. Yes; this is your *will* which you are content to have for a dying pillow, and on which you propose to rest your dying head! Your *will*—and therefore a part of your *preparation for death!* Your *will*—avowedly prepared (monstrous inconsistency!) that the subject of your property *may not disturb you in death!* that you may be able to think of it *with peace!* Your *will*—made partly as a preparation for the awful moment when it shall be said to you, "Give an account of thy stewardship;" made on the way to that judgment-seat where one of the first inquiries will relate to the use which you have made of your various talents! Christian professor, be entreated. What your death-bed would have been had your attention never been called to this subject, it is not for a man to surmise; but should you allow your will to remain unaltered, now that your conscience has been admonished, do not wonder if you find your dying pillow to be filled with thorns. Retrieve at once your guilty error, by augmenting your bequests to the cause of mercy; or, better still, become your own executor, and enjoy at once the luxury of doing good; or, last of all, do both—if the nature of your property permit, *do both.—Dr. Harris.*

PAY YOUR DEBTS.

1. If you wish to secure the reputation of being an honest man, *pay your debts.*

2. If you would avoid bringing disgrace upon the religious party you belong to, *pay your debts.*

3. If you are anxious to get a good article, and be charged the lowest price for your goods, never delay to *pay your debts.*

4. If you wish to obtain such credit as your business may require, be sure to *pay your debts.*

5. If you would remain on terms of friendship with those you trade with, *pay your debts.*

6. If you would avoid embarrassing others who are depending upon the settlement of your account, *pay your debts.*

7. If you wish to prevent mistakes and litigation, keep your accounts well adjusted, and *pay your debts.*

8. If you wish to aid in the circulation of money, never let cash remain by you, but *pay your debts.*

9. If you would do to others as you wish them to do to you, you ought to *pay your debts.*

10. If you wish to stand clear of the charge of lying and making false excuses, *pay your debts.*

11. If you desire to pursue your business with peace of mind, *pay your debts.*

12. If, in the expectation of death, you would like to have your affairs in a satisfactory condition, *pay your debts.*

13. If you wish to do what is right in the sight of God and man, you must *pay your debts.*

14. Should your debts be ever so old, or should you have "taken benefit of the Act," if you have the means, you are not a just man unless you *pay your debts.*

To enable you to *pay*, adopt the following advice:

Let your food, living, and equipage be plain and not costly; avoid expensive

clothing; abstain from wine and all intoxicating liquor, and never keep it in your house; do not sink your capital by purchasing plate or splendid furniture; have as few parties as possible; be careful as to speculations, and never extend your trade beyond your means; never aspire to be shareholders in banks, railways, &c.; have as few men about you as is convenient, and none of a suspicious character; be determined to refuse all offers of partnership; be careful as to lending money or being bound with others; avoid all law suits; keep your books posted, and look well to the accounts of your customers; bring up your family to economy and industry. If you observe these things, you will always be able, with good fortune, to *pay your debts.*

Have you read the above? Don't fail. The non-fulfilment of contracts is the curse of the land—the curse of the church.

THE UTILITY OF DISSENTING MINISTERS IN THE SOLEMNIZATION OF MARRIAGES.

Sir,—The following is the substance of a correspondence recently held between a Dissenting minister and a Registrar of Marriages, upon the subject of Dissenters' privileges. I have been induced to forward it, as it may throw some additional light upon the actual position of our body, and particularly of Dissenting ministers, in reference to *their importance* in every case where marriages are solemnized under the New Act. If you deem it deserving a corner in your publication, or think it conducive to the proposed end, it is entirely at your disposal:

Minister.—Well, Sir, this very interesting piece of business has been performed; but there is one question I wish to propose, viz., Of what use are Dissenting ministers on such occasions? Are they anything or nothing?

Registrar.—That is a question I have never been asked before; but in the book there is a blank left for the name of the minister, and which, as you are aware, he is expected to fill up with his signature.

Min.—True; but am I to understand from this that the marriage contract would not be complete if such signature were wanting? (The Registrar here turned to his "Book of Regulations," and then replied:)

Reg.—The only rule that I know of as applicable to that question, is the following:—"Or if the marriage is not solemnized with any acknowledged rites and ceremonies of any known religious sect or community, or by any person specially selected for that purpose, *the Registrar may draw a line* through the words, 'according to the rites and ceremonies of the' ————, 'by' ————, and over the last-mentioned word he may write the word 'before,' making the entry in the following manner: 'Before me, John Cox, Registrar.'"

Min.—But suppose in a duly-licensed place of worship you were to attend for this purpose, but the officiating minister, owing to causes over which he had no control, were absent; in that case, must the solemnization of the marriage be postponed, or could it be proceeded with under the circumstances?

Reg.—Most certainly I should then proceed according to the form prescribed by the Act, and the power given in the Registrar's Regulations.

Min.—Then, Sir, in plain terms, you mean to say it is *quite immaterial* whether the minister be present or not? In fact, HE *is nothing*, while the REGISTRAR *is everything.*

Reg. (smiling.)—Well, Sir, we never talk about these things; but that is really the case.

Now, Sir, if this be correct, as Dissenting ministers we have little whereof to glory in reference to the solemnization of marriages in our own places of worship. The Registrar *can* do the business without the minister, being armed with full powers in his "Book of Regulations;" and if so, I consider it little better than an insult to common sense to place the minister in a position in which he is nothing more than an *ordinary witness,* and then telling him how thankful he ought to be for the honour thereby conferred.

Let us Petition!—Petition!—Petition! until we stand upon an equal footing with the clergy, who are under no obligation to perform the ceremony under such humiliating restrictions. What is there in the character or office of a minister of the Establishment that should be considered as giving him a *moral* superiority over a Dissenting minister? Why must the proceedings of the latter be watched by a civil functionary, while the former is left to act, *so far at least,* without control? I confess I see no *sufficient* reason for such a distinction, and trust the day may ere long arrive when, in all that concerns the ministerial character and office, there may be "equality."

A LOVER OF EQUAL RIGHTS.

Stoke Goldington, Sept. 13, 1846.

LONDON MISSIONARY SOCIETY.

TRIUMPHS OF THE GOSPEL AMONG THE BECHUANAS.

RECENT correspondence of the Rev. Robert Moffat, forwarded from Kuruman, bears encouraging testimony to the salutary and saving influences which the gospel continues to diffuse through the strenuous exertions of our Missionaries in the barbarous regions of the Bechuana country. In an extended missionary tour which Mr. Moffat formed in the course of the past year, he made the following observations on the progress of the work of God at one of the out-stations of his mission :—

"I spent nearly four days at Borigelong, and though on such occasions we seldom meet with everything to our mind, yet the visit was one which afforded me unfeigned pleasure. The believers, notwithstanding their isolated situation, and the paucity of the means they enjoy, are making good progress. It was the season when many are required to defend the native grain from the depredation of birds; but for all this the public services were so well attended, that the place of worship which Mr. Ashton lately assisted the people to erect was completely filled on the sabbath-day. Though they are yet far from making an equal appearance with the people of the Kuruman station, there is nothing like either retrogression or stagnation.

"There were about twenty candidates for church-fellowship, who, however, will not be received till they have given further proofs of their love to the Saviour. On the sabbath afternoon, 115 sat down to commemorate the dying love of their Redeemer. The season was unusually solemn, and the impression it produced was greatly increased by the following circumstance :—The period for the rite of circumcision, which continues for months, had been commenced. Those who still cling to that degrading custom, hearing the music of divine joy issuing from the house of God, had the hardihood to collect in an open street at no great distance from us. In their fantastic dresses they danced, they croaked, they grunted, and occasionally raised a wild shout; while those who were once dupes to the same superstitious folly were, with renewed minds, singing,—

'Why was I made to hear his voice,
And enter while there's room?'

The scene was animating as it was novel. In one place hymns of holy joy were ascending to mingle with the hallelujahs of the heavenly world; at about two hundred yards' distance Satan's motley group were vociferating their discordant, grating acclamations to the waning idols of their former joys. The thunder of Divine power was pealing from the sky, while the clouds poured down their treasures on the thirsty land. The heathen band, drenched with rain, were compelled to disperse each to his own place. Meanwhile we were quietly seated at the sacred board, so richly covered with immortal food. The deep sigh, and the tear glistening on the sable cheek, testified the deep feeling of some who felt that they were once as vile as those who were yet warring with God.

"Immediately after the service, Motale, the brother of Mahuto, our old queen, remarked, 'These poor sinners thought to have disturbed and silenced us with their dance and song, and thus do us evil; but they have really done us good.'

"'How so, Motale?' I inquired.

"'It made me feel,' he replied, 'more thankful than I otherwise should have felt; and we all felt alike, for we have all one spirit, and we were all once as foolish as those poor blind heathens. I was once the chiefest in the dance, and it appears strange now that I ever could have felt pleasure in making myself a maniac. I always feel great thankfulness when I am reminded of what I once was.'

"Another individual, once a zealous leader in the orgies of Paganism, remarked, that the heathen who were endeavouring to prop up the tottering fabric did well to make the best of their time; and, addressing one of that number, he said, 'You had need dance and sing all day long, and add the night to it. Take no sleep, for your day is passing. Your circumcision sun will soon set. You may well try to be merry, for the heathen will have no mirth after death.'

"This same individual, who is chief of a large village, informed me that these votaries who were trying to keep up their old customs were deploring the influence of the gospel. They seldom meet on such occasions but they exclaim, 'Re ugotlega yang!'—('How we diminish!') Superstition, if we may so call it, is being transferred to another object, and the respect for Christianity is imperceptibly insinuating itself into the hearts of the apparently rude, untutored savage, and developing itself on the approach of death.

The visits of the faithful to the sick-beds of the heathen are always acceptable. The approach of dissolution awakens the powers of the mind, which, under other circumstances, would have remained as dormant and dark as the grave, and influences them, alas! when too late, to contrast the increasing glories of Christianity with the murky shades of Paganism. It is, therefore, no uncommon occurrence for the grossest heathen, who were never known to have listened to the message of Divine mercy, utter their dying request that they might be buried with believers, whom they had all along mocked and despised.

"Some there are who threaten and rage; but the believers at all our stations are composed of persons too numerous and too influential to be moved by what they hear. Sometimes the orphan-child of believing parents is forced into these ceremonies by their heathen guardians. From this circumstance, some of the native brethren at Borigelong intimated their wish to withdraw to a situation like the Kuruman, where they might be exempted from annoyances. Not approving of this, I observed, 'Ye are the salt of the earth, and your heavenly Father intends you to salt the mass among whom you live. Ye are witnesses for Christ. Only place yourselves in their condition, or suppose that those who were the first-fruits of the gospel among the Bechuanas, and had much more reason to complain, had departed from their land, what would your condition have been now?' This was a new view of the subject, and they instantly responded to it."

Church Affairs.

THE SUPREMACY OF CHRIST IN HIS CHURCH VIEWED IN CONNECTION WITH THE POSITION, PRINCIPLES, PRACTICES, AND DUTIES OF THE INDEPENDENTS.*

"*These things saith he that hath the key of David; he that openeth and no man shutteth, and shutteth and no man openeth.*"—REV. iii. 7.

To us, as a body of Protestant Nonconformists, the truth proclaimed in the text is one of the highest importance. The supremacy of Christ in his own kingdom, is the foundation-stone of our ecclesiastical polity. We are *Protestants*, because, among other objections to the Papal system, we believe it invades the legal and legislative prerogatives of the King of Zion. We are *Nonconformists*, because the Establishment of our country, both in theory and practice, does the same. We are *Congregationalists*, because we think that our church polity as such does more homage to the crown rights of the Son of God, than the polity adopted by any other body of Dissenters.

Whatever may be said of the abstract possibility of establishing a Christian church without invading the supremacy of its Head, and the spiritual freedom of its members, it is certain that this plea cannot be urged in defence of the Establishment of our own country. By the Act of Supremacy the crown has been plucked from the Saviour's brow, and given to the occupant of the English throne. When the king or queen of England was made the head of the English church, the affair was not merely a name without a reality—a theory without practice—an honour without power,—but he who was made to bear the name of Zion's King was invested with his prerogatives also. By the aforesaid Act, the king or queen of the English nation was invested with "full power and authority to visit, repress, redress, reform, order, correct, restrain, and amend"—"whatever, by any manner of spiritual authority or jurisdiction, ought or may be lawfully reformed, redressed," &c.

But who gave to the sovereign of these realms this unlimited power in the church?—The legislature of the nation. It was given by act of parliament, and by that it is continued. Here we have another invasion of Christ's supremacy in his own kingdom. A body of men—among whom, in our own day, may be found many who are utter strangers to vital religion—some Papists, some Socinians, and some infidels—dare to make laws for the church, and impose them upon its members. If this human legislation for the kingdom of Christ abrogates, suspends, or alters his own laws, then it is impiety of the most presumptuous character. If it adds any law to those which he enacted, it reflects on his

* Closing part of a Sermon preached before the Derbyshire Congregational Union, at its last Annual Meeting, and since published at the unanimous request of the Union.

wisdom, and imposes on his subjects. If it only confirms what Christ has commanded, it is ridiculous as well as impious—ridiculous, because useless—impious, as it seems to imply that Christ's laws are invested with additional authority when confirmed by acts of parliament. In any case Christ is dishonoured; because his authority is set aside, and his laws are virtually made of none effect.

That which robs the sovereign of his legal and legislative rights, robs his subjects of some of their most valuable privileges. Christians in the Establishment have no voice in the election of their minister. He is appointed by some ecclesiastical dignitary, or by the lord chancellor, or by the patron of the living. The opinion of those who are to receive him as their spiritual guide is never once asked, nor their wishes once consulted. High-church or low—orthodox or heterodox—converted or not—the people must have him, and they have no choice in the matter. As they have no voice in the election of the minister, neither have they in the admission of those to the fellowship of the church whom they should regard, and love, and seek to edify, as their brothers and sisters in Christ. Indeed, according to the consistent theory of a national church, as explained by Hooker, there is no necessity for an act of formal admission to the church, for the church and the nation are co-extensive—every member of the one is a member of the other. Thus the law of Christ is entirely set aside—the key is taken from his shoulder—the door is opened and thrown wide to thousands against whom he had shut it.

Entertaining the views that we do of the supremacy of Christ in his own kingdom, and of the duty of all the subjects of his kingdom to defend that supremacy against every usurpation, we have no alternative but to act as we do, and separate ourselves from a church in which his crown is dishonoured, and his legislative rights are practically denied. The sole authority of Christ in his church is not with us an appendage to our religion, it is an integral part of it. On the same authority that we learn that he is a Saviour, we learn that he is a King; the book that tells us of his atonement, tells us of his supremacy. He who says to us, "I am the way, no man cometh unto the Father but by me;" says also, "I have the key of David; I shut and no man openeth, and open and no man shutteth." As we should do wrong by depending on any other Saviour, so we believe we should do wrong by obeying any other King. As we owe it to Christ to maintain the efficiency of his sacrifice, so we owe it to him to defend the inviolability of his supremacy. As we owe it to our fellow-men to warn them against any other "way," so we owe it to them to warn them against yielding to any other sceptre, or submitting to any other laws than his. Viewing the subject as we do, *we* could not countenance a system that robs the Saviour of his regal glories without wilful sin; *we* could not be neutral, without betraying the trust which we believe he has committed to us. To take part with those who invade his rights, would on our part be treason; to remain silent, and see others do it without our protest, would be a cowardice and a compromise, unworthy of those who bear the name of Christ, and have sworn fealty to him as the only King in Zion.

Everything that is essential to our ecclesiastical polity springs out of our recognition of Christ's supremacy in his own kingdom. We acknowledge the sole authority of the Scriptures in all questions of religious faith and order; because we believe them to be the statutes of our King. The dicta of fathers, councils, synods, or assemblies, are to us invested with no authority. Not even the writings of our own illustrious forefathers do we follow, except as we find them agreeing with the law and the testimony. We observe certain religious ordinances, because we think it the will of Christ that we should do so. We place the ruling power of our churches in the hand of the whole body of Christ's disciples, because we believe this to be his own appointment. We do not allow any foreign interference with the government of our churches, because we believe that the perfect independency of each is a privilege granted to it by the charter of its Head.

When we unite together as a number of churches located in this country, we do it in the full recognition of the separate completeness and perfect independency of each. We unite for the purpose of mutual sympathy, mutual counsel, and mutual help. He who has the key of David, has taught us that "the strong should bear the infirmities of the weak." The ability of the strong to grant aid invests them with no power over the assisted, and no right whatever to interfere

with their self-government. The reception of aid by the weak, involves not the slightest renunciation of independence. Ours is union without amalgamation, assistance without interference, counsel without dictation.

From a recognition of the principles laid down in this discourse there arise obvious obligations:

1. We are bound to study the Scriptures.

The subjects of any kingdom must know the will of their sovereign, and the laws of their country, before they can be sure that they act in accordance with the one, or in obedience to the other. Especially is it needful, that they who explain and administer the laws should understand them. The laws by which we are to be governed, as the subjects of Christ's kingdom, are registered in the Scriptures. Hence it is of the first importance that, as ministers and people, we should all be familiar with the Scriptures. As ministers we should seek to excel in Biblical knowledge. Our calling is to feed the flock of God with knowledge and with understanding; to help our people to gain an acquaintance with the mind of Christ, by rightly dividing the word of truth, and declaring the whole counsel of God; to rule in the church by explaining and enforcing Christ's laws. Competency for this work can only be gained by a patient, prayerful, and persevering study of the Scriptures. Without that, whatever we possess beside, we cannot be "good ministers of Jesus Christ." Our avowed principles bind us, under the most solemn obligations, to study the Bible. Did we acknowledge the authority of popes, we should be bound to study their rules; of councils, we must study their decrees; of parliaments, we must make ourselves familiar with their acts. Had we signed any articles, or sworn assent and consent to any book, creed, or confession, of human compilation, then it would have been our duty to study such compositions, and to take care that in our public ministry we taught nothing inconsistent with them. But we have signed no articles, except those drawn up under the infallible guidance of the Holy Spirit; we acknowledge no creed but the apostles', as we find it in their own writings; we have declared assent and consent to no book but the Bible. Our disgrace will be equal to our loss, our guilt will be equal to our people's misfortune, if we do not give diligence to gain an enlarged and accurate acquaintance with the doctrines of our Divine teacher, and the laws of our spiritual King. Fathers and brethren, pardon me if I say, let this be our highest ambition, our chief distinction, that we are "mighty in the Scriptures."

The duty of ministers to study the word of God, does not release our people from the obligation to study it for themselves. The expositions of that word given you in public, are designed to assist, not to supersede, your own study of it in private. It is only by studying it for yourselves, that you can tell that your ministers expound its doctrines and its laws in harmony with the mind of Christ. The Bible is not the book of a priesthood, or the directory of ministers in their official capacity only, but it is the book of the people, designed for the people, and adapted to the people; and hence it is both their privilege and their duty to make themselves acquainted with its contents. Brethren, search the Scriptures! Take the Bereans for your pattern. Let God's word be hidden in your heart. Your principles require this; consistency demands it. Your loyalty to your King, and your attachment to his kingdom, will be questionable without it. You believe that he, in the exercise of his absolute supremacy in his church, has intrusted to your hands the power of government. How solemn, then, is your obligation to study diligently his laws, lest, in the exercise of your privilege, you should, in ignorance, oppose his will and disobey his commands.

2. From the principles now explained and enforced, it follows that we are bound to yield to Christ implicit obedience in all things.

As our King, we must allow him to reign in our hearts, to rule over the empire of our thoughts and affections. As our Legislator, we must allow him to enact laws for our guidance in all our relationships and transactions in life, and we must observe his laws in the family, in business, and in all our intercourse with society. But we speak now more particularly of our obligation to obey him in everything connected with his own spiritual kingdom. Let us take care how we give countenance to the common distinction between essential and non-essential truths. Who shall say exactly where the line is to be drawn? How shall we be certain that we are right in putting in the class of non-essentials, any single truth that Jesus has

clearly taught, any single law that he has clearly commanded? If he says distinctly, "My kingdom is not of this world," who is at liberty to say that we may allow it to be incorporated with the kingdoms of this world, and be guiltless, just because we put his declaration into the class of non-essential truths? If he expressly says to his disciples, "This do in remembrance of me," who is at liberty to say that the command may be disobeyed with impunity, because we do not think obedience to it essential to salvation? We may certainly lay this down as a settled point, that nothing can be unimportant that he has taught, and that nothing can without guilt and danger be neglected that he has commanded. What he has opened, we should be content to leave open, and rejoice in it; what he has shut, we must endeavour to keep closed, because he has done it. If the laws of Christ are not, in all respects, observed in our churches, the fault is our own. We are amenable to no tribunal but his; we are bound by no other laws. Every single church in our Union is perfectly free to obey all his commands without the least interference from any power on earth. Oh, that God may give us grace rightly to value our liberty, and rightly to use it!—to use it, under an enlightened sense of our responsibility, for no other purpose than to obey our Saviour's laws, and to promote his glory.

3. What we are required to know and to obey, we are required to make known to others.

"Ye are my witnesses, saith the Lord." If, as we humbly hope and believe, our views of the supremacy of Christ in his kingdom are the correct ones; they have not been revealed to us for our own guidance only, but that we may defend, proclaim, and propagate them. This is an important part of our mission. The truth as it is in Jesus we must seek to bring in contact with the minds of our fellowmen, that through their minds it may reach their hearts, and lead to their conversion. They all need the salvation that is in Christ; without it they must perish. We must tell them of the provision of God's mercy—of Jesus as a Saviour, waiting to be gracious, ready to pardon, able to save to the uttermost all that come unto God by him. We must seek to awaken them to a sense of their danger. We must rebuke, reprove, warn, and entreat them. As though God did beseech them by us, we must pray them, in Christ's stead, to be reconciled to God. Having, by God's blessing, been successful in leading them to Christ as a Saviour, we must then proclaim him to them as a King. We must seek to teach them that he is the only lawgiver in his church, the only ruler in his kingdom. We must teach them to swear allegiance to him, and to him alone, in all that appertains to religion; to say with unaffected loyalty, in reference to all that is civil, one is our sovereign, Victoria the Queen; but, in reference to all that is religious, we have but one King, that is Jesus. The more extensively we can propagate our principles, and the more genuine Christians we can bring into our churches, the more will there be on earth to plant the crown on the Saviour's head, and to vindicate the honours of his throne. The object is glorious—worthy of all the effort, thought, toil, and sacrifice we can call into exercise to secure it. The glory of Christ—the liberties of his people—the purity of his church—the salvation of souls—these are the ends we seek. To gain them, who would not be willing to labour? Friends of Jesus! we ask your sympathies, we ask your prayers, we ask your help!

LORD BROUGHAM'S LAMENT.

Mr. Henry Brougham, in the days of his forensic glory, delivered one of his greatest speeches against the Durham clergy, in behalf of Mr. Editor Williams, whom they were fiercely prosecuting for libel. On that occasion the orator delivered the following tremendous piece of sarcasm, which deserves to be long remembered:

"Strange as it may seem, and, to many who hear me, incredible, from one end of the country to the other he will see no such thing as a bishop; not such a thing is to be found from the Tweed to John o' Groat's; not a mitre, no, not so much as a minor canon, or even a rural dean; and in all the land not one single curate. So entirely rude and barbarous are they in Scotland, in such outer darkness do they sit, that they support no cathedrals, maintain no pluralists, suffer no non-residents; nay, the poor benighted creatures are even ignorant of tithes. Not a sheaf, or a lamb, or a pig, or the value of a plough-penny, do the hapless mortals render from year's end to year's end! Piteous is their lot! What is infinitely more touching is, to witness the return of good for evil in the demeanours of this wretched race. Under all this cruel neglect of their spiritual concerns, they are actually the most loyal, contented, moral, and religious people anywhere, perhaps, to be found in the world. Let us hope that His Majesty may return safe from the dangers of his excursion into such a country—an excursion most perilous to a certain portion of the Church, should he be infected with a taste for cheap establishments, a working clergy, and a pious congregation."

Temperance.

CHRONICLES OF MISERY.

Samuel Chipman, Esq., of the United States, has recently been gathering statistics, showing the influence of the traffic in intoxicating drinks on the venders themselves. The results are published in the Journal of the American Temperance Society, from which we copy. Mr. Chipman says :—

"I visited every town in the counties of Wayne, Ontario, and Genesee, calling on the older inhabitants, and obtaining the names of the persons who had kept taverns there for a period as far back as their recollection could extend, generally about twenty-five years.

"We marked them temperate or intemperate, as the facts would warrant. Here, however, I must make an important explanation. It was extremely rare —not one case, perhaps, in a hundred— that the tavern-keeper was a total abstinence man. Few were so very inconsistent as not to use themselves the article they sold to others, and when told to mark, *mark*, it was gently added: 'He drank a great deal—perhaps a quart a day.'—'His face was very red.'—'His nose was covered with rum blossoms.' —'He was thoroughly pickled.'—'His eyes were edged with pink; we should call him a drunkard now; but as he attended regularly to business, we called him a temperate man.'

"Seven-eighths of those marked temperate might, with perfect propriety, have been put down, *soakers*, *tipplers*, or *habitual* drunkards.

"The next step was to ascertain what had been their success in the attainment of their principal object, the acquisition of property. In doing this, I arranged into four classes :—1st, made property; 2nd, made a living; 3rd, diminished property; 4th, lost all.

"Of the first class nothing need be said by way of explanation. The second class were those who, in most cases, kept but a short time—often less than a year. Those are included in the third class, where, at the commencement, there was considerable property; and, on closing, there was evident embarrassment and difficulty in paying rent or other debts. In some instances 5,000 dollars, and even 10,000 dollars, were lost, and yet there was not a total wreck. Those were put down in the fourth class where the sheriff closed the concern, or the bankrupt law afforded relief.

"The number of names obtained, thus classified, was 716 :—

Temperate	374
Intemperate	352

"Of the intemperate,—5 committed suicide, 3 were killed by drunkards, became totally blind, 10 died of *delirium tremens*, 33 (others) died drunkards, 37 had drunken sons, 19 run away, and 1 had drunken wives.

"In regard to the last class, I do not suppose I have been able to ascertain more than a small part of the cases that actually existed.

"Another thing should be taken into account in this connection—that is, the number of husbands, and wives, and children, who may have contracted a appetite for strong drinks, which afterwards may have matured into drunkenness. These, of course, cannot be enumerated; but occasional instances of this kind, which have come to my knowledge fully justify the belief that they have been numerous.

"The following exhibits the result of my investigation in regard to property :—

Made property	127
Made a living	227
Diminished property . .	174
Lost all	191

"From the above it will be seen— first, that 592 either lost or did not gain; and, secondly, that the number who became entirely bankrupt was more than one-third larger than the number those who gained *any;* and let it especially noted, that among them were 181 who had farms. These may have, on the whole, increased their property, but it may have been from the product of the farm, while the sale of liquor was a losing concern. And such has sometimes been the case, as I have been told by those who could speak from experience. In one town, however, I found three cases in which farms had been exchanged for tavern stands, where entire bankruptcy ensued, and the owners became drunkards.

"These facts will enable us to decide who is the real friend to the tavern-keeper—he who would vote him *into* this

The Pocket Expositor of the New Testament. By THOMAS KEYWORTH, Author of the "Daily Expositor, adapted for Family Reading," &c., &c. Second Edition. Hamilton.

MR KEYWORTH has deserved exceeding well of the Church of God. His "Principia Hebraica" is a completest thing of the kind ever put into the hands of an English scholar. The volume before us is on the same principle of compactness and comprehension: it were scarcely possible to carry the matter in these respects further than it is carried in the present work. While the volume is only the size of a small pocket Testament, it comprises matter sufficient to fill a large quarto volume. Next to Davison's "Pocket Commentary," we know nothing to compare with it as a Bible student and Sunday-scholar's companion. We think we shall be serving the public by giving to it the testimony of one of the most competent living witnesses, Dr. Pye Smith, which runs thus: "It is truly MUCH in a little. To the poor man, to the traveller, the artizan, the field-labourer, the servant, the mother overloaded with domestic cares, the child at home or at school; yea, to the scholar and the gentleman, the author has given a most valuable compendium of sacred learning. It appears to me to be adapted to be useful, most solidly and permanently, and both to the understanding and the heart." This witness is true.

Gilbert's Geography for Families and Schools. pp. 190.

A VERY cheap and valuable system; the maps and engravings are beautifully executed.

The Egyptian. By the Author of "The Jew." Square. Tract Society.

A COMPREHENSIVE and popular view of a great and interesting subject.

Mutual Christianity; or, The Duties of Christians "one to another." By J. K. WILLIAMS. 18mo, pp. 116. Snow.

SEVEN excellent discourses on most important subjects, viz.:—On the obligation to love—to care for—to pray for—to exhort—to confess to—and to edify one another. This publication has our very cordial commendation.

Protestantism Endangered; or, Scriptural Contention for "the Faith," as opposed to Puseyism and Romanism. By a BISHOP OF A CHURCH OF CHRIST. 18mo, pp. 186. Ward.

THE work of an enlightened and strong-minded man, who understands his business, and goes to it in right earnest. The volume is peculiarly seasonable, and deserves the most extensive circulation.

Songs for the Nursery. Square. Longman.

THIS volume can be of little use in England, as the pieces are chiefly in the Scottish dialect; and although the book abounds in pathos, beauty, and morality, yet it likewise *teems with nonsense such as no pious parent can wish to stuff into the infant mind.* If our Scottish friends would look south, they would find a considerable supply of nursery matter infinitely superior for the purpose of nutrimenting the mind of the infant immortal.

Closet Hymns and Poems. By JAMES EDMESTON. Square. Tract Society.

WELL adapted to edification.

Short Lectures on Scripture Doctrines and Precepts. By C. M. 18mo, pp. 169. Hasleden.

THE outline is large, and well filled up, but the chapter on Faith is defective. The writer falls into the too prevalent error, holding man's unbelief to be his *misfortune* rather than his fault.

Friendly Hints to Tradesmen's Assistants, on their Duties, Difficulties, and Encouragements. Tract Society.

GOOD, so far as it goes; but to give it power, it wanted a wider range and more facts illustrative of the positions laid down in it.

An Introduction to Arithmetic. By JAMES GRAY. With an Improved Rule for the Extraction of the Cube Root, by W. RUTHERFORD, Royal Military Academy, Woolwich.

AFTER all, there is nothing like Arithmetic! Young Englishman, mind that! Having richly stored your heart with the word of God, fill your head to overflowing with figures, and you will get on. This is absolutely indispensable to your advancement in this thoroughly commercial nation, and in this most business age. A complete mastery of the rules of Barter, Exchange, Alligation, Arithmetical and Geometrical Progression, Single and Double Position, will do more for you than all the Romance in Europe! Away, then, away with all such stuff, and plunge heart and soul into the Elysium of Figures! This is a most excellent introduction.

The Life of Julius Cæsar. Tract Society. Monthly Series.

AN instructive, interesting, and wholesome narrative, greatly calculated to help on the work of creating right feeling on the subjects of war and glory, and reducing heroes and havoc to their true dimensions.

Glimpses of the Dark Ages. Tract Society. Monthly Series.

SOMETHING more than "glimpses." The Fall of Rome—The Church—The Monastery—The Feudal Castle—and the Town, are successively brought before us, and made the medium of a stream of light which serves very considerably to illumine the dismal period of the Dark Ages.

The Philosophy of Human Life; or, The Argument of the Book of Ecclesiastes. By Mrs. HENDERSON, Author of "Scripture Lessons," &c. Royal 18mo. Hamilton.

ELEGANT, unctuous, and edifying—a fine companion for the garden, the field, the country ramble, or foreign travel. Among the larger expositions of this pathetic book the best is that of Dr. Wardlaw; and among the smaller the best is that of Mrs. Henderson, who has thrown it into the shape of a simple exposition, embodying throughout the words of the text, and making the verses run into one another by means of illuminating and illustrative remarks and observations, which materially contribute to render manifest the continuity of thought and the unity

of purpose which may be traced throughout the greater part of the book. We very cordially commend the exposition.

Reflections on the Illness and Death of a Beloved Daughter. By the late GEORGE LAWSON, D.D. Oliphant and Sons.

AN exquisite production, which requires only to be known to be very highly prized. It is difficult to say whether it is more adapted to be useful to parents or to children.

Kind Words for his Young Friends. By UNCLE WILLIAM. Tract Society.

THANKS to Uncle William! May he live long, and write so long as he lives! "Kind Words," being interpreted, mean wise sayings and wholesome counsel.

Geneva and Jerusalem: The Gospel at length Preached to the Jews, and their Restoration at hand. By L. GAUSSEN. With an Introduction by Mr. BICKERSTETH. 18mo, pp. 95. Dalton.

THIS is a copious and powerful discourse. If we could grant Professor Gaussen's premises, we must yield his conclusions. But these we cannot grant; and we have no sympathy whatever with him in his exultation over the establishment of the Bishopric of Jerusalem.

The Book of the Sabbath: Illustrations of the Divine Origin and Perpetual Obligations of the Lord's Day. By ROBERT NEWSTEAD. Second Edition, enlarged. 18mo, pp. 98. Wright.

THIS is a most precious little piece, containing within a small compass the elements of the entire subject, and presenting the essence of many a bulky volume. We very cordially recommend it to our readers, as specially worthy of personal perusal and general circulation.

Christian Exertion; or, The Duty of Private Members of the Church of Christ to labour for the Souls of Men, Explained and Enforced. Tract Society.

EXCEEDINGLY adapted to usefulness. Christian! read—lend—commend.

The Christian Class Book: A Compendium of the Chief Evidences of the Truth of the Christian Religion. 18mo, pp. 184. Snow.

THIS is a very meritorious digest. There is nothing to find fault with but the arrangement, which is altogether illogical. The third part should have been the first, and the fourth part the second, and then the matter would have stood thus:—The Being of God—The Immortality of the Soul—The Divine Origin of Christianity—Quotations from Ancient Writers; while the Appendix ought to have been incorporated with the third head as thus arranged. We commend the volume.

Truth and Duty: An Appeal to British Youth on the Present Claims of Christianity. By JOHN JEFFERSON. 18mo, pp. 67. Snow.

MUCH suited to the class in question. Like all the author's productions—truthful and powerful. Youthful reader! There is something here worth your notice.

Christian Characteristics; or, An Attempt to delineate the most prominent Features of the Christian Character. By THOMAS LEWIS. 18mo. Tract Society.

A MOST valuable exhibition of Christian morals.

Christian Churches: their Nature and Constitution, illustrated in a Series of Conversations between a Minister of the Gospel and a Young Christian. By T. COLEMAN. Ward.

THESE Conversations extend to fourteen, embracing all the chief points of the subject. The dialogue is well conducted, and the views set forth such as are contained in the Scriptures. We could have wished that several points had been carried much further, and that additional topics had been introduced; but as a first step, the book is valuable, and worthy of general circulation.

Learning to Feel. Tract Society.

WELL adapted to the end aimed at.

Ocean Work, Ancient and Modern; or, Evenings on Sea and Land. By J. H. WRIGHT. Tegg.

ONE of the most interesting books of the kind anywhere to be found. The following is a specimen of the chapters:—The Ocean a Rock-maker—The Ocean as a Shark's Workshop—The Ocean as a Fish's Battle-field—The Ocean a Destroyer—The Ocean as Island-maker—The Crocodile's Playground, &c. The book has special claims upon the attention of Young People.

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A BOOK for Young Ladies who delight in hues and odours.

Prayers and Hymns; with the Millennium, a Poem. By CLARA COULTHARD. 18mo, pp. 106. Aylott and Jones.

DEVOUT, and well-intentioned.

Twenty Lectures on Eminent Scripture Characters. By SAMUEL DUNN. Square. pp. 62. Snow.

THESE Lectures were delivered in the School-room, Broad-street, Halifax, to a large, attentive, and grateful class of young females. The ingenuity of the lecturer is obvious and interesting. We cordially commend the book.

The Power of Divine Grace Illustrated in the Experience of James and Catharine Cuthbert, who both died in Childhood. By A. CUTHBERT, A.M.

A BEAUTIFUL narrative. Teachers! It is worth your notice.

A Scripture Text-book, and Religious Conversational Class Companion; designed to promote Christian Stability. 18mo, pp. 71. Houlston.

A MOST valuable help to a most important exercise. Would that all the members of our churches were formed into classes for such conversation!

The Young Ladies' Reader; or, Extracts from Modern Authors, adapted for Educational or Family Use. With Observations on Reading Aloud, as connected with Social Improvement, &c. By Mrs. Ellis.

One of our very best selections, and which deserves a place in every school. The introductory dissertation contains most valuable instruction on a subject of the first moment, not merely as an accomplishment, but as an attainment essential to the efficient discharge of the duties of life; for what is more execrable than bad reading?

Benevolence in Punishment; or, Transportation made Reformatory. Post 8vo, pp. 175. Seeley.

This is the work of a Christian philosopher, and deserves the best attention of our philanthropists and statesmen. The Prime Minister but lately confessed that we were still novices in the science of prison discipline; and in so saying he uttered a melancholy truth, which reflects the deepest disgrace on our rulers. The writer before us discusses the subject under the following heads: On Exemplary Punishment—with respect to which he shows that it ought rather to be called *vindictive* than exemplary; that it is unjust, as it visits the criminal with more suffering than he deserves, has not been found to deter men from crime, and is contrary to the spirit of Christianity. His next head refers to the extreme rigour towards crimes against property. Here it is clearly shown to proceed from the inordinate thirst for wealth, and the undue value set upon it; it visits the poor only, and thus tends to widen the distance between rich and poor; it is opposed to equitable legislation; and, finally, "it sacrifices the poor, both soul and body, merely for the protection of the wealthy." These sectional headings will show the bold and decisive tone of the author on the subject of convict treatment. In subsequent chapters he shows the prominent evils of the present system, and presents numerous illustrations of the effects of moral suasion, concluding with Captain Maconochie's proposed system of convict management.

New Marginal Readings and References, adapted to the Authorized Version of the Holy Scriptures, with occasional Notes. By W. Burgh, A.B. Curry, Dublin.

A book of high pretensions among those of its class, and excellently adapted to Bible-classes and Sunday-schools.

The Philosophy of Human Happiness. By W. Robinson. Royal 18mo, pp. 176. Simpkin and Marshall.

Mr. Robinson is one of those authors whom reflecting men are always glad to meet. Thinking himself, he makes others thoughtful; and while he awakens mind, he wisely guides its movements. His present work comprises fourteen chapters, headed as follows:—Preliminary Observations — Moral Pleasure — Intellectual Pleasure—Corporeal Pleasure—Social Pleasure —Ideal Pleasure — Economy of Happiness— Natural Evil—Economy of Evil—Circumstances and Habits—Dispositions and Tempers—Happiness of the Future State. Under these several heads we are presented with a very comprehensive embodiment of condensed and valuable thought, and much practical wisdom.

England in the Seventeenth Century; or, The History of the Reigns of the House of Stuart. 18mo, pp. 456. Tract Society.

Another precious boon to the Youth of Great Britain. In this small volume we have an immense body of historic fact, bearing on one of the most important sections of British history. On cutting open the volume, we first proceeded to Cromwell and the Commonwealth, determined, by the treatment of these, to test the spirit of the volume. The result was highly satisfactory, and we very cordially commend the work to all our youthful readers.

The Silver Trumpet; or, The Church Guided and Warned in Perilous Times. By Octavius Winslow. 18mo. J. F. Shaw.

The best antidote to the weak and pernicious system of the Plymouth Brethren that we have ever seen. To localities infested by them this able, earnest, and truthful exposure of the mischievous system will be peculiarly useful.

The Silver Trumpet Answered, and the Banner of Truth Raised. 18mo. Hamilton.

A defence of the Plymouth Brethren, written in a gentle spirit, and with a feeble hand. The system, in itself considered, is loose, imperfect, crude, and chaotic; but it is not wholly without truth. It comprises matters which bodies of Christians might meditate with advantage.

A Minister's Meditations; designed as a Help for the Tried Followers of the Lamb. By W. Burd, Oakhampton. 18mo, pp. 112. Stoneman.

By a severe family bereavement, the writer of these pages felt his life, as it were, smitten to the ground. "His only stable support in this trial was in a constant meditation on the word of God." The result is before the public, who, we doubt not, will consider the author to have been well employed, and trust that out of his sorrow will come much rejoicing.

Popery the Enemy and Falsifier of Scripture. 18mo. Painter.

A very seasonable publication.

The Poetic Manual, for the Use of Schools. Written by a Brother and a Sister. Snow.

And is it really proposed to teach the pupils of the Schools of England to repeat such rubbish as—

"I love the name of Doctor Watts,
Although he lived so long ago," &c.?

Or,

"Thomas Croft and William Lows
Sow'd their onion-seed in rows," &c.?

Or,

"Fie! naughty boy, your beating stay,
Don't use the donkey ill," &c.?

Or,

"Where Mary Ashton used to live,
Was such a little rural cot," &c.?

The Office of Sunday-schools; with a Lecture on Mental Improvement. By J. D. FERNLEY. 12mo, pp. 78. Mason.

A MOST valuable publication: it deserves to be circulated thousands upon thousands.

Letters by H. J. Prince to his Christian Brethren at St. David's College, Lampeter. Third Edition. Nisbet.

FRANK, fervid, and searching.

The Character and Influence of Satan. By J. H. WILSON. Royal 18mo, pp. 84. Aylott and Jones.

A POPULAR, concise, and judicious treatise on an awful subject, by a religious, literary layman.

The Truth and Truths of Christianity. By J. C. BROWN, Cape Town. 12mo.

SIX earnest, able, and luminous lectures on fundamental doctrines. It is pleasing to find this excellent young pastor thus making full proof of his ministry. Mr. Brown is well adapted to the arduous enterprise of Colonial service; we have learned with satisfaction, from private sources, that he proceeds with energy and success.

The Heroine of a Week. Conversations for the Teacher and the Taught. 18mo, pp. 123. Seeley.

INGENIOUS and instructive.

A Brief Sketch of the Present State and Future Expectations of the Jews. By R. H. HERSCHELL. 18mo, pp. 152. Unwin.

THIS work has already had a very extensive circulation; but such is its merit, as to render the circulation of additional tens of thousands desirable. It should be remembered, that this is the work, not of a Gentile, but of a Jew—a *Christian* Jew. It is emphatically a book for Sunday-schools.

The Remembrancer for Believers in Jesus, and Scriptural Guide to the Unconverted. By PHILIP THOMPSON. 7th Thousand. 18mo, pp. 319. Harvey and Darton.

NINETEEN chapters of very interesting matter, comprehending a vast variety of topics.

The Three Kingdoms: a Book for the Young. Royal 18mo, pp. 208. Snow.

THIS work starts by showing what a kingdom is; then sets forth God's Kingdom—Satan's Kingdom—History of Part of God's Kingdom—Christ's Kingdom—Allegory of the Three Kingdoms—and the Conclusion. An ingenious, clear, and well-connected piece of instruction. The "True Story of Facts," beginning at page 139, presents an example of tuition which deserves the attention of teachers. To the kingly office of Christ, however, the author has by no means done justice. He says: "To have attempted to determine which function should properly belong to it, would have involved a discussion of certain speculative and controversial questions quite out of place in such a work as the present." What! "out of place" in a work avowedly on the very subject? If not in place here, where will it be in place? Let our author beware of carnal policy in this matter, and not sacrifice the honours of Christ to the interests of the author, or the bookseller or both. These things, we assure him, must be "discussed;" and happy the man who, with intelligence, zeal, and discretion, and a single eye, reckless of all personal consequences, loses no opportunity of sharing in it.

Shadows of Thought; or, Poems, Epistolary, Moral, Descriptive. By J. A. SLATER. Royal 18mo, pp. 136. Groombridge.

MR. SLATER has undoubtedly poetry within him, and if he will labour on, he may give to mankind, not simply "Shadows of Thought," but thought itself. The volume, as a whole, is marked by moral purity, and interspersed with pieces of superior writing; but as Mr. Slater is clearly capable of something greatly better, we could have wished that he had retained these results of idle hours till, fully fledged, he had been able to soar into a higher region.

The Millennium of the Bible Vindicated, &c.; with a Chronological Chart of the World. By JAMES SCOTT. Pp. 104. Nisbet.

A TEMPERATE defence of a system, which, in common with the bulk of the Christian world, we deem indefensible.

Exercises in Logic, designed for Students in Colleges. By Dr. GREY. 12mo, pp. 148. Taylor and Walton.

INGENIOUS and elaborate; well calculated to fix the mind and sharpen the faculties; a good text-book for the higher order of schools; and a meet supplement to Isaac Taylor's "Elements of Thought."

The Rise and Fall of the Papacy. By ROBERT FLEMING. With a Memoir, by THOMAS THOMPSON. Royal 18mo, pp. 125. Groombridge.

ROBERT FLEMING was one of the greatest men of a bygone age; one of those who preferred Dissent and a good conscience with poverty to the sacrifice of principle, with wealth and distinction. He finished his course in 1716, after having published this celebrated dissertation. After slumbering a century all but unnoticed, to the astonishment of mankind it received its fulfilment to the letter, in the stupendous events that took place in the heart of Europe towards the close of the last century.

A Course of Lectures to Young Men, on Religion, Science, and Literature, delivered in Dundee by Ministers of various Denominations. 18mo, pp. 253. Hamilton.

THIS volume is worth at least its weight in silver. It is one of the best pocket volumes for young men that we are at present able to name. While all are excellent, we would particularly specify that on the Importance of the Period of Youth, by Dr. Russell; on the Cultivation of the Mind, by Dr. Hetherington; that on the Claims of Science on Young Men, by Mr. Wilson; and last, but most, that on Reading, and Directions to render it profitable, by Mr. Shoebotham, now the worthy pastor of the Independent church at Kidderminster. If our worthy friend would gather together all the young men of Kidderminster, and deliver this lecture to them, he will prove their benefactor to an extent not easily to be exceeded.

Biography.

GEORGE CUVIER.

If any man deserves to figure among our most illustrious contemporaries, it is surely George Cuvier. He has been styled rightly the *Aristotle of modern times.* No one has possessed, in our day, a higher intellect than his, more extensive knowledge, nor more varied talents. Endowed with a prodigious memory and wonderful facility of labour, he has stamped upon almost all the sciences the marks of his powerful genius, and the name of Cuvier will be ever placed by the side of those of Bacon, Kepler, and Newton—men who have opened new paths in the regions of science.

Before relating the life of Cuvier, it is gratifying to observe that his scientific studies never led him to attack the revelations of the Bible. Very different in this respect from many other mathematicians and naturalists, he constantly respects in his writings the authority of the Scripture history. I do not say that he was a true Christian in the full meaning of the word: that is for God only to decide. But what is undeniable is, that Cuvier's conclusions in regard to the time of man's origin in this world, agree with the account by Moses, and refute the objections of less learned men than himself. In his history of natural sciences, he shows that authentic records of history do not date beyond the period fixed by the chronology of our sacred books, and his opinion is that all mankind belong to one race, which was originally placed on the elevated plains of Central Asia. He refers also to *final causes* in all his researches; that is to say, to the action of a perfectly intelligent and wise Creator; so that his writings form an excellent system of *natural theology.*

To come to our biography.

George Leopold Cuvier was born at Montbeliard, a small town belonging then to the duchy of Wurtemberg, the 23rd August, 1769, the same year with Napoleon. His family were originally from a village of Mount Jura; they had left France at the time of the Reformation to establish themselves in Montbeliard. The grandfather of Mr. Cuvier had but little property; he was town-clerk. His father was a soldier, and did not marry till at the age of fifty years.

The mother of George Cuvier had a superior mind. She was his first teacher, and discharged the duty with admirable zeal. Though she did not know Latin, she made her son repeat to her all his lessons in this language; at the same time, she made him read aloud many books of history and literature. Thus she unfolded in the mind of her young pupil that thirst for reading and that curiosity which, as Mr. Cuvier himself relates, were the principal source of his discoveries. Here is a new proof of the influence which mothers can exercise over the intellectual as well as over the moral culture of their children. How often have I had occasion to remark that men of genius are almost all sons of their mothers!

George Cuvier showed from his earliest years rare strength of conception and inclination for study. He had no fondness for the sports of childhood and youth. His only recreation was in sketching under the eyes of his mother. At the age of fourteen years, he had finished his classical studies at the gymnasium of Montbeliard. He knew Greek, Latin, French, German, Italian; he had studied ancient and modern history, and retained in his memory without effort the driest genealogies.

Young Cuvier's superiority over his fellow-students gave him an influence which he used to organize them into a little academy, under his own direction. The school-room was their place of meeting; an old straw-chair was the president's seat; and the meetings were spent in literary, historical, or scientific discussions, which the young president summed up in a serious tone—a prelude to the part he was afterwards to act on a larger theatre.

His parents were for some time undecided what profession he should follow. The father would have wished him to enter the military service; but the delicate health and quiet tastes of the young man frustrated this plan. The mother, who was a pious Lutheran, earnestly wished that her son should embrace the ecclesiastical profession, and indeed George Cuvier seemed disposed to do so. But various obstacles prevented, and his attention was directed to another quarter. Duke Charles of Wurtemberg, who had heard of his high capacities for study, offered him a place where he would be instructed gratuitously in the academy

called Caroline; a magnificent institution founded at Stuttgard, where twenty-four professors gave lectures to four hundred pupils. This academy was divided into five departments: medicine, law, conduct of public affairs, the military art, and commerce. Each pupil, after having undergone his examination in philosophy, entered according to his taste upon one of these five faculties. Cuvier entered that of public affairs, and there acquired knowledge which was very useful to him afterwards in his political career.

But he felt already a decided inclination for researches in natural history. A copy of Buffon's works, which he had found in his father's library, occupied all his leisure hours; he copied the plates, and corrected them from later descriptions. At Stuttgard, his professor of natural history gave him a copy of Linnæus's work on botany, and this imparted to the young student a new impulse. When he returned home, he brought with him numerous collections of plants and insects.

The time was come for Cuvier to choose a profession. He accepted the place of teacher in a nobleman's family—Count de Heriey, living in Normandy, near the sea-shore. In this quiet retreat he passed seven years of his life, from the year 1788 to 1795.

He enjoyed there a healthy climate, invigorating exercise, interesting society, and an asylum from the revolutionary tempest which was sweeping over France. Mr. Cuvier, too young still to figure in political affairs, divided his time between the cares which he owed to his pupils and the prosecution of his favourite studies. He was surrounded by the diversified productions of land and sea, and he accumulated the elements of his future discoveries. Having but few books at command—being obliged to examine everything with his own eyes, happy to interrogate Nature herself on the secrets contained in her bosom—he acquired an originality and a power of observation which he would not have obtained in schools.

These treasures might have remained long buried in Mr. Cuvier's cabinet, if a particular circumstance had not made him acquainted with the scientific institutions of Paris. There was in the neighbourhood where he resided a learned old gentleman, Mr. Teissier, member of the Academy of Sciences, who, learning Cuvier's taste for natural history, formed acquaintance with him. When he had examined the collections of the young man, his anatomical preparations, his sketches, his volumes full of new observations and elevated views, he conceived the highest idea of his genius, and he wrote immediately to his friends in Paris to make known to them this new naturalist. Mr. Teissier did not hesitate to declare, from that moment, that his young friend would become one of the most brilliant ornaments of the age.

This was in 1795. The political horizon began to brighten. Robespierre and his accomplices had ended on the scaffold their criminal and bloody career. The new government felt the necessity of reorganizing the colleges and academies, and of reviving scientific studies, which had been neglected during the reign of terror. Mr. Cuvier had therefore no difficulty to find a place as public instructor. He was appointed professor in natural history, and then of comparative anatomy. Though he was yet but twenty-six years old, he acquired the confidence and affection of his pupils, and soon after he was admitted a member of the National Institute.

My duties as biographer would require now that I should enumerate the great discoveries of Cuvier. But this task would be beyond my strength. I am not acquainted sufficiently with these sciences to appreciate the labours of their most learned interpreter; and I suppose, besides, that such technical discussions would have little interest for the majority of your readers. We will confine ourselves, then, to sketch briefly what Mr. Cuvier has done of most importance in zoology, comparative anatomy, and the science of fossil animals.

1st. In zoology he has made a new classification. Buffon and Linnæus, who treated this subject before him, classed animals according to their *external* characteristics rather than after a profound study of their *internal* organization. They divided the animal kingdom into *quadrupeds, birds, reptiles, insects;* and in the last class they had comprised under the vague denomination of *white-blooded animals* a great many species little understood. Cuvier proved that this classification was imperfect and faulty. He examined more attentively the internal organs of animals; he showed how these organs are subordinated to one another; he explained their relations, resemblances, and differences; and on this basis he proposed a new classification of the

animal kingdom, which is now generally adopted.

2nd. These discoveries led him to study more closely the anatomy of various kinds of animals; and thence is come the science of *comparative anatomy*, of which Cuvier is the true inventor. Before him it was only a collection of individual facts; he knew how to establish the general laws of organized beings. Every order is examined in the changes which it undergoes as we pass from one species to another, and Mr. Cuvier recognizes everywhere the wisdom and goodness of God. He felt for this science strong enthusiasm, and meditated, even until the close of his life, a great work of comparative anatomy, in which he would embody all the researches of his vast genius. Time failed him to put the last hand to this book; but we possess the principal elements of it in a number of memoirs which he printed.

3rd. The most important application of his labours in comparative anatomy regards *fossil animals*. Mr. Cuvier has constructed a new science with the remains of bones which are discovered in the bowels of the earth. You know that there are upon our globe different strata of earth, which contain the remains of several kinds of animals. There are heaps of shells, then bones of elephants, of mammoths, of enormous reptiles, and of beings now completely lost. Mr. Cuvier, by the aid of his anatomical studies and the necessary relations which exist among the organs, succeeded to discover the form of a whole animal, with a single bone, or even fragment of a bone. He detected and classified the remains of more than a hundred and fifty animals of gigantic dimensions. It would seem from his investigations that our globe has undergone several revolutions, and that man is the latest of the creatures which have peopled the earth. This learned naturalist has been able to write a new history of our planet, by seeking in the bowels of the earth all the documents and proofs which he needed.

I hasten from this scientific region to come to Cuvier's political career. Though he was essentially a student, he could not avoid taking part in public affairs. Napoleon appointed him, from the year 1802, general-inspector of the national colleges, and showed him on all occasions great confidence. These two superior men were fitted to understand each other, and their genius occupied such different spheres that there never could be jealousy between them. Cuvier was charged, in 1809, to organize academies in the new provinces conquered by the sword of Napoleon. He instituted, among others, a university in Rome, and it was a curious sight to see a Protestant preside over public instruction in the city of the Pope.

In 1813, he became member of the council of State; and in this eminent station he rendered such services that he kept it till his death. Placed at the head of the committee of Internal Affairs, he displayed prodigious activity. The number of these Affairs sometimes amounts to *ten thousand* in a single year. Yet Cuvier examined all with his own eyes, read every document to be discussed, directed the deliberations with remarkable talent; and when his turn to speak came, he gave his opinion with so much good sense and clearness that he always obtained the unanimous assent of his colleagues.

Mr. Cuvier was often charged, as royal commissioner, to defend the plans of the government before the national legislature. Some have censured him for advocating too much the policy of the old Bourbons from 1815 to 1830, and indeed his name was for some time unpopular among the liberal party. Cuvier did not like revolutions; he professed great respect for the established authorities, and said that, in our day especially, it is the duty of good citizens to strengthen the government against the encroachments of democracy. It would be unjust not to add that his adherence to the government of the Bourbons did not descend to servility. When the Jesuits threatened in 1828 to seize upon the national academies and colleges, he opposed a noble resistance, and declared that he would resign his office the very day that this intolerant body should put their hand on public instruction.

As a speaker, whether in the professor's chair or in the legislature, Cuvier did not hold the first rank. He lacked vehemence and pathos. He never reached those great emotions, those sublime expressions, by which Mirabeau or Fox electrified a vast assembly. Cuvier was simple in his discourses. No rhetorical figures, no terms of art. He disdained to address himself to the imagination or to the sensibility of his hearers. Sometimes he was even negligent in his elocution. But he had order, logical connection of ideas, clearness—all that distinguishes a good dialectician. He went straight to the point, and rarely

left a subject without presenting it under a new aspect.

As a member of the Protestant church, Cuvier was grand master of the faculties of theology, and in difficult moments he served with zeal the cause of his brethren. He never espoused petty sectarian views; he rendered justice to all, and on several occasions he protected those who are called *Methodists* against the slanders and attacks of their adversaries.

But how did George Cuvier find time for so many duties and labours? This question naturally occurs to the mind, and the answer to it is instructive. The capital point in the life of Cuvier was the regularity of his occupations. He had so perfectly arranged his hours that not a moment was lost: very different from the celebrated Humboldt, who, for thirty years, slept but four hours at night, he had need of much repose to strengthen himself, and passed usually nine hours in bed.

The following is the plan and division of his days. He rose at nine o'clock in the morning, and breakfasted at ten. The first hour was devoted to reading his correspondence, to giving orders, and to arranging in his office, or in his different rooms, the materials of his labours; for he had a particular room for each kind of occupation, so as to avoid confusion in the arrangement of his books and papers. While at breakfast he had a book in his hand, or read the newspapers. Next, he gave audience to such as had anything important to communicate. He was affable and kind to the studious and industrious, especially to young men; but he tried to cut short the visits of idlers and intriguers.

About noon he was accustomed to ride in his carriage, when he read and even wrote, as he went either to the Council of State or the hall of the Minister of the Interior, or to any of the academies of which he was a member. All his duties he performed with punctuality, never putting off till to-morrow what he could do to-day. After discharging these public duties, he devoted his evenings to study. His habit was to write standing before a desk till eleven o'clock at night. Then he passed an hour in Mrs. Cuvier's apartment, and listened still to the reading of some literary work. At midnight he went to bed.

Cuvier had four children, but lost them all. Among them was a charming girl, named Clementine, who was taken from him at the age of twenty-two years: she possessed an amiable disposition, great intelligence, and ardent piety. This was a terrible blow for her father's heart: the highest reputation does not compensate for such losses.

Cuvier's face was marked by a large and crooked nose, blue eyes, and thick flaxen hair. He had a noble authoritative air; but his address was affable and easy. His head was enormously large. When his brain was weighed after his death, the weight was found to be a third greater than that of ordinary brains.

George Cuvier breathed his last in the night of May 13, 1832. He preserved to the last all his presence of mind, and remarked himself when his last agony began. One of our men of letters has said that his was a *learned manner of dying*. But there is another manner of dying which is better: that of the Christian, who turns his eyes to his Saviour.

X.

Education.

REPORTS OF THE COMMISSIONERS OF INQUIRY INTO THE STATE OF EDUCATION IN WALES.

To the Editor of the Christian Witness.

Sir,—I rejoice that the pages of the British Banner have been thrown open for the purpose of exposing those gigantic libels on Welsh religion, Welsh morality, and, above all, Welsh Dissent, which have been recently published under the title of "Reports of the Commissioners of Inquiry into the State of Education in Wales." I would also contribute my share in defence of my calumniated countrymen. And permit me to say, that this is a matter which concerns the English Dissenting public not merely on the ground of sympathy with their vilified brethren in the Principality, but as containing very significant inquiries, to which they will do well to give heed, before they commit themselves to the power of a system of which such things as these

Reports are the natural and necessary fruits. In fact, these Blue Books furnish a most timely revelation of the spirit in which Government interference with Dissenting education is likely to be conducted, and will help, I trust, to convince such of our friends as are disposed to confide in those conventional professions of liberality and fairness which Whig Statesmen are never slow in making, that these are not a sufficient guarantee to us against what you expressively term "the evil genius of State-Churchism," and that the wisest resolve for every Dissenter is to say firmly, in reply to all advances from that quarter, however kind and caressing they may seem, "*Timeo Danaos, et dona ferentes.*"

To complete the representation of your able correspondent "Brito," on the manifest injustice of appointing as inspectors of the whole system of social civilization in Wales three men who were "aliens in blood, language, and religion," allow me to add, that the Government committed this wrong after they had been expressly warned against it. At the Annual Meeting of the Welsh Normal School, held at Brecon, in June, 1846, I took the opportunity, in presence of a large body of delegates there convened, of calling the attention of my countrymen to the declared purpose of the Government to appoint these Commissioners, and suggested the propriety of naming a deputation to wait upon Sir George Grey, to represent to him how impossible it would be that justice could be done to such a country as Wales if all the Commissioners were Englishmen and Churchmen; and claiming that at least one of them should be both a Welshman and a Dissenter. A deputation was appointed accordingly, consisting of Mr. Hindley (who was at the meeting,) and those other gentlemen from London, who, on that occasion, represented the Wesleyan and Congregational Boards of Education; and although this deputation had no opportunity of seeing Sir George formally in a body, yet I have the assurance of Mr. Hindley that he did not fail to lay the matter fully and fairly before the right hon. gentleman, who seemed (so I understood Mr. Hindley) to admit the fairness of our demand. But directly in the face of this admission, when the names of the Commissioners are announced, they are found to be all Englishmen, all Churchmen, and, to mend the matter still further, all lawyers. And yet these men, removed by almost every conceivable barrier from a right understanding of, and all genuine and hearty sympathy with the community they visited, do not scruple to pronounce peremptory judgments not only on the intelligence, religion, and morality of the people, with whom they could hold no intercourse whatever, save through the medium of an interpreter, but even of their literature, of which not one of them could read a syllable, and which they are about as competent to pronounce an opinion upon as they would on the literature of the Chinese.

It is difficult to convey to an Englishman an adequate idea of the wrong done to Wales by this one fact. I ask your readers to conceive with what mingled emotions of astonishment, indignation, and scorn, the English Dissenters would hear that the Government had appointed three French Episcopal barristers (if such a compound anywhere exists) to undertake the work of inspecting and reporting upon their Day and Sunday-schools, the state of their churches, and the effect of their instruction on the mind and morals of the country. And let them imagine further, that, before commencing their work, these gentlemen, by way of giving additional assurance of their rigid impartiality, had applied to two of the English Bishops to recommend them three or four young clerical students from Oxford as their assistants and interpreters; and moreover, that in prosecuting their work they had always sought their evidence in the first instance, and mainly, from the parochial clergy, all whose gross slanders on Dissenters and Dissent they put down without scruple or remorse; and then let me ask, Would our English brethren acquiesce in Reports so concocted, as likely to contain an honest and faithful representation of them and their system? Well, those are precisely the conditions under which these Welsh Reports were compiled. I shall content myself for the present with admonishing your readers of that fact, so that, should any of these Blue Books fall into their hands, they may know partly how to account for the hideous caricature they contain of a country which, hitherto, was supposed to furnish a remarkable illustration of the power of evangelical truth and the triumph of the Voluntary system.

I am, Sir,
Yours faithfully,
HENRY RICHARD.

Religious Intelligence.

INDEPENDENT COLLEGE, NEWPORT PAGNEL.

THE Rev. W. Froggatt having been appointed tutor of the Independent College at Newport Pagnel, after a residence of seventeen years at Morpeth as minister of the Independent Chapel, where he had acquired the respect and esteem, not only of his own congregation but of the inhabitants generally, was invited to attend a public *soirée* in the borough school-room of that place, on Tuesday evening, the 16th of November, for the purpose of presenting him with a Polyglot Bible, in sumptuous Turkey morocco binding, containing the Old and New Testaments in nine different languages—Hebrew, Syriac, Greek, Latin, Spanish, Italian, French, German, and English; and a gold watch and chain, with a silver salver for Mrs. Froggatt, as a testimony of respect and regret on their departure. The meeting was attended by upwards of 400 persons of various persuasions, who all united in paying their farewell respects to their departing friend. Among those present were the Mayor, Anthony Charlton, Esq.; the late Mayor, Richard Lewins, Esq.; W. Woodman, Esq.; Thomas Jobling, Esq.; the Rev. A. Reed, from Newcastle; the Rev. W. Campbell, from Stockton; and members of every denomination of Christians in the town. Suitable addresses were delivered by the Rev. A. Reed, of Newcastle, and the Rev. W. Campbell, of Stockton.

*** We heartily congratulate the churches on the transfer of Mr. Froggatt to this laudable Institution, originated, and so long conducted, blessed, and adorned, by the Messrs. Bull, father, son, and grandson, to whom Mr. Froggatt will prove a meet successor. As one ground of this confidence, it may be proper to state the fact not generally known, that he is the author of "THE REVIVED MINISTRY."—EDITOR.

NEW CONGREGATIONAL CHAPEL AND SCHOOLS, KINGSTOWN, IRELAND.

KINGSTOWN is beautifully situated on the east coast of Ireland, about six miles from Dublin, and contains, with its neighbourhood, a population of 30,000 souls. It has immediate connection with the metropolis by railway, and with England by Government and other packets. Of late years it has become of considerable importance as a watering place, and is aptly styled the "Brighton of Ireland." Its natural scenery is beautiful and romantic. Being within a few hours of Holyhead, and proximate to Liverpool, many English families, (several of whom are known to be members of Christian churches,) for pleasure or business, or in quest of health, are among its numerous visitors. Notwithstanding its immense population, and the last command of the Saviour to "go into all the world and preach the gospel to every creature," Kingstown possesses no Independent chapel. Many families holding Congregational principles have for some time resided there, and additions to their numbers may be reasonably expected. They have long since felt the want of their own fellowship and ordinances. Amongst numbers of the poor, the most favourable opportunities are presented for schools, Christian Instruction Societies, and the circulation of the word of God. Conscious of their deep necessities, of the spiritual wants of thousands around them, of the obligation they owe to God and their country, the friends alluded to propose the erection of a commodious place of worship and schools, at the cost of about £2,000, and accordingly have commenced a subscription. The most earnest appeal for aid is now made to the friends of the gospel and of Ireland. As there are but few congregations in the land whose members are possessed of means and influence, and as the country generally is under the deepest depression, it is ardently hoped that many friends in Great Britain will promptly and generously aid in this important effort.

Subscriptions will be thankfully received by Rev. J. D. Smith, Kingstown; and by Timothy Turner, Esq., Royal Bank, Dublin.

*** This is a most meritorious project; and, in the hands of such a man as Mr. Smith, its success is indubitable. We earnestly recommend it.—EDITOR.

MARKET WEIGHTON.

THE anniversary of the first visit of the Rev. J. George, as minister of the Independent chapel, Market Weighton, was held on the 17th and 18th ultimo, which has excited a considerable degree of attention and interest. On the 17th a sermon was preached by the Rev. E. W. Hunt, of Goole. On the 18th a public tea-meeting was held in the Temperance Hall, when upwards of 200 friends took tea together. After which a public service was conducted, when the spacious hall was filled in every part. After singing and prayer, the chair was taken by the pastor; and addresses were delivered upon the following subjects:—"The Scriptural Character of Independency," by the Rev. J. F. Rustedt; "The Origin and Progress of Independency," by the Rev. D. Senior; "The Prospects of Independency," by the Rev. J. Cummins; "The Advantages of Independency," by the Rev. J. Denniston.

P.S. The PENNY, the WITNESS, and the BANNER, were strongly recommended on the occasion; a considerable number of each being taken in the town and neighbourhood.

*** An excellent example of turning social meetings to account, and diffusing the knowledge of Scripture principles.—EDITOR.

BERWICK-UPON-TWEED.

IN this large and important town the principles of Independency are as yet comparatively unknown. For several years the Independents have rented a room here, in which they have worshipped; but, being few in number, they have not been able to obtain the services of an educated minister. A better prospect is now, happily, opening upon them. The ministers in the neighbourhood have interested themselves in the place, and, with a new chapel, (which is in agitation,) hope is entertained of considerable success. For a few weeks at present they have secured the services of Mr. J. B. Lister, one of

the senior students of Rotherham College. On Monday evening, the 3rd ult., a tea-meeting of the friends was held, when from 150 to 200 were present. The meeting was addressed by Mr. J. B. Lister; also by Messrs. Dodds and Plenderkeith, of Berwick. Surely the prayers and sympathies of Christian people ought heartily to be offered for the success of new undertakings like this!

*** This is as it should be. We hope early to record the history of complete success.—EDITOR.

SUNDAY-SCHOOL MEETING AND PRESENTATION OF BOOKS.

ON Wednesday, ——, a numerously-attended Meeting of Sunday-school Teachers, in connection with the Western Kent Sunday-school Union, was held in the large Lecture-room of the Christian Institute, St. Mary Cray, Kent; W. Joynson, Esq., presided on the occasion; and the following subject was discussed: "The Necessity, Importance, and Advantages of directing *special care* and *attention* to the Elder Scholars of our Schools and the Adult Youth of our Congregations."

Mr. J. S. Featherstone, superintendent of Cray Institute and Sabbath-school; with the Revs. W. Smith, of Dartford; J. Hoskens, of Crayford; G. Hinde, late of Winslow, Bucks; and Messrs. Carter, of Bexley, and Hobill, of Dartford, delivered impressive addresses.

During the evening the Chairman presented to the Secretary of the Union, Mr. John Rogers, of Foot's Cray, a beautifully-bound copy of the American "Encyclopædia of Religious Knowledge," from the teachers of the Union, as a token of their great esteem and high approbation of the valuable and unwearied exertions of Mr. Rogers in promoting the scriptural education of the young.

Mr. Rogers was attempting a reply, when the Chairman received from the hands of an Elder Scholar three volumes of Whiston's "Josephus," and gave them to Mr. Rogers also, in the name of the senior scholars of Foot's Cray and St. Mary Cray's Sunday-schools. Suitable hymns were sung, and fervent prayers presented to the throne of grace; and, it is believed, the results of this District Meeting will be seen after many days.

BIBLE CIRCULATION.

Dr. Thomson's Committee-Room,
30, Paternoster-row, London.

REV. AND DEAR SIR,—You are the friend of the circulation of the Scriptures to the widest extent throughout the world. In common with all Protestant Christians, you rejoice in the extraordinary reduction in the prices of the various editions of the Bible and Testament within the last ten years.

The quarto Bible, which, in 1837, was sold by the Bible Society at £1 2*s.*, is now sold by the Free Bible Press Company for 14*s.* 6*d.*; the royal octavo, with references, which sold for 13*s.* 4*d.*, is now sold for 9*s.* 4*d.*; the 24mo pearl Bible, which sold (in calf binding) for 5*s.* 6*d.*, is now sold for 1*s.* 6*d.*, and bound in roan, gilt edges, and on fine paper, for 10*d.*

One result of this reduction in the prices of the Scriptures has been an extraordinary increase of their circulation. Take the case of the British and Foreign Bible Society: In the years ending April, 1836 and 1837, the issues were 417,462 Bibles and 374,206 Testaments, making a total for the two years of 791,668; but in the years 1846 and 1847 the issues were 1,008,331 Bibles and 1,205,680 Testaments, making a total of 2,214,011; being an increase in the two last-mentioned years over the former of 1,422,343 Bibles or Testaments, besides the increase in the general trade sales, and other Bible institutions. Who brought about this great change? Chiefly Dr. ADAM THOMSON, of Coldstream. He laboured indefatigably for the destruction of the Scottish Bible monopoly, and succeeded. To secure to the public the advantages of the breaking up of the monopoly, he organized the Free Bible Press Company; and he has succeeded in effecting for Scotland, and for England and Wales, the above important reductions. Two things have resulted from his incessant labours. First, the increased circulation of the Scriptures beyond the most sanguine expectations of the Committee of the Bible Society, and of the friends of the Bible generally; and, second, he has saved to the public on what has been sold, even within the last two years, as compared with the former prices, above £100,000; and this amount will accumulate annually in proportion to the augmented circulation that shall take place. But in effecting these objects, (through circumstances, the detail of which is here unnecessary,) he has exposed himself and his family to ruin; and can only be relieved by the kind and prompt aid of every one who sympathises with the great work he has accomplished for mankind. With a generosity and devotement of property altogether unparalleled, Dr. Thomson and his family embarked their property in the enterprise to cheapen the Bible; expecting nothing more than a common rate of interest for their capital. They had no free contributions to fall back upon. They sold what they printed at so small a profit, that, without injuring the fair interests of trade, they brought them within the reach of the poorest in the land. The Bible Society then reduced its prices. The School Bible, formerly sold by that Society at 3*s.* 4*d.*, but by Dr. Thomson at 1*s.* 1½*d.*, is now sold by that Institution at 10*d.*; and the School Testament, which formerly sold at 1*s.* 3*d.*, but by Dr. Thomson at 6¾*d.*, is now sold by that Institution at 4*d.* The loss to the Bible Society is great, but it can be made up out of its free contributions. Dr. Thomson has no such resources; and he has, therefore, in two editions, and these the most popular, been exposed either to a heavy loss, or to the annihilation of his sales of those editions. The loss of the market by being thus undersold, and the pressure of commercial difficulties, have placed Dr. Thomson in a most painful position. Several meetings of gentlemen favourable to the most extensive circulation of the Scriptures have been held. A Committee has been appointed; and, it appearing to that Committee that the stock on hand amounts to upwards of £10,000, it has been resolved to give the widest circulation to this brief statement of facts, and, as a means of immediate relief, earnestly and respectfully to request that Bibles and Testaments may be purchased by every congregation in the kingdom to the extent, if possible, of £5,

and to any larger amount that ability and kindness may dictate, for day and Sunday-schools, the families of the congregation, and the destitute poor in the neighbourhood, to be given away, or to be resold. The fullest confidence is placed by the Committee in the kind and zealous service of every minister, of every congregation, in accomplishing this good work. The Committee will guarantee the execution of the orders that may be forwarded to them, and will be happy to receive Post-office orders, (payable at the General Post-office, St. Martin's-le-grand, to either of the Secretaries,) or cash-payments, that as little delay as possible may be incurred in affording that prompt relief to Dr. Thomson which his great sacrifices and services claim of the Christians of Great Britain.

We remain, your faithful servants,
ROBERT AINSLIE,
ABERCROMBY GORDON, } *Hon. Secs.*

*** We need not say how very cordially we sympathise with this movement, and how much we rejoice in the success which has already attended it.—EDITOR.

REV. DR. MASSIE.

RESOLUTION by the Church under the pastoral care of the Rev. J. W. Massie, D.D., LL.D.:—

Moved by Mr. A. Burnett; seconded by P. H. Edge, Esq.:—

"That this Church has heard with much concern the statement laid before us by our pastor. We rejoice to learn that Christian brethren in other places so highly appreciate his character; and would assure him of our strong and ardent attachment to his ministry, and our affection for him personally: we esteem him 'very highly in love for his work's sake,' and should, indeed, all deeply grieve were he constrained to break his connection with us. Yet the matter submitted to us is of such a character, and the invitation so pressing and unanimous, that we believe, were he to accept of such an appointment, it would be conducive to the extension of the Redeemer's kingdom, and the promotion of his glory. But we would, in submission, commend him to God, and the word of his grace, and intreat for him Divine direction; and would urge him to give the subject such devout consideration and decision, as he may judge is the will of the great Head of the Church.

"JN. WAKEFIELD,
RICHD. PHILLIPS,
JOHN COOKSON,
JOHN BRADSHAW,
ARCHD. BURNETT, } *Deacons.*"

Carried unanimously at a full meeting of the Church and congregation, held Jan. 10, 1848.

REMOVAL.

THE Rev. Richard Knill, late of the Tabernacle, Wotton-under-Edge, having accepted an unanimous invitation from the church assembling in Queen-street chapel, Chester, to become their pastor, commenced his labours amongst them on the first sabbath in January.

The prospect of a very enlarged sphere of usefulness induced Mr. Knill to relinquish his connection with the church at Wotton. The removal has occasioned deep and mutual regret; and his friends there have presented him with two very chaste and elegant pieces of plate, as a testimonial of their affection and esteem.

SCHOOL FOR MISSIONARIES' DAUGHTERS AT WALTHAMSTOW.

ABOUT nine years since some ladies, to whom Christ was precious, and his cause and servants dear, commenced this undertaking, in the hope of relieving, in some measure, the anxieties and difficulties of those devoted agents of our several Missionary Societies, who, in distant heathen lands, were "bearing the burden and heat of the day."

The design then was, and still is, to receive, without any restriction to sect or denomination, those children, regard to whose physical and moral state render it absolutely incumbent on their parents, though at a painful sacrifice of feeling, to send them to the pure and more healthful atmosphere of their own native land. But in many cases such children arrived in this country, and there was no home to receive them. After it was found that the near relatives of the absent Missionary had died, or they were unable to take charge of his children, and but few friends would or could burden themselves with the responsibility of the little strangers, then the means of the Missionary seldom could avail to obtain for his children a really good school; and when this was practicable, the holidays, sickness, and home advantages remained unprovided for. To meet these difficulties the present Institution was founded, where the amount of payment required is such as all Missionaries can meet, and where the advantages of school, and the social enjoyments of home, are carefully combined. The children are not required simply to pass the usual routine of ordinary education; but, in each case, the character, abilities, and probable future circumstances and destination of the child, are taken into consideration, and the course of training adapted to them. It has been most encouraging to those friends who are devoted to this work of love, to receive from time to time the most gratifying assurances from the parents of those confided to their care, of the delightful relief which has been afforded to their minds, by enabling them to labour in their distant spheres of exertion comparatively free from carefulness as regards their dear children; while the results already manifested in many of their youthful charge, enable the Committee to rejoice in the happy conviction that their labour has not been in vain in the Lord. Some of those have now returned to aid their parents in Missionary work; others have married in those distant lands, and are filling stations of considerable influence, on which their consistent Christian profession sheds a bright and hallowed light; while others, still under the fostering wing of the Institution, give cheering promise of the future. A considerable amount of kind interest has been already shown by many friends, before whose notice these circumstances have been placed; but its claims are yet made known only to a limited extent, and a decided increase in the annual subscriptions is still necessary to meet its regular and necessary expenditure. This entails constant anxiety and effort on

the part of those most interested in its welfare; and it is earnestly hoped, that this appeal will enlist the sympathies of many on its behalf, so that a stability may be given to its funds which they have not yet attained. It would not, perhaps, be impracticable to find in almost every congregation throughout the country, two ladies or young friends, who, under the kind encouragement of the minister, might be able to collect annually, in small sums, according to the size and ability of the congregation, from one to five pounds, and, in some cases, even more: this would not only be a most material aid to the funds, but it would create a much more general and widely-extended interest regarding an Institution whose claims are not local, but equally pressing on all who cherish the cause of Missions. One church in London and a few in the country have acted on this suggestion, and find the plan both pleasant and practicable.

The Committee will be most grateful to hear, as early as possible, from any who may be disposed to make a favourable response to this appeal.

JOHN MORISON, D.D., LL.D.
F. A. COX, D.D., LL D.
JAMES LEGGE, LL.D.

N.B. Communications may be addressed to Mrs. Eustace Carey, 3, Eastcott-place, Ferdinand-street, Camden Town.

Poetry.

A DREAM:

THE IRISH CHURCH ESTABLISHMENT.

THE longer one lives the more one learns,
Said I, as off to sleep I went;
Bemused with thinking of TITHE CONCERNS,
And reading a book by the Bishop of Ferns
On the *Irish Church Establishment*.

But, lo! in sleep not long I lay,
When Fancy her usual tricks began;
And I found myself bewitched away
To a goodly city in Hindostan;
A city where he who dares to dine
On aught but *rice* is deemed a sinner;
Where sheep and kine are held divine,
And accordingly never dressed for dinner.

But how is this?—I wondering cried,
As I walked that city fair and wide;
And saw in every marble street
A row of beautiful butchers' shops;
How comes it, for men who don't eat meat
This costly display of loins and chops?
But in vain I asked,—for 't was plain to see
That nobody dared to answer me.

So on from street to street I strode,
And you can't imagine how vastly odd
The BUTCHERS look'd—a roseate crew
Enshrin'd in STALLS with NOTHING TO DO;
While some on a BENCH half dozing sat,
And the sacred kine were not more fat.

Still posed to think what all this scene
Of sinecure trade was meant to mean,
And pray, said I, by whom is paid
The expense of *this* strange masquerade?
The expense! why, that is of course defrayed,
Said one of these well-fed hecatombers,
By yonder RASCALLY RICE CONSUMERS.
What! they who never eat meat? No matter,
And while he spoke his cheeks grew fatter;
The rogues may munch their paddy crop,
But the rogues must still support OUR SHOP!
And depend upon it the way to treat
Heretical stomachs that love dissent,
Is to burden all who can't eat meat
With a costly MEAT ESTABLISHMENT!!

On hearing these words so gravely said,
With a volley of laughter loud I shook,
And my dream was sped, and my slumber fled,
And I found I was lying snug in bed,
With my nose on the Bishop of Ferns's book!

THOMAS MOORE.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

THE Board for General Education in connection with the Union, now requires the best attention and support of all friends to purely voluntary schools. The results of the Meeting at Derby on this important subject are now before the public. The brethren there assembled, attempted no alteration in the principles laid down by the Conference of 1843, and on which the Educational proceedings connected with the Union have ever since been conducted. Taking the principles on which alone the public and united proceedings of Congregationalists in popular Education could be consistently carried on, to have been then settled; and observing that these principles have been since then frequently re-affirmed without any modification; the Meeting at Derby considered its duty limited to the practical question, how Congregationalists can most effectually work on those principles in present circumstances? That Meeting proceeded on the ground, that schools conducted by Congregationalists must be of an essentially religious character; and as such must be sustained by purely voluntary contributions and efforts.

Then came the important and difficult question of practical measures. These are set out in

detail in the resolutions adopted at Derby. To consolidate the strength and union of the friends of voluntary Education—to establish a centre for counsel and effort—to obtain increased contributions—to establish forthwith an effective Normal school for training male teachers—to assist public schools—to publish first-rate school-books—to maintain and promote the independence of the people in the vital interest of the education of their children;—such are the objects, for the accomplishment of which immediate and vigorous measures are proposed.

One of the first of these measures will be the procuring of popular lectures on the various branches of the great Educational question, first in London, then in the chief provincial towns, and afterwards in every accessible locality. For the subject is not only one of supreme importance, but one on which the public mind exceedingly requires to be moved and directed. By economy in money, and willingness in labour, a great work may be done at small cost in a good work on right principles. Such is the position, and such the prospect, and such must be the policy of the firm friends of voluntary Education at this time.

It can hardly be maintained, that the Congregationalists at present hold the first place in zeal and effort for popular Education in daily-schools. They labour now under the disadvantage of some considerable difference of opinion as to the receipt of Government aid for daily-schools under the conditions propounded by the last Minutes of Privy Council for its distribution. They are also, to a great extent, associated in all the towns of England with Christians of other bodies in the maintenance of British schools. The want of schools is already generally met in localities where Congregationalists could act most effectively. Still there will be found room in free England for an extended practical witness in favour of voluntary Education; and to seek out all the occasions, to adopt all the means, to exhibit all the zeal available in this great work, will be the duty of the Board for popular Education connected with the Union.

Addressing itself vigorously to this important vocation, the Board hopes that, by the time of the ensuing Annual Assembly of the Union in May, it will have brought its operations into such a state as will revive hope, and call forth united approval and liberality. Present difficulties are not overlooked or under-rated. But the cause is so vital and great that they are acknowledged only to stimulate zeal, courage, and effort.

BRITISH MISSIONS.

On entering on a new year, it is a very natural and most suitable exercise to review the past. This is no less applicable to the efforts of the churches for the promotion of British Missions than to anything else. Each church, every individual, should inquire, Have I done all that I might have done, either in the way of personal exertion or pecuniary contribution? Have I diligently improved every opportunity that offered itself for speaking a word for Christ and his cause, or of giving of my property for its support? Does my conscience acquit me of any charge of negligence? I have one or more talents intrusted to me by my Lord, who has said, "Occupy till I come;" should he appear and call me to render up my account, have I reason to expect he would pronounce the approving sentence, "Well done! good and faithful servant?" If there be any misgiving in the minds of those who may peruse these questions, let them follow it up by a determined resolution that the year now commenced shall be an improvement on the past. If such a resolve be made in a spirit of humiliation for past neglects, and with earnest prayer for grace to be faithful for the future, it cannot be doubted the present will be *a happy new year* indeed. Let such indicate their feeling by a liberal contribution to the cause of their divine Lord at once. It is a good thing to begin well. Let the year 1848 be commenced in a spirit of prayer, zeal, and liberality, and, like the key-note in music, it will keep the soul in tune for the year. Our Missions all need increased support. Their success has created this necessity. If the prayers of the churches have been sincere, when they implored the Divine blessing on the labours of the Missionaries and other agents, now that those prayers have been to so great an extent answered, there will surely be no lack of the means to sustain the successful efforts which have been put forth. The British Mission Societies, though not favoured with extensive fruitfulness in *every* field of labour, have still to rejoice in witnessing the verdure of many. If they have not yet reaped a full and abundant harvest, they have already gathered the first-fruits; and are encouraged, by the promising aspect that presents itself, to anticipate that ere long they will "return" with gladness and joy, "bringing their sheaves with them."

HOME MISSIONARY SOCIETY.

The Committee would earnestly appeal to their friends both in the metropolis and the provinces, especially the churches with their pastors, on behalf of the Institution, the management of whose affairs is intrusted in their hands. In discharging the duties devolved on them, they have become extensively acquainted with the condition of our country, and are often distressed by the ignorance and vice which, in many districts, prevail. Could they in every case send the faithful Missionary to proclaim the glad tidings of salvation, their sorrow would, in a great measure, be relieved. They would be encouraged by the hope, that these barren spots, brought under spiritual cultivation, would soon yield an abundant harvest. But when, from the want of adequate funds, they are compelled to postpone or refuse the efforts which are earnestly solicited, their distress is augmented to a degree which is most painful to endure. There is, it is true, in every parish a "church," and one or more professed ministers of religion, whose official duty it is to promote the interests of virtue, and check the progress of crime. Were such men to devote themselves heartily to their own proper work, it is believed that much good would be accomplished. But without meaning to speak reproachfully of the clergy as a body, or to express any opinion on the expediency of ecclesiastical establishments, it cannot be questioned, that in multitudes of instances no beneficial effect whatever has resulted from the existence of the parish church, and the

performances of the services therein conducted. The ignorance of the people is as profound, and the depravity as gross, as it could be in the absence of even the formalities of Christian worship. Is this doubted? Let the following extract from the journal recently forwarded by one of the Missionaries, be taken as a confirmation of the sentiment now expressed:—

"On the 8th of October I preached at ——, a hamlet in the parish of ——. On my way thither I fell in with a boy, with whom I held the following conversation:—'Well, my little boy, can you read?' 'No, sir.' 'How old are you?' 'In my tenth year, sir.' 'Then you do not go to a Sunday-school?' 'No, sir.' 'What! do you work on Sundays as well as week-days?' 'Yes, sir.' 'But when do you mean to go to school?' 'I don't know, sir. When I have done working, I suppose.' 'Well, now, can you tell me who it was that came down from heaven to save sinners?' 'No, sir.' 'But did you never hear? did nobody ever tell you some one came down to save us and take us up to heaven? Who was it? Now, think a little.' After some time he said seriously, '*I think it was the devil, sir.*' 'Oh, dear, no! who told you that, my little boy?' 'Father, sir,' was his reply."

Such is the deplorable ignorance which prevails amongst the peasantry of this highly-favoured country. Could it be greater if there were no churches and no Bibles in the land? Is it any slander to say, that no good has resulted from the ecclesiastical establishment of the country, in the absence of an enlightened Evangelical ministry? It is for the purpose of sending the gospel to such "dark corners" of our country the Home Missionary Society was instituted, and has been in vigorous operation for more than twenty-eight years. Were the instance given above a solitary case; were it a mere exception to the general condition of the people; the Committee, much as they would regret that a single instance of such profound ignorance should exist, would be less anxious on the subject; but knowing, alas! too well, that thousands and tens of thousands of such could be cited, they would implore the friends of vital religion seriously to lay it to heart, and inquire whether they have yet "done what they could" to irradiate the darkness, "the gross darkness," in which such multitudes are enveloped.

It is gratifying for the Committee to be able to present, in striking contrast to the above, the following statement as the result of ten years' labour of one of their devoted Missionaries in a western county. He was appointed to his station at the close of the year 1837, at which period there was one chapel, but no Christian church, no sabbath or day-school, nor any systematic effort for the spiritual, or even the temporal benefit of the people. The following is a list of the chapels, schools, &c., now existing and in vigorous operation:—

Chapels	6
Preaching-rooms	11
Local preachers	10
Christian churches	5
Church members	145
Dissenting burial grounds	4
Sabbath-schools	7
Sabbath-school teachers	38
Sabbath-school children	450
Daily-schools	3
Daily-school pupils	184
Periodicals circulated monthly	180
Religious services held monthly	124

To sustain these efforts the following sums have been raised during the period:—

To December 31,	1838	£483	0	0
„ „	1839	71	10	0
„ „	1840	85	19	11
„ „	1841	69	12	0
„ „	1842	338	1	0
„ „	1843	107	13	0
„ „	1844	422	11	0
„ „	1845	749	1	4
„ „	1846	554	11	6
„ „	1847	232	7	4
		£3,114	7	1

If to this be added the amount of the sales of books during the period, which is £540, it will make a grand total of £3,654 7*s.* 1*d.*

These sums have been expended as follows:—

Erecting and repairing chapels and schools	£2,016	0	0
Remitted to Home Missionary Society	434	6	1
Expenses of sabbath-schools	40	11	0
Sent to the London Missionary Society	20	2	7
Sent to the Congregational School, Lewisham	7	7	0
In aid of village stations	84	10	0
British and Foreign Bible Society	1	0	0
Seats, fittings, &c. of rooms	15	15	0
For the sufferers by a fire	5	15	0
Britannia-metal communion services for four churches	7	15	0
London City Mission	1	0	0
Religious Tract Society	5	0	0
Expenses of day-schools	80	0	0
Mr. —— endowment of ditto	500	0	0
For poor in various ways	76	0	0
For circulating tracts prepared by the Missionary	7	10	0
Books sold	540	0	0
	£3,842	11	8

The surplus of expenditure over the receipts is accounted for by the remaining debt on one of the schools and one of the chapels. "I find," says the Missionary, "that our beloved helper, Mr. ——, has contributed £1,050 of the amount received. This is of his *published* contributions, but takes no account of his private benevolence, which is known to be very considerable. The Lord spare him to us very, very long!"

The Committee have great satisfaction in presenting this statement to the subscribers and friends of the Society. They feel persuaded it will be read with much interest, as clearly showing the great value of the Institution. If it should excite the wealthy in our churches to contribute more largely to its funds, and thus enable the Committee to extend its labours, they will sincerely rejoice. The statement is given with a hope that this will be the effect. Let the example furnished by the efforts of the poor (for they are mostly poor) on the station above referred to, be imitated in a fair proportion by others who are intrusted with a larger

measure of this world's wealth, and the Committee will not have to deplore, as at present they have, the insufficiency of their funds to meet the pressing necessities of the Society.

IRISH EVANGELICAL SOCIETY.

THE Committee, on reviewing the transactions of the past year, see much to encourage them, though there are some things which still excite their deepest anxiety. When the land, at the beginning of 1847, and during the first half of the year, was famine-stricken, and multitudes were reduced to the most appalling state of destitution and misery, the churches generously contributed to feed the hungry and clothe the naked. The distribution of the fund intrusted to the Committee, has awakened a feeling in the minds of the people highly favourable to the operations of the Society. The agents universally receive a welcome in their visits to the poor. "I feel pleasure," writes one, "in being able to state, that our congregation in the town is still on the increase. Our being able to supply the poor with relief so long, has made a great impression in our favour on the minds of some of the more respectable classes as well as the poor. There is not a day I pass through the streets that I do not receive the blessing of the people. They say it was God who sent us among them; for without the aid we rendered many of them would have died through want. We have free access to the Roman Catholics whom we have relieved. Many of them say that the priests have no religion at all, for they would have left the poor to starve Latterly, some of them begin to attend our preaching in the town; and as there is nothing controversial in our addresses calculated to excite prejudice, but a simple statement of the truth of the gospel, I hope our labours will be made a blessing to them."

Another writes to the following effect:—"I was well received; both among Roman Catholics and Protestants. The former are very willing to be instructed, and lament very much their ignorance of the Scriptures, and many of them desire to be supplied with copies of the New Testament. On Monday I went to a place called ——, and visited seventeen families, all of them Roman Catholics but one. A man by the name of ——, felt unwilling to part with me. He was greatly pleased with all he heard, and said the priests had kept them long in darkness, and would not allow them to read the Scriptures. He requested I would get him a Testament, which, he said, the priests should never get from him. The prejudices of the people generally against reading the Scriptures are greatly broken down. They perceive that Protestants are their best friends; and now, instead of treating the Missionary rudely, or shutting the door against him, as they have heretofore been accustomed to do, they receive him with the greatest delight, and listen to his message with deep interest and attention." The feeling thus described is general, especially in the more Catholic portions of the country. The Committee are, therefore, anxious to meet the rising desire for instruction, and to send an increased number of well-qualified agents to every part of the land. They believe that such a willingness to listen to evangelical instruction has never before been displayed. The Committee would fain hope that the British churches, which displayed such a noble generosity in mitigating the *temporal* sufferings of the people, will be, at least, equally zealous in ministering to their *spiritual* necessities.

If by this state of feeling among the people the Committee are encouraged, the insufficient amount of contributions adequately to meet it, excites their anxious solicitude. The simultaneous collections for British Missions have been considerably more productive than last year, which is the more satisfactory when the pressure of commercial distress is considered. Still, however, the proportion received by this Society is considerably less than the unavoidable expenditure for the year. By the incorporation of the Missionary operations of the Congregational Union of Ireland with this Society, a considerable augmentation of outlay is incurred. It will require an income of, at least, £4,000 to meet the present expenditure, to say nothing of those extended efforts which are so loudly called for by the present condition of the country. It is the uncertainty of obtaining this which awakens the deep anxiety of the Committee. There must be an enlarged scale of contributions, or it is impossible the Society can continue its labours. Will the friends of Ireland consent that the number of agents and scale of operations should be lessened, now that the opportunity for greatly increasing them occurs? The Committee are unwilling to believe this; and would, therefore, still cherish the expectation that this statement of the facts of the case will secure that increase of income, which will allay their fears, and encourage them to persevere in their course.

COLONIAL MISSIONARY SOCIETY.

THE Rev. J. C. Gallaway arrived safely in his native land on the 17th of December, 1847, his family having preceded him in a previous vessel. Mr. Gallaway, while in England, will avail himself of every opportunity to advocate the cause of Missions to the Colonies; and, in particular, to make statements respecting the hopeful prospects of Congregational Missions in Nova Scotia and New Brunswick. Much advantage to this most important cause is anticipated from Mr. Gallaway's appeals and representations.

The Rev. F. Tomkins, A.M., reached Yarmouth, Nova Scotia, after a rough voyage to Halifax, and a fatiguing journey thence across the province to his station, on the 9th of December; having assisted, while in Halifax, with Mr. Gallaway and Mr. Markland, in holding a public meeting to expound and advocate Congregational principles. Mr. Tomkins also spent a Sunday and preached at Weymouth, on his way from Halifax to Yarmouth; and opened his permanent ministry there on Lord's-day, the 12th of December, amidst a cordial welcome of his friends, with much encouragement and hope.

Mr. Gallaway will hardly be persuaded to return unless accompanied by a minister for Halifax; and the opening in that city is of the very first importance and promise. But what shall the Committee do with the arrears of former years unpaid, and increasing expenditure in prospect?

Theology.

THE BELIEVER'S DWELLING-PLACE.

Behold that poor houseless wanderer! He is a stranger among strangers—among enemies. He is wearied, but has no home to rest in. He is weak and sickly; it is cold: he needs the warmth of a comfortable dwelling; it rains: the tempest rages;—but he can find no shelter! How he needs a habitation! Such is the condition of the believer. But though he finds no home for the soul amidst the dwelling-places of earth, in the confidence of faith he takes refuge in God, exclaiming with David, (Psa. lxxi. 3,) "Be thou my strong habitation, whereunto I may continually resort."

God, as manifested through his Son, is a *shelter from the storm*.—The awakened soul, discovering its guilt, is filled with alarm. "What a wicked life mine has been! What forgetfulness of God! What neglect of Christ! How dreadfully the law frowns upon me! How shall I stand before the judgment-seat? What must I do to be saved?" An awful tempest is about to burst. The clouds lower blackly—the big rain falls—the lightning gleams—the thunder rolls. Where can shelter be found? The world suggests many hiding-places:—"You are not worse than others—better than very many. You have done many good actions: do your best for the future; put away these gloomy thoughts; enjoy yourself, and trust that God is merciful." But the truly awakened soul replies, "Miserable comforters are ye all!" They are no hiding-place. Nor will any be found till faith says, "O God, *thou* art my hiding-place." How wonderful! It was God whom the convinced sinner was afraid of and fled from; yet it is to God that he now runs for shelter! How is this? God as a Creator and Judge may well alarm the sinner; but God in Christ, "reconciling the world unto himself," invites our confidence. Viewed apart from the atonement, God is a consuming fire; but when we approach him through Jesus, he is the only place of safety for the soul. It is to God the Mediator—God revealed in Christ—that we must fly for shelter, and then we shall find, in the beautiful language of Isaiah, that "a man"—the ever-living God, yet also the sympathizing, compassionate, redeeming man—"a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Here we are safe. Whatever our former sins, in this city of refuge we are secure. It was only the accidental homicide for whom those cities were provided; they were no hiding-place for the thief or the murderer. But Christ is a refuge for all transgressors, of every kind and every degree. "His blood cleanseth from all sin." Here we are safe! No thunder of the law need alarm us here! No wind and tempest can shake our strong habitation!

God is also a *home among strangers*.—We are in this world "strangers and sojourners," away from home. The occupations, pleasures, and vanities of earth cannot satisfy the believing soul. The man greedy of gain may feel at home in his riches, and the votary of pleasure in his amusements, but the Christian needs a better home than even the lawful enjoyments of this life can afford. There is a void in the spirit which nothing earthly can fill. This is only to be found in God. "The desire of my soul is after thee!" This is satisfying. We need to look no further. Here we may rest. Here is enough to satisfy the intellect—to fill the heart. As when wearied with the toils and anxieties of the day, men seek repose at home, so the believer rests in God. He has been wearied with Satan's service, and with the follies of the world. In the threatening storm of the awakened conscience he has fled to many

quarters for shelter, but has found none. But the gracious words are wafted to his ear, "Come unto me, all ye that labour and are heavy laden; and I will give you rest." He seeks no further: here he reposes. He had "wandered in the wilderness in a solitary way, and found no city to dwell in; hungry and thirsty, his soul fainted in him:" but a pitying Redeemer "led him forth by the right way, that he might go to a city of habitation." Now, when harassed with doubts and fears, when oppressed with anxieties, and wearied with difficulties, he repairs to God as his home and place of repose. "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." Happy they who have such a home! "We sat under his shadow with great delight, and his fruit was sweet unto our taste."

In God we find *comfort in trouble.*—When the heart is pained—when disappointments crowd upon us—when sorrows weigh us down—whither do we carry them but to our home? In sickness, where would we be but at home? Where else can we find equal sympathy? where else be watched over with equal care? Whatever rebuffs we may meet with in the world without, we are sure of kindness at HOME. There all our joys are augmented; there all our griefs are allayed. And not our great ones alone, but our small ones also; we can unbosom ourselves there, and entirely unburden our hearts. What our earthly home is as regards this life, the believing soul finds in Christ. His love to his people is often illustrated in Scripture by the mutual love of husband and wife. "Even so Christ also loved the church, and gave himself for it; for we are members of his body, of his flesh, and of his bones: and like as a man leaves his father and mother, and is joined unto his wife, and they two become one flesh, so is it concerning Christ and the church," Eph. vi. 25—32. There is a holy union between Christ and the believing soul; and, forsaking all other refuges, on his tender love and constant sympathy the believer may ever confidingly repose. He has many sorrows the world knows nothing of. But "there is consolation in Christ." He "casts his burden on the Lord," and is sustained. As a child runs home to tell its parents the hurt it has received, sure of their pity, so the sons and daughters of the Lord God Almighty carry to their strong habitation all their griefs. As the most tender parent, God consoles them. "Like as a father pitieth his children, so the Lord pitieth them that fear him." "As one whom his mother comforteth, so will I comfort you." In earthly homes there may sometimes be disappointment; the case may not be understood, or there may be a lack of love. But it is never so in the case of this divine home. Every trouble, the very least, the Christian may confidently disclose there. "We have not a high-priest who cannot be touched with the feeling of our infirmities, but was in all points tried like as we are." We are encouraged to "cast ALL our care on him, for he careth for us."

God is a *defence from foes.*—When many enemies are abroad, we need a strong habitation for safety. David, when pursued by Saul, took refuge in "strongholds." We have enemies mighty, numerous, and crafty. They are always on the watch. They go about "as a roaring lion, seeking whom they may devour." We are never for a moment safe: when apparently most secure, we are often in the greatest peril. What stronghold but God himself can preserve us in safety? "Be thou my strong rock, for an house of defence to save me." The purpose of God in sending his Son was to deliver us from the power of Satan. Jesus came to preach "deliverance to the captives;" and having loosed us from our fetters, and set us free, will he not preserve us from the efforts of our foes to re-capture us? Abiding in him, we must be safe. The wolf may be prowling outside the fold, but they who are within, under the care of the shepherd, are secure. "They shall never perish, neither shall any one pluck them out of his hand." "No weapon formed against

them shall prosper." Jesus watches over us—prays for us—is ever on the alert to help us—and makes us "more than conquerors." "I can do all things through Christ who strengtheneth me."

Thus is God the believer's dwelling-place; affording shelter from the storm—a home among strangers—consolation in trouble—and a defence from foes. And he is a STRONG habitation. "The name of the Lord is a *strong* tower; the righteous runneth into it, and is safe." He is a *universal* refuge. Physicians are a refuge in sickness; armies in war. A strong castle may keep out the enemy, but cannot prevent the entrance of sickness and death. Wealth may preserve from cold and hunger, but cannot quiet a troubled conscience. But Christ is a *strong* habitation; so strong that in him there is safety from *every* danger, and comfort in *every* grief. If we flee to him, we shall "dwell on high; our place of defence shall be the munitions of rocks; bread shall be given us, our waters shall be sure." When most appalled by a conviction of our helplessness, his voice removes our fear, saying, "My grace is sufficient for thee; for my strength is made perfect in weakness." So that we "glory in infirmities, that the power of Christ may rest upon us; for when we are weak, then are we strong." This habitation, unlike all others, is so strong that it will never decay. It is imperishable, because God is so. Oh! how inestimable the privileges of those who dwell there! "He delivers them from the snare of the fowler, and from the noisome pestilence; he covers them with his feathers; his truth is their shield and buckler. Because they have made the Lord their habitation, there shall no evil befal them, neither shall any plague come near their dwelling. They shall tread upon the lion and adder; the young lion and dragon they shall trample under feet. God will be with them in trouble; will deliver them, and honour them. With long life will he satisfy them, and show them his salvation," Psa. xci.

Confidence in God, and communion with him, are the two prominent ideas suggested by the prayer, "Be thou my strong habitation." Confidence in him as a God of pardoning love, as reconciled in Jesus Christ, as able and willing to save us from sin and death. "I know whom I have believed, and am persuaded he is able to keep that which I have committed unto him against that day." And having confided our *souls* to his keeping, we should then entrust to him everything else, believing that "all things shall work together for good." He is pleased with an *unwavering* reliance. He invites us to "come with boldness." Just as we go to our earthly home confidingly, and knock not as strangers, but open the door as those who have a right to enter and are sure of a welcome, so should we repair to our "strong habitation." The idea of *communion* is also involved. Our habitation is where we permanently abide; not an inn, or place of temporary shelter. In a storm, travellers run under cover, and leave it when the storm abates; and so there are many who call upon God only when danger threatens; but when the clouds disperse, they no longer seek him. Not so the believer. God is his abiding-place; there he *dwells;* with him he ever loves to commune; he cannot be happy out of his strong habitation. If he wanders, misery soon makes him say, "Return unto thy rest, O my soul." The language of his heart is,

"Here would I find a settled rest,
While others go and come;
Not as a stranger or a guest,
But like a child at home."

Do we thus dwell in God, and live in communion with him? Do we love the worship of the sanctuary? Are we regular and fervent in the devotions of the chamber? Do we make conscience of, do we delight in secret prayer? Do we cultivate an habitual mental intercourse with God, apart from specific acts of worship? Is he indeed our *habitation*, wherein we *abide?*

Though the believer habitually dwells in God, there are seasons in which he specially "*resorts*" to his habitation. Every part of the Temple was not the *most* holy place: there was an *inner* sanctuary. This the Christian enters when he prays. In *all* his occupations, while pursuing them in a spirit of dependence and thankfulness, the Christian is *within* the habitation; but it is when his soul specially contemplates God, and approaches him in direct communion, that, in a peculiar sense, he "resorts" thither. Besides his regular seasons of prayer, special times of need will urge him to do this. When his mind is burdened by the weight of some recent sin, or by the remembrance of old ones—when Satan perplexes him with captious subtleties, or spreads round him a cloudy atmosphere of doubts and fears—when the world allures him with its treacherous flatteries and vain delights, more to be dreaded than the open assaults of the great enemy—when sorrows come, anxieties, losses, disappointments, unkindness, sickness, bereavement—or when the sunshine of prosperity long prevails, and the danger is great of forgetting that this world is not our chief good nor our final home—when death threatens, and the solemnities of eternity open before the view,—how necessary for safety—for consolation—for repose—to enter the very inmost sanctuary—the *penetralia* of communion—and with a special earnestness to offer the prayer, "Be thou my strong habitation, whereunto I may *continually* resort."

And how great the encouragement thus to pray! To *ask* God to be our strong habitation is to *make* him so. The answer is in the prayer itself. Let it but be offered sincerely, and at once the Christian *is* where he *seeks* to be. For there is no reluctance in God to be overcome. He offers himself to us as our dwelling: he asks us to come in: he says, "Be my guest; come, dwell with me." And when we say, "Be my strong habitation; let me resort to thee," all is done! God was already desirous that we should enter: it was our own wicked disinclination alone that kept us far from him. So that this habitation of ours is always near—in all countries, under all circumstances—and we step into it by prayer. There is a royal causeway to it from our chamber; yes, and from *every* spot, if we will only walk along it by supplication.

But the use of the prayer should also prompt to self-scrutiny. Can I offer it if indulging in any sin? "He that *keepeth his commandments* dwelleth in him." Can I offer it if encouraging an unkind spirit? "He that *dwelleth in love* dwelleth in God." Can I offer it if living in worldly vanities? "If any man love the world, the love of the Father is not in him." Can we imagine a professor coming from the indulgence of sin, or returning from scenes of dissipation, and consistently breathing the prayer, "Be thou my strong habitation?" Then, if we would continually resort thither, we must avoid whatever we feel to be incompatible with abiding in such a dwelling-place—we must allow nothing about us which we should dread to carry with us into our habitation, and to present before the throne of God.

Reader! have you a *habitation* in God? Do you *dwell* in him? or do you only look on the outside of the house, or now and then peep a little within its door? The outward forms of religion will avail nothing, unless your *home* is in God! Your earthly home will soon be broken up, and all your worldly comforts pass away. Your house, strong and beautiful as it may appear, is built on sand, and must fall. All your refuges will deceive you. You have no shelter from death—from judgment—from the wrath of God—from eternal woe! Will you be among those whose cry of despair will call on the rocks to fall on them, and the mountains to cover them? Even these will be no shelter! Houseless for eternity! Come, then, to our habitation! We have tried it! It is safe—strong—glorious—most blessed; where you will be safe for ever! There is room for *you*. *You* are invited. There is only one

entrance—Christ Jesus. "I am the door." But it is a door opened to every applicant. Come at once, trusting in the pardoning love of a dying Saviour! "Knock, and it shall be opened unto you;" and the God you now dread will become *your* "strong habitation, whereunto *you* may continually resort."

Hull. N.

CONGREGATIONAL CHURCHES IN ASIA MINOR.

"*I saw seven golden candlesticks,*" Rev. i. 12.

These words describe part of John's vision. In the Isle of Patmos, on the Lord's day, the beloved disciple heard a voice: it was a message from his Divine Master. He was to write it in a book, and send it to the seven churches of Asia Minor. Pleased to hear a well-known sound, and hoping to see his Lord, the apostle turned, and there, to his astonishment, saw seven golden candlesticks. Such a sight was intended to teach some important lessons.

In the Temple there was a candlestick, or lamp-stand. It was made by the command of God of pure gold, and kept constantly burning by the priests. Containing seven branches, and fed from one common centre, it was admirably adapted to prefigure the existence and usefulness of the Christian church in the midst of a dark and sinful world. The seven churches of Asia Minor are united to Christ as a common centre of purity and light, and yet, independent of each other, they are shedding forth the beams of holy light around themselves and through the world.

Such is the character and design of our Congregational churches. They are independently bearing witness for God in the midst of surrounding defection, and yet each derives its existence, purity, and light from the great Head of the universal church. But more particularly consider the number, material, and design of these candlesticks.

I. Their number implies *variety.* Under the Jewish economy everything was singular. There was only one people, one temple, one altar, one high-priest. But the exclusiveness of that dispensation has passed away; it has given place to a spiritual dispensation confined to no one locality or nation. The church of Christ is composed of various sections, and by this means adapting itself for universal expansion. Where there is but *one* section, as in Spain and Rome, there is moral darkness and spiritual death; but where different churches are allocated in the same sphere, there is light, purity, and usefulness. The rise of Methodism was a happy omen for our country. The multiplicity of its churches, united by one common bond of salvation, through the sin-atoning Lamb of God, has proved an unspeakable blessing, while the final results have yet to be chronicled in the records of eternity.

Unity.—The number seven is often used indefinitely, Job v. 19; so in the text there may be reference to an indefinite number of churches. While a constant variety, they have a common origin and object. They burn with lesser or greater degrees of brightness, and yet, as the lamp-stand described in Zech. iv. 2, which was supplied from the bowl, so all the churches derive their light from Christ. Thus there is unity without uniformity among the churches of the Redeemer. The latter may never be gained, but the former should be earnestly sought by all Christians who acknowledge "one Lord, one faith, one baptism," Eph. iv. 5.

II. Their material—"golden." *Costly.* Everything in the Temple was made of costly material; but nothing is so much valued by men as pure gold, of which the lamp-stand was made. What can be more precious or costly than the church of Christ? It was purchased, "not with corruptible things, such as silver and gold, but with the precious blood of Christ." Men make great sacrifices to obtain precious gems or costly gold; but the Saviour laid down his life, a ransom for the salvation of a fallen and guilty people, John x. 28. How costly the sacrifice! How matchless the love! It is the theme of saints on earth, and the song of the redeemed in heaven. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." Rev. i. 5, 6.

Refined.—The lamp-stand was made of pure gold. So there is constant allusion to the purity of the different churches. The first churches were composed of enlightened and sanctified members. A

national church was unknown for the first three centuries: it has proved a great curse to every country of its adoption. An established or national church admits all persons within its pale, though their lives are notoriously immoral, neglecting the precept of the apostle, "Be ye holy in all manner of conduct."

All the materials or members of this one church are refined. There may be a wide difference in their circumstances and attainments, but they constitute a holy fellowship, fulfilling the injunction of God, "Be ye holy, for I am holy."

The church is the nursery for heaven. There are fathers, young men, and babes in Christ, but they are all subject to the laws of Christ's kingdom, and meetened for the inheritance of the saints in light, 1 Cor. vi. 10, 11. Is such the character of the English Established Church? Is it the character of the Scottish Established Church? Weigh them in the balances, and they are found wanting. Test them by the standard of truth, and you will find they are a mixture of gold, silver, iron, and clay, without the possibility of purification. Compare Congregational churches with the churches of Asia Minor, and you will find a similar variety, but all actuated and purified by the Spirit of God. They are made of costly and refined materials. They form a part of that one "glorious church which Christ will present to himself, not having spot or wrinkle, or any such thing," Eph. v. 27.

III. Their design—to impart *light*. The lamp-stand was in the midst of the temple; so churches, or Christians, are in the midst of the world, to dispel surrounding darkness. We do this,

By supporting Christian institutions.—Christ is the light of the world. On earth he shed much light by his presence, Luke ii. 32. But his people are now to reflect his light. They borrow it from the Sun of Righteousness; but it is that, like the moon, they may enlighten our dark world. Congregational churches, in their collective capacity, may shed this light through a dark and benighted land; or, individually, they may bless their respective neighbourhoods. Every member may diffuse this light, by preaching the word, distributing Bibles, visiting the sick, teaching in the sabbath-schools, and supporting by pecuniary contributions those societies which are designed to enlighten and save a dark and sinful world. Such is the use of churches. Are we, as members and churches, fulfilling our mission? Reader, are you? Eccl. ix. 10; 1 Cor. xv. 58.

By personal holiness.—Some give only their substance; but every redeemed and sanctified soul is bound to lay himself upon the altar of self-consecration. In this matter nothing can be done by proxy. We cannot depute another to do that which is an integral part of our sanctified nature. Each Christian church, and consequently each Christian, is to be a centre of light and holiness. You cannot separate it from his nature, any more than you can gravity from a stone.

How many illustrious examples we have in the sacred Scriptures! Joseph, in the house of Potiphar; Daniel, in the court of Darius; John, in the presence of Herod; and Stephen before the Sanhedrim. So every Christian is to comply with the precept of the Saviour, Matt. v. 16. He is to hold forth the word of life; to stand like the beacon or light-house on the ocean, enlightening this dark world with the torch of enlightened, consistent, and active piety. How honourable is the position of the Christian in his individual or collective capacity!

Beloved reader! are you a professor? Learn your duties and responsibility.

Congregational churches! estimate your true position, maintain your purity, and prove that your principles, being scriptural, are adapted, under the blessing of God, to regenerate and sanctify a lost and sinful world, Phil. ii. 16.

Unconverted reader! how sad is your state and prospects! Here is light, but you persist walking in darkness! How foolish and fatal is your course! If followed, it will involve you in everlasting perdition! Matt. vii. 21. J. M. S.

GOD'S GOODNESS THE SAINT'S SUPPORT.

"*Truly God is good to Israel, even to such as are of a clean heart,*" PSA. lxxiii. 1.

WHATEVER trials the Psalmist was called to pass through, or whatever doubts might oppress his spirits, of one thing he was convinced, that "God was good to Israel." And who amongst us will not join in uttering the same truth? Whatever God, in his infinite wisdom, may appoint for his people, we are sure that all is intended for their good:

> "Although he prove thy patience,
> And to the utmost prove;
> Yet all his dispensations
> Are faithfulness and love."

In looking at the Psalmist's words, let us consider,

I. Who are to be understood by Israel. Israel was the name given to Jacob after he had successfully wrestled with the angel, as we read in Gen. xxxii. It signifies "a prince with God," or "one that wrestleth with God," and was given to the patriarch as a token of approbation. Let it be our concern to be wrestlers with God, in constant, earnest, fervent prayer; for nothing can be of greater use to us in this world than a spirit of importunate prayer. Israel was the name given to the posterity of Jacob; see Ex. vi. 5, 6, "I have heard the groaning of the children of Israel." So that the Jews in those days, and even now, are called the children of Israel. And if we attend to their history, and see how God delivered them from Egypt, guided them through the wilderness, led them into Canaan, and so long watched over them, we must say, "Truly God was good to Israel." By Israel, in the verse under notice, we understand a child of God—an individual struggling with many doubts and fears, in whose bosom nature and grace are contending. And there are many such in this wilderness, who are fighting hard with their spiritual foes. But though they are tried ones, yet they are beloved of God.

"Israel, rejoice, and rest secure,
Thy keeper is the Lord;
His watchful eyes employ his power
For thine eternal guard."

II. Israel is particularly described by the Psalmist—"such as are of a clean heart." Then we cannot mistake the characters that are meant: the righteous, the saints, the sanctified ones. See John i. 47, "Behold an Israelite indeed, in whom is no guile." None are possessed of clean hearts until God makes them so: "I will sprinkle clean water upon you, and ye shall be clean." The heart is unclean and vile by nature. Our Lord says that "out of it proceeds all manner of evil;" and God's own children have to mourn over the remains of indwelling sin. "When I would do good, evil is present with me." Yet of God's children it is said, "But ye are washed, but ye are sanctified and justified." God convinces the sinner of his defiled and debased state; he pours his Holy Spirit upon him; he leads him to "the Lamb of God, who taketh away sin," and to "the fountain opened for sin and uncleanness." Here lies the broad distinction between the world and God's people: while the former love sin, and live in it, God's people are made clean in heart—pure and holy in desire. And though no child of God is yet so holy as he wishes to be and prays to be, yet he has that love to holiness which proves a work of grace within his soul. No man can change his own heart, or renew his own soul; it therefore follows that if there be a change within, it must be traced up to God; "for it is God that worketh in us, to will and to do of his good pleasure."

III. Consider the Psalmist's supporting conclusion, "Truly God is good to Israel." He had been sorely tempted to doubt this fact; but at length faith prevailed. Now "he believed, therefore he spoke;" and the truth is recorded here for our comfort.

1. God is essentially good in himself. This Moses sets forth in beautiful language in Deut. xxxii. 4, "He is a rock, his work is perfect," &c.; and David bears the same testimony in Psa. c. 5, "For the Lord is good," &c.

2. God is good to all his creatures. Hence we read that "his tender mercies are over all his works." He "makes his sun to shine and his rain to descend on the unthankful and evil." Oh! what a reproof to the ingratitude of man is the Lord's unwearied goodness! Happy would it be if his "forbearance, long-suffering, and goodness, should lead men to repentance." One might well pause here, and stand astonished at the hardness and depravity of man, and at the tender mercies of the Lord. "His mercies are new every morning;" his goodness runs an endless round; and yet, oh! how depraved is man! How iniquities prevail, though God is so unwearied in his goodness! Truly "he is God and not man," or he could not withhold his hand from pouring out wrath and indignation.

3. God is truly or especially good to Israel. Surely you feel this, and bear witness to the truth. But where shall I begin to speak of the goodness of the Lord, and where shall I end? It is an overwhelming theme!

How good to you in providence!—He spreads your table daily; and though at times some of his saints may find it hard to get along, there is truth in those good old-fashioned lines of John Newton:

"The saints what is fitting
Shall ne'er be denied;
So long as 't is written,
The Lord will provide!"

How good to you in seasons of affliction!—And every child of God knows what affliction means. Was he not good to

you then? "Underneath were the everlasting arms." As your day so was your strength. He did not leave you or forsake you. And let the remembrance of his goodness to you then not only lead you to the exercise of gratitude, but to confide in him for the future.

How good to you in his purposes of grace!—He kept you till he called you by his grace; he called you with an effectual call; he has given you the Holy Spirit to sanctify and comfort you; he has made to you many precious promises; he has made you welcome to his house, to his throne of grace, to his table; he has promised you heaven when your toils are over. But you will have conflicts by the way. An excellent writer has said, "There are storms that will try the firmest anchors." But if your hopes are fixed on Christ, you will outride every storm, and have to say in heaven, "Truly God is good to Israel!" E. M.

THE PLEASURES OF SIN.

HEB. xi. 25.

WE are not to suppose that Moses, even at the court of Pharaoh, was leading a life of vicious indulgence. The idea is that sins were practised there, such as those in which pleasure is sought; and that, if he had remained there, it must have been because he loved the pleasures of a sinful court and a sinful life rather than the favour of God. We may learn from this,—

I. That there is a degree of pleasure in sin. It does not deserve to be called happiness, and the apostle does not call it so: it is "pleasure," excitement, hilarity, merriment, amusement. Happiness is more solid and enduring than "pleasure;" and solid happiness is not found in the ways of sin. But it cannot be denied, that there is a degree of pleasure which may be found in amusement; in the excitement of the ball-room; in feasting and revelry; in sensual enjoyments. All which wealth and splendour, music and dancing, sensual gratifications, and the more refined pursuits in the circles of fashion, can furnish, may be found in the life of irreligion; and if disappointment, and envy, and sickness, and mortified pride, and bereavements, do not occur, the children of vanity and sin can find no inconsiderable enjoyment in these things. They say they do; and there is no reason to doubt the truth of their own testimony in the case. They call it a "life of pleasure;" and it is not proper to withhold from it the appellation which they choose to give it. It is not the most pure or elevated enjoyment; but it would be unjust to deny, that there is any enjoyment in such a course.

II. It is only "for a season;" it will soon pass away. Had Moses lived at the court of Pharaoh all his days, it would have been only for a little "season." These pleasures soon vanish, for

1. Life itself is short at best; and if a career of "pleasure" is pursued through the whole of the ordinary period allotted to man, it is very brief.

2. Those who live for pleasure often abridge their own lives. Indulgence brings disease in its train, and the votaries of sensuality usually die young. The art has never been discovered of combining intemperance and sensuality with length of days. If a man wishes a reasonable prospect of long life, he must be temperate and virtuous. Indulgence in vice wears out the nervous and muscular systems, and destroys the powers of life—just as a machine, without balance-wheel or governor, would soon tear itself to pieces.

3. Calamity, disappointment, envy, and rivalship, mar such a life of pleasure; and he who enters on it from causes which he cannot control, finds it very short. And,

4. Compared with eternity, oh, how brief is the longest life spent in the ways of sin! Soon it must be over; and then the unpardoned sinner enters on an immortal career, where pleasure is for ever unknown.

III. In view of all the pleasure which sin can furnish, and in view of the most brilliant prospects which this world can hold out, religion enables man to pursue a different path. They who become the friends of God are willing to give up all those fair and glittering anticipations, and to endure whatever trials may be incident to a life of self-denying piety. Religion, with all its privations and sacrifices, is preferred; nor is there ever occasion to regret the choice. Moses deliberately made that choice; nor, in all the trials that succeeded it—in all the cares incident to his great office, in conducting the children of Israel to the promised land—in all their ingratitude and rebellion—is there the least evidence that he ever once wished himself back again, that he might enjoy the "pleasures of sin" in Egypt.

WHAT ARE YOU DOING?

I HAVE a message from God unto you. Give heed, my friend, to the words I speak; and be, at least, as much concerned as a stranger for your own happiness and well-being.

Allow me, in all calmness and seriousness, as a Christian man, to put to you the question, *What are you doing for Christ?* Ponder deeply! You believe that you have come to God by the atonement of his Son—that you are renewed by the Holy Spirit; you have united yourself with Christian people, and profess, among a world of enemies, your allegiance to the King of Sion; your character is without a stain; your pretensions to exemplariness are lofty; but, my Christian brother, what are you *doing?* The religion you profess, like everything else, is active. You have not become religious to be merely set up in monument-fashion, and stared at by the thoughtless crowd. The sun blazes above, not so much to be *seen* as to light men to their work, to awaken the slumbering seed, to ripen the clustering fruit or the waving corn. You, my friend, ought to be a world-light: are you? What garret-steps have you climbed to visit and bless your fellow-men, pining from want, tottering with age, helpless and without relief? What dungeon cellar have you explored, that you might cope with vice in its strongholds, and preach, as your Master did, the gospel to the poor? When did you deny yourself the luxury and indulgence of a Sunday morning or afternoon, to teach the sabbath-school scholar, and cheer the teacher? Did you ever urge the Saviour upon your unconverted friend, or warn your ungodly neighbour; or pray, in secret, with your servant or child? What are you doing for that kind, but misguided sister; or that undecided brother? Oh, brother, I beseech you arouse from that sad neglect! The "gift of God" is in you; use it,—now—here—everywhere—always! Shake yourself from that dull, half-awake, meaningless Christianity! Be a *man* in religion, as you are in the shop or on the 'change! To you I deliver the message of Him whose servant you profess to be: "Whatever thine hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." "The night cometh when no man can work."

Tenderly would I speak to you who are *burdened and sorrowing.* It may be you have lost some friend, who was as precious to you as the light of heaven, or the life you possess. It was your beloved partner, who has trodden with you the rough places of the earth; she who wiped away your tear in sorrow, and made your heavy heart gladsome. But, alas! you who climbed the hill together, have parted before you reached its foot. You are left alone with a bleeding heart, and know not how to turn, or whither to go. Or, you have had some reverse of fortune. In this changeful world, a change for the worse, as you think, has come to you. You were leaning too much on your money, or your property, or your business; and it is gone. Poverty scares from you the friends of whom you once boasted; unmans you for future toil and struggle; and leaves you the mere wreck of your former self, with embittered feelings and a burdened spirit. Or, you have not kept your heart with the necessary diligence. You have entertained some foe in the king's camp, who, after a little parley, has wounded you. Forgetful of your first vow, you thought the world might be brought a little nearer; that, perhaps, after all, you were "righteous over much," and might lower, gradually, the high tone of your piety, without damage to yourself or injury to your religion. Ah! you have found out, by bitter experience, that you cannot forsake God without pain, or give way to the world and be happy. Now, my friend, from whatever cause your sorrow has been induced, let me help you to apply an antidote. If you are mourning for some loss, personal or relative, hush your complaint; if you are unhappy for some sin, it is well,—may the dagger pierce you till you repent and return! But even to you the message of love is sent, by Jesus himself, in words of surpassing tenderness and power: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Commit thy way unto the Lord; trust also in him; and he will bring it to pass."

But for whom am I writing? Who is the person I am addressing? "These things are not for me," you say, "inasmuch as I do not pretend to be a Christian; I never gave myself to Christ!" Why not? my friend. What stronger claim is there upon others to become Christians than upon you? In what do Christian people differ from you? They are made of the same flesh and blood; their minds are similar, their feelings, their aspirations. They are born to the

same miseries, and are destined for the same grave. In what do you differ? They, by faith, have appropriated to themselves the blessings of the atonement of Jesus; you have not. But how is it that you are thus proclaiming, in the face of God, and men, and the universe, that you have nothing to do with the Saviour? Oh! my brother, let me show you what such a statement involves. To be without Christ, is to live under the terrible curse of God; it is to face death without a friend to help you in the struggle; to be separated from that wife who gladdened your earthly lot with her smiles—from that mother who guarded your sleeping infancy, reared your delicate youth, and often, silent and unobserved, poured out the prayer and shed the tear for you; it is to be shut out from the society of the happy and the good in all God's creation, and to mingle, with the judgment of God upon you, with fiends and foul spirits, in the torments of hell for ever. Oh, how can you bear the thought of dwelling with everlasting burnings? And yet your conduct necessitates it; it can get you nothing better; it is sure to land you there. But, blessed be God! you are not there—you need not be. Let me pluck you from the devouring flames! At least, let the call I now make, in the name of that Saviour to whom I and thousands have fled, be like thunder in your ears: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." "Believe on the Lord Jesus Christ, and thou shalt be saved."

Skipton, Jan. 1848. L.

GOD'S REGISTRY.

Our heavenly Father keeps a registry of his family in appropriate books. But what sort of books are those which God keeps? One old writer calls them thus: *Liber providentiæ, liber memoriæ, liber conscientiæ, liber monumentorum, liber veritatis, et liber vitæ.* But what did he mean by this classification? Doubtless he meant the following things:—

1. *Liber providentiæ*, the book of providence. In this volume God records all the acts of his own works. "And in thy book were all my members written, when as yet there was none of them," Psa. cxxxix. 15. "A sparrow is not forgotten, the hairs of our head are numbered," Matt. x. 28, 30.

2. *Liber memoriæ*, the book of God's memory. In this book is found regularly entered the actions of men. "A book of remembrance was written before him for them that feared the Lord, and that thought upon his name," Mal. iii. 17. From this book "God will bring into judgment every secret thing, whether it be good or evil," Eccles. xii. 14.

3. *Liber conscientiæ*, the book of conscience. This book contains a record of accusations and excuses—not *exculpations*, observe, but excusings relative to the soul. This book is not so much for judicature as for witness. "If our heart condemn us, God is greater than our hearts and knoweth all things," Rom. iii. 15; 1 John iii. 20. There is, however, a perverse conscience, which wholly condemns; a doubtful conscience, which neither wholly condemns, nor yet acquits; and a peaceful conscience.

4. *Liber monumentorum*, the book of monuments. The acts and monuments of God's people are referred to in the Bible. "God is not unrighteous to forget their works and labour of love," Heb. vi. 10. The eleventh chapter of Hebrews, the Acts of the Apostles, and sixth chapter of the second Epistle to the Corinthians, are records of the doings and sufferings of some of God's firstborn. God threatens false professors that "they shall not be written in the writing of the house of Israel," Ezek. xiii. 9.

5. *Liber veritatis*, the book of truth. In this is the plan and arrangement of God for the salvation of men, even "all that man is to believe concerning God, and all the duty God requires of man." This is the Bible. This record will form the criterion of decision in the judgment: "The word that I have spoken the same shall judge you in the last day," John xii. 48. "Search the Scriptures," &c., John v. 39. "Judge your ownselves" by this rule, before your final account must be rendered.

6. *Liber vitæ*, the book of life. In this is kept the full and fair roll of all the first born. There are many proofs of this record being kept. "My record is on high," Job xvi. 19. "But rather rejoice because your names are written in heaven," Luke x. 20. "My fellow-labourers whose names are in the book of life," Phil. iv. 3. "Who are written in heaven," Heb. xii. 23. "But they who are written in the Lamb's book of life," Rev. xxi. 27. Here, then, is the true *primogeniture* and the true *registration* of the first-born. This is a prime note in

the character and glory of the true church. She is in all her parts composed of the first-born, even the whole *general assembly* of the redeemed; and all their names are written in heaven! Oh, what love, what care, what faithfulness, God manifests to his own children! Rejoice, ye righteous! Be very glad, for your names are not found in the records of Babylon, nor are they found written in hell! Ever keep within the walls of the heavenly Jerusalem, and ever prove loyal and faithful to the city of your "Great King."

"Then let our souls in Zion dwell.
Nor fear the wrath of Rome and hell;
His arms embrace this happy ground,
Like brazen bulwarks built around."

THE COUNTRY OF BEULAH.

Now I saw in my dream that by this time the pilgrims were got over the Enchanted Ground, and entering into the country of Beulah, whose air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear in the earth, and heard the voice of the turtle in the land. In this country the sun shineth night and day; wherefore this was beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair; neither could they from this place so much as see Doubting Castle. Here they were within sight of the city they were going to: also here met them some of the inhabitants thereof; for in this land the shining ones commonly walked, because it was upon the borders of heaven. In this land also the contract between the bride and the bridegroom was renewed; yea, here, "as the bridegroom rejoiceth over the bride, so did their God rejoice over them." Here they had no want of corn and wine; for in this place they met abundance of what they had sought for in all their pilgrimage. Here they heard voices from out of the city, loud voices, saying, "Say ye to the daughter of Zion, Behold thy salvation cometh! Behold his reward is with him!" Here all the inhabitants of the country called them "the holy people, the redeemed of the Lord, sought out." —*Pilgrim's Progress.*

NOTE BY THE REV. T. SCOTT.

The word "Beulah" signifies married; and the prophet, in the passage whence it is quoted, predicted a very flourishing state of religion, which is yet in futurity: but the author accommodates it to the sweet peace and confidence which tried believers commonly experience towards the close of their lives. This general rule admits indeed of exceptions; but the author, having witnessed many of these encouraging scenes, was willing to animate himself and his afflicted brethren with the hope of similar triumphant joys. The communion of saints in prayer, praises, and thanksgivings, with liberty and ardour, and hearts united in cordial love; the beauties of holiness, and the consolations of the Holy Spirit; the healing beams of the Sun of Righteousness, shining by the sweet light of divine truth upon the soul; exemption from darkening temptations and harassing doubts; lively earnests and near prospects of heavenly felicity; a cheering sense of union of spirit with the heavenly host in their fervent adorations, and a realizing apprehension of their ministering care over the heirs of salvation; a comfortable renewal of the acceptance of Christ, sealed with the tokens, pledges, and assurances of his love; gratitude, submission, confidence in God, hope, and the sweet exercise of tenderness, sympathy, meekness, and humility, but little interrupted by the working of the contrary evils; these things seem to constitute the happy state here represented. It is remarkable that the Psalms (which were intended, among other uses, to regulate the devotions and experiences of believers) abound at first with confessions, complaints, fears, and earnest cries of distress; but towards the close become more and more the language of confidence, gratitude, and joy, and conclude with unmingled praises and thanksgivings.

VIEWS OF PRAYER.

By Rev. Dr. Philip, South Africa.

PRAYER is not offered up on the presumption that God is unacquainted with our wants, or that our supplications can occasion any change in his nature or purposes. Known unto God are all his works from the beginning of the world: he is unchangeable in his perfections; and he worketh all things according to the counsel of his own will. On these principles it is obvious that prayer must have been originally instituted for our benefit. The design of prayer is to make us sensible of our dependence upon the Almighty; to operate a change in our own hearts; and to stimulate us to the use of those means which he, in infinite wisdom and goodness, has connected with the accomplishment of his own gracious designs concerning us.

Acceptable prayer includes in it the offering up of the desires of the heart unto God; the offering up of those desires for things agreeable to his will; a fervency of spirit proportioned to the blessings we ask for; that faith which realizes the existence and perfections of the Divine nature; humble dependence on the promised aids of the Holy Spirit; and a constant reference to the finished work and intercession of Christ.

The spirit of prayer is the spirit of God himself in the hearts of his people; and our power with God in prayer must always, in a great degree, be proportioned to the sense we entertain of our need of Divine assistance; the simplicity of our reliance upon his agency; and the

encouragement we give to his operations in the heart.

Much importance is attached to the fervency of our prayers; it is the fervent prayer of the righteous that avails much; and all the answers to prayer recorded in the word of God are such as have been returned to believing and fervent prayer. This remark is applicable to all prayer; but is most particularly applicable to the prayers which are offered up for the renovation of our hearts before God.

In matters which refer to temporal blessings, the spirit of our prayer may be granted to us, while the specific blessing we ask for is withheld from us; and in what relates to the providential dealings of God towards his church on earth, we may be called to wait for answers to our prayers: but in everything which relates to our sanctification, we have this confidence—that if we ask in faith and with fervour, we already (while we are yet engaged in asking) possess the blessings which we ask for. This is the will of God, even our sanctification; and if this is not attained in answer to prayer, it must arise from this circumstance, that we have not realized the Divine presence while engaged in this duty. No man can see the face of God, and realize his presence in prayer, and not feel the transforming efficacy of such a manifestation, (2 Cor. iii. 17, 18.) To convey our meaning on this subject, and show the connection which subsists between fervency in our prayers and success, we may avail ourselves of an illustration which has to be stated only to be understood.

We know that a certain degree of heat is necessary to convert any piece of hard metal into a fluid state, and that all the heat which is employed is lost, if we give over our labours before it is brought up to the melting point. Arguing upon the principle that prayer is designed for our benefit, it is obvious that all our labour and all our toil are lost in the exercise of this duty, if we do not persevere in it till we have obtained those views of the Divine character, and that degree of communion with God which melts the heart, brings it into a state of fusion, so as to render it susceptible of those Divine impressions which are made upon it in that state of intercourse with God, which is enjoyed while it is engaged in pouring out its desires before him, under a sense of its sinfulness, and in a heartfelt dependence and admiration, adoration and thankfulness. It is in this view of the subject that we are to look for the explanation of such passages as the following:—"Every one that asketh, receiveth; he that seeketh, findeth; and to him that knocketh it shall be opened." "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." "The kingdom of heaven suffereth violence, and the violent take it by force."—*Letter to a Friend.*

PRIVATE PRAYER IN PUBLIC.

BEFORE I made the few observations which "N." has so very partially noticed, I had considered the case of the Pharisee and Publican; but, being unable to see its bearing upon the subject, I did not refer to it.

Our Lord, in using that parable, "spake to certain which trusted in themselves that they were righteous, and despised others." It was framed from "two men who went up into the *temple* to pray." Now, the temple was a holy place; a place, too, *appointed* for, as well as the medium of, worship, private and public. It, therefore, aptly furnished materials for showing the *spirit* of different worshippers. But we have no holy place now; no "temple" where men are to go to offer private prayer publicly.

I am thus at a loss to see what the case of the Pharisee and Publican has to do with my remarks. My object was to draw attention to our Saviour's directions as to prayer. Nor can I imagine language more explicit than that which he used: "*Thou* when *thou* prayest," personally and privately, do not do as the Pharisees do, but "enter into thy closet," &c. Admit, as was before done, that there was the design to expose Pharasaic ostentatiousness in praying, still the subject was *personal* prayer. And as the entire discourse is weighed, the impression will, I think, be likely to deepen, that the more free *secret* prayer *is* from publicity, the nearer will be the approach of the worshipper to comformity to our Redeemer's will.

Since, however, what I wrote was intended only as suggestive, I have no wish to enlarge. I may, nevertheless, be permitted to observe, that, even as to "ministers," for whom "N." appears concerned, it is not so plain to me as it seems to be to him, that the behaviour becoming the Lord's house would be promoted, if all those who are called to preach were to kneel or stand up before the people, as the offerers of secret prayer, on entering the pulpit. Very many of the best, the most enlightened, and holy ministers, piously avoid such doings; and who will say that they fail in "the deep seriousness" which becomes our religious assemblies? or, that *their* congregations are less serious or devout than those where the method "N." approves prevails?

If "N." will consider the often-repeated caution of our Lord and Master, to "take heed and beware of the leaven of the Pharisees," he will, perhaps, think it no straining to apply it more extensively than to their hypocrisy and doctrine. Have those erred who expound "the leaven" as including Popery? And do not all Papists and Puseyites, because they regard a "church" as a holy place, make a point of practising private prayer in public? and in their conventions for *social* worship, too?

SPECTATOR.

Lessons by the Way; or, Things to Think On.

WORKS OF J. A. JAMES.

Sir,—A short time since I took the opportunity at a church-meeting to recommend to the members of the church James's "Pastoral Addresses," as a valuable book, which should be in the possession of every member of a Christian church. About fifty gave me their names, in answer to my suggestion, and I had the pleasure of ordering these precious little volumes, whose contents are calculated to strengthen, animate, and encourage the believer, in his onward course towards the heavenly Jerusalem. At the last church-meeting our minister spoke highly of James's "Church Member's Guide," and recommended it to those present. I took down the names, and this week sent off an order for three dozen and a half copies, which I shall in a few days distribute. If ministers in every church would adopt a similar course, and bring Mr. James's cheap volumes before the members, what an amount of good would be obtained! what a blessing might be expected! what an unction of divine truth would spread through our churches! Diaconus.

Tiverton, Dec. 15, 1847.

ON LETTER-WRITING.

What I have found to be useful would I cheerfully recommend to others. It has been my practice for many years to watch for opportunities of addressing, by letter, words of comfort to those who are in affliction—inviting others to seek earnestly the salvation of their souls—and giving counsel to others who are going out into life; nor have I been left without proof of the utility of such means, while looking unto God for his blessing. I have also availed myself of the excellent publications of the Religious Tract Society, whose tracts and handbills have accompanied my letters. I will give you the outline of one attempt which I made many years ago, the result of which filled my heart with joy and my lips with praise. I was at that time occupying a post under the Government, and had under me some young men; one of them was of very delicate habit, and after continuing at the desk a short time, there was reason to believe that he was not destined to be long an inhabitant of this world. He obtained leave of absence from his duties for a few weeks, at the expiration of which time there was no improvement in his health, and his leave was extended. My heart was drawn towards this young man, and I felt impressed that I ought to address to him a letter of affectionate inquiry, not only after the health of his body, but respecting the well-being of his soul; at the same time urging him to look to the Saviour in earnest prayer. I received a kind and respectful reply, encouraging me to conclude that my solicitude had not been in vain; this led to further correspondence, which cheered my mind. At length a letter with a black seal arrived from a relation, containing the affecting news that my young friend had finished his course. During part of his absence from duty he had been under the roof of a Dissenting minister, and it was from him that the communication came, to tell me there was reason to believe that my letters, with other means of grace, had been blessed by a gracious God, to lead his young relative to the only refuge presented to us in the gospel. A letter from another branch of the family also bore kind testimony to my labours in seeking the welfare of the departed one. I have often looked back on this interesting circumstance with gratitude and delight; and I believe the relations of the young man still feel an affection for me, as having been owned by a merciful God in leading the departed into the way of peace. This is an easy and simple method of trying to do good; and if the appeal be made with affection, looking to the Holy Spirit for a blessing, surely there is ground to hope for success! Amicus.

THE EARTH.

"It is this earth," says Pliny, "that, like a kind mother, receives us at our birth, and sustains us when born; it is this alone, of all the elements around us, that is never found an enemy to man. The body of waters deluge him with rains, oppress him with hail, and drown him with inundations; the air rushes in storms, prepares the tempest, or lights up the volcano; but the earth, gentle and indulgent, ever subservient to the wants of man, spreads his walks with flowers, and his table with plenty; returns with interest every good committed to her care, and though she produces the poison, she still supplies the antidote; though constantly teazed, more to furnish the luxuries of man than his necessities, yet, even to the last, she continues her kind indulgence, and, when life is over, she piously covers his remains in her bosom."

THE NECESSARY OBEDIENCE OF GOD'S CREATURES.

The world's first creation, and the preservation since of things created, what is it but only so far forth a manifestation, by execution, what the eternal law of God is concerning things natural? And as it cometh to pass in a kingdom rightly ordered, after a law is once published, it presently takes effect far and wide, all states framing themselves thereunto, even so let us think it fareth in the natural course of the world. Since the time that God did first proclaim the edicts of his law upon it, heaven and earth have hearkened unto his voice, and their labour hath been to do his will. He "made a law for the rain," Job xxviii. 26. He gave his "decree unto the sea, that the waters should not pass his commandment," Jer. v. 22. Now, if Nature should intermit her course, and leave altogether, though it were but for a while, the observation of her own laws; if those principal and mother elements of the world whereof all things in this lower world are made, should lose the qualities which now they have; if the frame of that heavenly arch erected over our heads should loosen and dissolve itself; if celestial spheres should forget their wonted motions, and by irregular volubility turn themselves any way, as it might happen; if the prince of the lights of heaven, which now, as a giant, doth run his unwearied course, should as it were, through a languishing faintness, begin to stand and to rest himself; if the moon should wander from her

beaten way, the times and seasons of the year blend themselves by disordered and confused mixture, the winds breathe out their last gasp, the clouds yield no rain, the earth be defeated of heavenly influence, the fruits of the earth pine away as children at the withered breasts of their mother, no longer able to yield them relief;—what would become of man himself, whom these things do now all serve? See we not plainly that obedience of creatures unto the law of nature is the stay of the whole world?—*Hooker.*

AN EXAMPLE.

SIR,—During the past year there died in the city of G—— an aged disciple of the Redeemer. In early life he was apprenticed to a country shoemaker. Being unable to read, he was anxious to learn; but no sabbath-school was then in existence. He, however, determined to instruct himself; and for this purpose he was accustomed, after he had finished his work in the summer and autumn evenings, to take the New Testament, retire to the fields near his master's house, and there, sitting between the rows of standing corn, study with earnestness and diligence. Though hidden from the eye of man, or, if seen, seen only to be mocked, the eye of God was upon him, and that to approve and bless his endeavours; for he not only acquired the art of reading, but—unspeakably greater blessing!—obtained a knowledge of the science of salvation. For upwards of sixty years he walked in the fear of God; for more than half a century was a consistent member of a Christian church; and trusting and glorying in the cross of Christ, entered into rest in the seventy-eighth year of his age.

Youthful reader! by these simple facts be instructed and encouraged to seek the improvement of your mind, and humbly study the word of God, which is still able to make souls wise unto salvation. J. S.

GOD TO BE SEEN ONLY IN CHRIST.

A MAN cannot behold the sun in an eclipse; it so dazzleth his eyes. What doeth he then? He sets down a basin of water, and seeth the image of the sun shadowed in the water. So, seeing we cannot behold the infinite God, nor comprehend him, we must then cast the eyes of our faith upon his image, Christ Jesus. When we look into a clear glass, it casteth no shadow to us; but put steel *(qy.* quicksilver?) on the back, then it casteth a reflex, and showeth the face in the glass. So, when we cannot see God himself, we must put the *manhood* of our Lord Jesus Christ, as it were, a back to his Godhead, and then we shall have a comfortable reflex of his glory.—*Holdsworth's Sermon at St. Paul's,* 1624.

AIMING AT GOD'S GLORY.

A FRIEND gives me a ring—I'll wear it for his sake; a book—I'll use it for his sake; a jewel—I'll keep it for his sake; that is, so as may best express my love and report his goodness. And were we truly thankful to our God, we would then use all his tokens for his sake; do all things for his glory. We would eat our meat to him; wear our clothes to him; spend our strength for him; live to him; sleep to him; die for him, &c. Thus we *should* do; but, alas! we use his blessings as Jehu did Jehoram's messengers; David, Goliath's sword: we turn them against their master, and fight against Heaven with that health, wit, wealth, friends, means, and mercies that we have from thence received.—*Harris' "Hezekiah's Recovery."*

EDUCATION OF CHILDREN.

WE acknowledge that the great God does not confine himself to work by this way and that; he sometimes displays his sovereignty in visibly turning out of it. We acknowledge that he sometimes leaves those who had been, as it were, born and brought up in his family, to forsake it in a very scandalous manner, while he seems to go into the territories of Satan, into ignorant, carnal, profane families, and takes from thence persons whom he erects as trophies of free, surprising, and (as Mr. Howe justly expresses it) "unaccountable grace." But you well know that these are more rare and uncommon cases. And though some of you, my friends, are (and I hope you will never forget it) happy instances of the singular Divine goodness, yet most of you, as I apprehend, were from your childhood trained up in the knowledge of God, and are living monuments of the success which has attended the care of parents or masters in this particular. The greater part of those who have of late been admitted to your communion have, to my certain knowledge, mentioned it with thankfulness; and I rejoice to think how many of the rising generation amongst us, if ever a child may be known by his doings, are like to increase the number, and give us an encouraging hope that they will at length be set as olive-plants around the Lord's table, as well as yours. I persuade myself it is so elsewhere, and I think I may pronounce it with some confidence, that the families of God's children are, generally speaking, the nurseries of his church. Solomon, no doubt, had observed that a good education had generally been successful, or we could by no means account for the remark in the text, Prov. xxii. 6; and a very accurate writer of our own age (Locke) has carried it so far as to say, "that of all the men we meet with, nine parts in ten are what they are, good or bad, useful or not, according to their education."—*Doddridge's Sermons on the Education of Children.*

CONSISTENCY.

IT is said of Alexander the Great that, spying in his army a lusty, proper fellow, yet, when he came to trial, he proved a very coward, he asked him what was his name? He answered, "Alexander." "Nay, then," said Alexander, "either deny thy name, or by some valorous exploit or other redeem thy credit; I will not have a coward of my name." Thus it may be said of many Christians—such as by outward profession are so accounted—If ye be Christians, why are ye drunk? why are ye covetous? why are ye proud, envious, malicious, uncharitable? Either waive your names, or change your manners in life and conversation.

WORKHOUSE BAPTISMS.

IT is a case of not very unfrequent occurrence for a poor woman to take refuge in the workhouse, and remain there till after her confinement; and there are also many other circumstances under which children are brought into the world within the walls of these bastiles. Now it is the custom of the parochial authorities

to send these unhappy infants, *in small lots*, to the parish church, there to be baptized. One or two godfathers or godmothers, as the case may be, are supplied from the inferior officers of the workhouse, or those connected with the church. The number are examined; the answer received, "Oh, he'll stand for them all;" and the service performed.

Another clergyman reports, on his own observation, that the usual fee to the godfather on such occasions is "the promise of a pint of ale!" This is the Poor Man's Church!—*From a Correspondent of the "Churchman," signing himself "Anglo-Catholicus."*

THE CREATURE FINITE, HOWEVER EXALTED.

A CREATURE even in glory is still a creature, and must be treated as such. After the blessed God hath elevated it to the highest pitch, he must infinitely condescend; it cannot otherwise know or converse with God. He must accommodate this glory to the weaker eyes, the fainter and more languid apprehensions of a poor finite thing. I had almost said, nothing; for what is any creature, even the whole creation in its best state, compared with the great "I AM," the Being, (as he justly appropriates to himself that name,) the "All-in-all?"

Their expressions, who over-magnify, even deify, the creature assumed into glory, must be heard and read with caution and abhorrency, as the high-swelling words of blasphemous vanity. Is it not enough that perishing wretches, that were within one hand's-breadth of hell, are saved, except they be also deified too? that they become happy, unless they also become gods? The distance even of a glorified creature from the glorious God, is still infinitely greater than between it and the silliest worm—the minutest atom of dust.

The blessed in heaven shall have the glory of God so presented, and their minds so enlarged, as to comprehend much at one view; in which respect they may be said, in a great degree, "to know as they are known;" inasmuch as the blessed God comprehends all things at once, in one simple act of knowing.

The knowledge the blessed have of God is not infinite. Pure intuition of God, without any mixture of reasoning, is acknowledged peculiar to God alone. But as the blessed God shall continually afford (if we may speak of continuity in eternity, which yet we cannot otherwise apprehend,) a clear discovery of himself, so shall the principal exercise and felicity of the blessed soul consist in that less laborious and more pleasant way of knowing—a mere admitting or entertaining of those free beams of voluntary light by a grateful intuition.—*Howe.*

Biography.

MR. ROBERT CROSS, MERE, WILTS.

To preserve the memorials of departed worth in our churches, seems eminently befitting the "church-members' guide," and is one effectual means of promoting its object. With this view a page is sought to record the incidents and excellencies pertaining to the subject of the following notice:—

As the son of a respectable farmer, Mr. Cross was born at once to comfort and industry. But, alas! labour for the bread that perisheth was their only toil, and comforts springing from earth were the highest they knew. Religion, except in its outward forms, was totally disregarded: they were a family without God. About the time, however, of our departed friend's majority, by a singular providence, arrangements were made for building a small chapel. A retired tradesman, a native of the town, having very unexpectedly recovered from an alarming illness at Bath, undertook, at the suggestion of the venerable William Jay, to give this substantial expression to his gratitude. Such an event, where Dissent was a thing unknown, or known only to awaken the bitterest hate and scorn, was a source of general excitement and unkind remark. Yet, with that generosity which always characterised him, Mr. Cross looked with some pleasure on the movement; gave some slight assistance in the erection; and was inclined occasionally to attend its services. To us who can review the past, and see the absolute necessity for such an instrument, it seems as if the commission had been issued as of old, "the Lord hath need of him;" for gradually and insensibly he was impelled onward, till his soul received the truth as it is in Jesus, and he associated himself with the small band of believers in Christian fellowship. These steps, however, were not taken without conflict and cost. In those days, for persons in respectable society to frequent the meeting, was an offence that almost threatened the loss of caste. To a young man, therefore, mingling of necessity much with the world, the trial was not slight. The look of proud contempt, and the words of unhallowed rebuke, had he often to meet; and occasionally the unaffected but ignorant regret, "It is a thousand pities such a young man as you should thus throw yourself away!" Still worse! he became an alien in his father's house; parental

authority and influence were exercised to turn him from the right path. This he bore with meekness, yet resisted with uncompromising firmness. More than once the appeal was constrained, "Father, am I a worse son to you than before? Do I neglect your business? Have you any fault to find?" And the reluctant admission made, "I don't know that I have; but I hate these Methodists!" Nevertheless, members of the family became obedient to the faith; and, from standing alone in the centre of a godless circle, our friend had the happiness to see some more immediately, and others more remotely, connected with him, the subjects of vital religion.

About this time Mr. J. Hyatt, who became the first pastor of this church, frequently supplied the pulpit, riding over, for the sabbath, from Sherborne, where he then resided. This instructive and faithful ministry Mr. Cross highly prized. He numbered it with his greatest privileges, and most endeared associations. His memory seemed to have received the exactest impression of his person and his labours. Often would he picture to himself, and represent to others, the dark flowing locks and piercing look of that devoted man; while his texts and sermons were referred to, at this remote period, with the greatest readiness and pleasure. Thus, by increasing knowledge and deepened piety, our now sainted friend discovered qualifications, of which the church showed their appreciation by electing him to the deacon's office; in which, by more than forty years' diligent and self-denying service, he "purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus." It was his honour to have been the chief agent in establishing the sabbath-school. The band of devoted teachers which has since been raised up, had no existence then—Mr. Cross laboured almost alone; often watching the door each time it opened, lest there should be no helpers to sustain the work. How was he rewarded, in seeing that school made so extensively a blessing to the town and a nursery to the church! In him this cause found "a friend that loveth at all times." If danger threatened, instead of shaking, it served but to rivet his attachment. One incident especially, to which he would often refer, in proof that liberality to God's cause is always repaid with interest, is worthy of record. The chapel property was still in the hands of the individual who originally purchased it, when circumstances arose which led to its being offered for sale. It was supposed impossible for the worshippers to provide the necessary means; and it was, therefore, confidently reported that the sanctuary would soon be converted into a workshop or a stable. Our friend saddled his horse, and took counsel. The county ministers with their churches hoped to be able to raise a sufficient sum; but immediate payment was required. Mr. Cross had the precise sum (£600) in the bank of an adjacent town. He withdrew it, and redeemed the house of the Lord; and in the very same week payment was stopped, and every deposit sacrificed to the utmost farthing. "What comforts and advantages," our friend would say, "are lost by those poor, narrow souls, who have no heart to do good, and cannot trust God!"

Nearly twenty years since he was the subject of an affliction which threatened a fatal termination. Surgical skill had exhausted its resources. The limb was pronounced already mortified, and his medical advisers enjoined quiet and repose. "How can I," said he, "be silent? with only a few hours to live, I must entreat those around me to seek salvation." In the possession of the calmest assurance, and with the expression of the most enlarged benevolence, he awaited his great change, but which, in great mercy, was so long deferred. Having but one son, Mr. Cross somewhat early retired from business, and, by residing nearer, was enabled to give more time and care to the place of his affection. For more than fifty years he was a delighted attendant on gospel ordinances. To him the sanctuary was truly a banqueting-house; he hungered and thirsted after righteousness, and was therefore filled. He was no selfish hearer; the interests of others seemed precious as his own. The ministry, which *evidently* aimed at saving souls, received his warm approval. The earnest appeal, the persuasive entreaty, the soul-arousing shock, spread over his countenance a glow of hallowed satisfaction, and sometimes constrained a slightly audible expression of his benevolent emotion. At the usual meetings for prayer, until prevented by infirmities, he took a prominent part. Venerable in appearance, and uniting patriarchal power with heavenly unction, his addresses at the throne of grace seemed a type of "the effectual, fervent prayer of a righteous man, which

availeth much." The last time of his being thus engaged was on the occasion of the public fast. Deeply touched by his country's woes, he poured out the fulness of his soul, that natural evils might be sanctified for spiritual good. For some months previous to his decease, excepting being occasionally present at the Lord's table, his privileges were limited to the sabbath morning; but his earnest inquiries relative to all matters pertaining to the cause, and the unfeigned delight he discovered when told of sinners converted, and of additions made to the church, showed that his love to Zion underwent no decay. Instead, too, of the petulance which not unfrequently marks advancing years, his looks and words always betokened the most undissembled kindness. Intercourse with Christians always afforded him peculiar pleasure. He was emphatically "a lover of good men." Not to have a few minutes' conversation with visiting ministers or pious friends, was sure to call forth his friendly rebuke; for, truly,—

"These were the company he kept;
These were the choicest friends he knew."

His days, however, were numbering. The crisis of a constitutional malady, from which he had often suffered, approached. "This," he said to his now sorrowing widow, when seized, "is my last illness;" yet, in conversation with his pastor the day following, he thought his symptoms not so alarming as on a previous occasion. Through the pressure of engagements, and the absence of apprehension, the next day passed without an interview. "I thought," said he, addressing his pastor as he entered his chamber on the Friday, "I should have seen my friend before this." On learning, however, that some hours had been occupied in visiting a case of great spiritual distress, he was more than satisfied. "That," said he, emphatically, "was the path of duty; you were much more needed there than with me." With one of his fellow-officers he conversed with much earnestness the same evening, on subjects connected with the spiritual and temporal condition of the cause. To the very last, in its prosperity his soul seemed quite absorbed. During the night he grew rapidly worse, and suffered exceedingly; so that, to their great surprise, those who had left him the previous evening without any fear of a fatal issue, were summoned on the morning of Christmas-day, 1847, to witness his last moments. Many assurances had fallen from his lips of the unwavering confidence which he reposed in the atoning sacrifice of his Saviour God; but now, though his hand was extended to give the accustomed welcome, the power of utterance was gone. In answer to the question, "Is this the dark valley? are you near heaven?" there was no response. It was affecting to see the capacious chest of that athletic frame heaving with unusual energy. An effort to rise upon the pillow, and compose himself for death, was the last. Still, however, the countenance wore its wonted benignity. There was the absence of all strife and distress; not even the faintest sigh disturbed the stillness of the scene; when, closing his eyes, and drawing a deeper breath, without a struggle or a groan, he gently fell asleep, in the seventy-ninth year of his age.

"Softly his fainting head he lay
Upon his Maker's breast;
His Maker kiss'd his soul away,
And laid his flesh to rest."

The event was improved in a discourse by his pastor, from Prov. xiii. 22: "A good man leaveth an inheritance to his children's children." The distinguishing feature of Mr. Cross's character could not have been more appropriately expressed. Goodness beamed from his countenance, dwelt upon his lips, guided his decisions, and stamped its impress on his whole conduct. On the side of charity he might err, but never on that of consciousness. He was known as the peacemaker; delighted to see all "of one accord, of one mind." The benevolence which imparts happiness by promoting that of others, he constantly exemplified; and showed, by a consistent devotement of his substance to the cause of God, that his natural inclinations were turned and sanctified to the highest purposes. Yet his own sense of deepest unworthiness and imperfection, was most apparent. The "sin that dwelleth in us," occasioned many a conflict between faith and fear. But while compelled to the exclamation, "Oh, wretched man that I am, who shall deliver me from this body of death?" he could add, "I thank God [there is deliverance] through Jesus Christ my Lord." Delightful is the thought that he has "washed his robes, and made them white in the blood of the Lamb;" his excellencies all matured; and the evils he deplored all eradicated, —"without fault before the throne." Truly, "the memory of the just is

blessed." "Let me die the death of the righteous, and let my last end be like his!" E.

Mere, Wilts.

MR. WILLIAM WILSTHORP, PICKERING.

Mr. William Wilsthorp, to whose memory this brief sketch is devoted, was born at Pickering, in Yorkshire; and there the whole of his subsequent life was spent. When about the age of twenty, he was brought to the knowledge of the truth through the instrumentality of the Rev. Gabriel Croft, the zealous and much-respected pastor of the Independent church in that town.

Soon after his conversion, he felt it to be at once his duty and privilege to cast in his lot with the people of God, and to seek admission into their fellowship; and from that time to the time of his death it was his daily care to walk worthy of his high and holy vocation, and to adorn the doctrine of God his Saviour in all things. Greatly did he value the communion of saints; and, after walking with the companions of his choice for a considerable period, in all the commandments and ordinances of the Lord blameless, he was elected by his fellow-members to the honourable and responsible office of deacon, for which his business-habits and zeal for the house of God plainly marked him out. Of him it might be said, making all due allowance for the infirmities incident to the best of men, "he used the office of a deacon well, and purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus." His character and conduct strikingly accorded with the apostle's words: "Likewise must the deacons be grave, not double-tongued; not given to much wine; not greedy of filthy lucre; holding the mystery of the faith in a pure conscience: and let these also first be proved, then let them use the office of a deacon, being found blameless."

But it is more particularly as a *sabbath-school teacher* that his disinterested and indefatigable exertions are here recorded, for the encouragement of those who are still bearing "the burden and heat of the day" in this delightful yet arduous department of Christian usefulness. The school, as identified with the best interests of the rising generation, and the prosperity of the church, he seemed to prefer above his chief joy. It was not with him an occasional, but a constant subject of thought and prayer. The closet, the domestic altar, as well as the social meeting and the sanctuary, attested that everything connected with it lay near his heart. He was proverbial for his punctual and strict observance of the hours of teaching, and for his orderly and serious method of communicating instruction. His chief aim was to promote the spiritual benefit of the children, over whom he watched with more than parental solicitude. He anxiously looked out, like the prophet's servant, for some favourable indication—some token for good; and when, at any time, the least evidence of usefulness, either in the school, or by the lending of books to the young, came to his knowledge, "he thanked God and took courage," as the following extract from his private papers shows: "How has my heart rejoiced this evening to find, that the first serious impressions on the mind of a young man were, under the blessing of God, the result of reading a book which I had lent him! After this, the young man sought to press the concerns of the soul upon a younger brother. His effort was blessed, and this brother subsequently became a local preacher in the Methodist Connexion. Who can tell how far this influence may extend!" He deemed it an honour and a happiness to be engaged in the work of the sabbath-school. Soon after entering upon its duties, he wrote in his diary: "How greatly indebted am I to God for having inclined me to devote my sabbaths to his service in the instruction of the young, instead of squandering them away in idleness and worldly pleasure. In my walk this evening, I gathered several ears of corn which had been overlooked by the reapers. Ah! I thought, what a blessing it would be if I were made the humble means of gathering from the highways and hedges as many children to the sabbath-school, and of rescuing their souls from destruction. On bringing home the ears of corn which I had saved from being trampled upon and wasted, and giving them to a poor woman, I thought what a happiness it would be, should I be privileged at last to present to God the young under my care, saying, 'Here am I and the children thou hast given me!'" On another occasion he wrote: "Great was the pleasure I enjoyed this evening with my youthful charge. How pleasing to see attention and some degree of seriousness manifested! Oh, let me not be discouraged because the fruit does not immediately appear! Though I now sow

in tears, I shall ere long reap in joy. Let me sow in faith, and water the seed with my prayers."

He called the sabbath a delight, and its hallowed exercises were to him a source of the purest enjoyment. Hence we find him writing on the evening of a Lord's-day: "With what a comfortable frame I retire to close this holy day! The pleasure I have felt in the house of my God is far better than thousands of days spent in vanity and sin. My labours in the sabbath-school have yielded comfort to my soul; and, oh! that the God of all grace may render successful our feeble efforts!"

Whilst he deeply felt the responsibility of his position, he knew well where to look for help. On his appointment to the superintendentship, he wrote: "This evening I have been appointed superintendent;—a most important situation to fill. Let me not rest in my own strength, but look to the strength of Israel by habitual and fervent prayer." At another time he wrote: "Attended our sabbath-school quarterly meeting. Great is the field of labour, but there is need of more zeal and perseverance, of more faith and prayer amongst us. I feel myself ready to faint; but let me remember that this is the scene of conflict, not of rest. How can I despair when I call to mind God's gracious dealings with me in days that are past?"—"My patience is much tried by some rebellious and disorderly children; but shall I, on this account, give up? Is there nothing in the diligence and attention of others to gladden the heart of the teacher? Therefore the Israelite's motto shall be mine, 'faint yet pursuing.'"

In one part of his diary we meet with an affecting reference to the death of one of the scholars: "Yon tolling bell proclaims to the world that another of its inhabitants has fallen a prey to death. Whilst it seems, in admonitory language, to say to *all*, 'Prepare to meet thy God!' to *me* it sounds most solemnly, and every toll strikes my conscience with rebukes. Another sabbath-scholar is dead. Yes! the corpse of poor Mary B—— has this moment been borne past my dwelling to be laid in the silent tomb. Ah! Mary, thou didst long attend the school. How attentive wast thou whilst there, when reading thy Bible or receiving instruction from thy teachers! Long didst thou languish under affliction's wasting hand! and though for a time absent from Pickering, thy last two months were spent here; and did any of thy teachers visit thee? Oh! must I tell it? must I give the answer that thus harrows up my soul? Not one!"

He was not, in general, chargeable with the neglect he here so bitterly bewails, as many a death-bed scene, fresh in the memory of survivors, testifies; and not a few are the instances of sabbath-scholars acknowledging, during their last illness, their obligations to him, as an instrument for their saving acquaintance with Divine things.

At length the time arrived which was to bring to a termination his works of faith and labours of love. He had had repeated attacks of serious indisposition before, by which he was brought, to all appearance, near the gates of death. Those attacks, whilst peculiarly trying to a frame naturally weak, were made the painful, but happy, means of invigorating his piety, maturing his graces, and preparing him for future suffering and service. With no subject was he more conversant than with that of death. In more senses than one he died daily. He became familiar with the tomb, by being in the constant habit of stooping down to look into it. The illness which ended in his removal to a better world, was of short duration; and such was the extreme prostration of his bodily strength during the whole of it, that the mind, sympathising with the body, seemed to be deprived of its wonted energy, and affected with peculiar languor. When in this state of physical weakness, he was sometimes harassed by the enemy of souls; but he was quickly restored to a peaceful frame by the "exceeding great and precious promises of the gospel." In reply to a question respecting the preciousness of Christ to him, he said, in the most earnest manner, with clasped hands and uplifted eyes, "Oh, yes; I feel that he is mine!" He clung to the cross as his only hope. "Oh!" he exclaimed, "what could I do without Jesus Christ?" and almost the last connected sentence he uttered was, "None but Jesus can do helpless sinners good." On being asked if his prospects were bright, he said, "I am thankful that I can say I have a faith's view of the happy land; but I must wait the Lord's time." To his sorrowing partner he frequently repeated encouraging and consolatory passages of Scripture; such as, "Cast thy burden upon the Lord, and he will sustain thee."

He was distressed to find himself wan-

dering at times during his frequent slumberings throughout the day; and would often say to his affectionate sisters, whilst attending upon him, "Repeat some passage of Scripture when my mind is wandering;" and, on his wish being complied with, he appeared exceedingly grateful, and would sometimes remark, "That is the way to keep me near to Christ." He often asked for the 23rd Psalm to be read to him.

When his beloved pastor told him he was going to preach a sermon to the young, the first sabbath of the year being at hand, he remarked, "If I could but appear amongst them in my weak state, I think it would make a very deep impression on their minds;" adding, "The sabbath-school has lain near my heart for *many—many* years." He took a deep interest in the protracted meetings for the promotion of a revival of religion, which were being held at Pickering during his last days on earth, and often inquired about them. On being told of the numbers that attended night after night, he exclaimed, "Wonderful—wonderful! If but *one soul* be saved, it is *worth all!*" After suffering much from a violent fit of coughing, he said to those around him, "Oh! pray for me; pray that I may have patience."

After passing a most distressing day from difficulty of breathing and almost incessant coughing, which his relatives momentarily apprehended would issue in the rupture of a blood-vessel, a little before eleven o'clock in the evening of the 3rd of January, 1848, he gently breathed his last, and sweetly fell asleep in Jesus.

> "One gentle sigh his fetters broke;
> We scarce could say, 'He 's gone,'
> Before the willing spirit took
> Its station near the throne."

His mortal remains, followed by his bereaved widow, a widowed mother, and four sisters, and a great number of sincere and deeply-impressed mourners, were conveyed to the earthly temple where he had enjoyed so many a foretaste of the heavenly rest; and there they repose in the dust of death, awaiting the morning of the resurrection, when Christ shall appear to change these vile bodies and fashion them like unto his own glorious body.

On the following sabbath, his dear friend and pastor improved the solemn event, by delivering a most appropriate discourse to one of the most crowded and deeply-affected congregations that ever assembled within the walls of the sanctuary where the deceased had so long worshipped, from the words: "That ye be not slothful, but followers of them who, through faith and patience, inherit the promises."

Who, on glancing over this memoir, is not ready to exclaim, "Blessed are the dead which die in the Lord!" "Let me die the death of the righteous, and let my last end be like his?"

W. Brewis.

Penrith, January 19, 1848.

MR. JOHN ROBINSON.

Mr. John Robinson was born at Keyworth, in Notts. At an early age he removed with his parents to Morton Fen, in Lincolnshire. His father was called away in the prime of life, and left his widow with a large family. Amid the anxieties of her tender charge, she felt her dependence upon God, and sought his blessing with tears and fervent supplications. The widow's cries were regarded, and many of her children lived to prove the faithfulness of the Divine promise, "I will be a God to thee and to thy seed." Two of her sons were called to the ministry of the gospel, and finished "their course with joy;" Samuel at Bakewell, in Derbyshire, and Thomas at Pinchbeck, in Lincolnshire.

John, the subject of the present narrative, was distinguished by a lively disposition and tender conscience. Although young in years, he displayed a maturity of judgment, which was the means of his early securing situations of the highest trust in several families of respectability. In the providence of God he was led to Pinchbeck, a village in the Fens. Here he was induced, partly by novelty, to hear the truth proclaimed in a cottage by the Rev. J. Woodward, one of the students sent out by the Countess of Huntingdon. The words of Scripture from Jer. xxxi. 3 were the means, in the hands of the Spirit, of awakening his attention, and attracting his soul to the Saviour. He yielded his heart to God, and for upwards of half a century "adorned the doctrines of Christ." His amiable disposition and consistent character secured for him the confidence and esteem of his master, whose daughter, Miss B. Healey, he subsequently married, and of whom, after a union of five and thirty years, he was deprived by death. In the autumn of 1844 he was united to Mrs. John Cunnington, of Spalding, who remains to mourn the loss of her pious and cheerful companion "in this vale of tears."

Few men have been more sincerely regretted than Mr. Robinson. The Independent church at Pinchbeck, of which he had been the deacon many years, has lost a most consistent member and liberal supporter. He was given to hospitality, and felt the highest pleasure in entertaining the servants of his Lord. When the new chapel was erected he contributed largely to its funds, and lived to see it completely free from debt. The cause of Missions early engaged his sympathies; and from the establishment of the London Missionary Society to the close of his life, he was a constant contributor.

Other plans of usefulness were in his thoughts,

by which the church would have been benefited, but death prevented their execution. A serous effusion on the brain, preceded by a general weakness in the joints, terminated his valuable life. From the nature of his attack he was rendered incapable of conversing much at the close of his career. He gave signs of his confidence in the Saviour, and of the peace he felt in believing in Jesus. The few days he survived the last stroke were anxious days to his friends; all felt they were losing an esteemed friend and counsellor. But the prayers of the faithful could not detain the spirit. On Friday morning, Oct. 29, he gently "fell asleep in Jesus."

A general sensation of grief followed the announcement of his departure. On the day of his interment a large concourse of sorrowing survivors followed him to the tomb. On the following sabbath, his death was improved from Jer. xxxi. 3, by his pastor, the Rev. T. Gallsworthy, to a crowded and deeply-affected congregation. "Mark the perfect man, and behold the upright; for the end of that man is peace."

Essays, Extracts, and Correspondence.

NARRATIVE OF A DRAGOON IN THE EAST INDIES.

To the Editor.—Sir,—Agreeably to your request respecting my voyage to India, the different campaigns and battles, and various exercises and difficulties, also numerous afflictions, I have been called to pass through, I commence by stating that, on June 23rd, 1837, I enlisted in Her Majesty's Third Light Dragoons, and embarked for India on July 19th. After a voyage of five months and three days, we arrived at Calcutta, and remained there till January 4th, 1838; and after a long and weary march of 621 miles up the country, we arrived at Cawnpore on the 10th of March. In the months of May and June the weather was so intensely hot that we lost many of our men from apoplexy; but I desire to be thankful that the Divine Being was graciously pleased to spare me, and not cut me off in the midst of my sins, which he justly might, as at that time I was living in open rebellion against his holy name. But I am happy to have to state that, on January 1st, 1839, my mind was so agitated that I could not take any rest, and knew not how to account for it. I had recourse to strong drink, which had the contrary effect; for, instead of relieving my distress, it increased my agitation: but I trust I was led by the Spirit of God to search his holy word, and enabled to persevere. I continued to meet with the people of God, amidst all opposition; and the closer I was enabled to attend to private prayer, reading the Scriptures, and embracing all opportunities of conversing with them, the more peace I found. The Scriptures of truth, I may venture to say, have been my constant support through much sickness and heavy affliction.

I will now proceed to give you some account of my military exercises. We began our march from Cawnpore to Meerut, between 300 and 400 miles, and although denied the pleasure of assembling in the courts of the Lord's house, yet as many of us as duty would allow always met to supplicate the Divine Being for strength, patience, and wisdom, and all we stood in need of; also to return thanks for the many mercies received by us. In one instance, particularly, we had power given us to refrain from all spirituous and stimulating drink, which, I am happy to add, I have been enabled still to keep from. After our arrival at Meerut we had the pleasure of joining with the people of God under a minister of the name of Whiting, whose preaching and private instruction were made a great and general blessing to us all, during the time we remained at Meerut: and truly to be regretted was our march from that place, as many that worshipped with us there, and appeared zealous in the cause, sunk back to their former evil habits, and omitted to attend to divine things; but thanks and praise to the Giver of every good, that I was mercifully preserved from turning again to folly, and thereby bringing disgrace on the cause of Christ, and shame and confusion on myself! After arriving at Cawnpore on the 1st of January, 1840, and remaining there nine months and eighteen days, we received orders to proceed to Kurnaul, a march of about thirty or thirty-two days, and remained there until the 27th of January, 1842, during which period we had much sickness, attended with great loss of men; but, with heartfelt gratitude to the great Ruler of events, I escaped from suffering in the severe visitation. On the 29th of January, as above stated, we received orders to march, as soon as carriages could be provided, for a route of discretion up the country, which continued to the end of

March; we then arrived at Covalso, and remained there till April 5th, on which day we began to contend with the enemy —a race of people called Kivereese. After quelling them, we passed on to Jellalabad, to release Sir Robert Sale and his troops from the Fort of Jellalabad, where they had been confined for many months. There we remained in camp till the month of August, during which period we suffered much from excessive heat, bad provisions, and unwholesome water, which caused great affliction by dysentery, and proved fatal to many. Though I was severely attacked with it myself, yet the means used for my recovery were blessed, although I suffered from August 11th till September 1st. On the same day that the dysentery abated I was attacked with severe fever, which threatened my life four days, and through neglect of the apothecary, not attending to the doctor's orders, cholera followed, which lasted seven or eight days, and but little hopes were left of my recovery; but I desire to be thankful. Amidst all my suffering I was enabled to look up and trust that, let my visitation terminate as it might, it would end well, as I was enabled to lift up my heart to the Lord for patience and strength to support me, and was encouraged to hope in his mercy, through his well-beloved Son, for the forgiveness of my sins. My affliction continued from August, 1842, till March 15, 1843, being somewhat relieved for a few weeks; but in May I was returned to the hospital again with jaundice, attended with great difficulty of breathing, followed by a disease of the spleen, which confined me to the hospital three weeks longer than was expected; and I reflect with pleasure and gratitude on the consolation and encouragements I had still to cling closer to the Lord. As my afflictions increased, so much the more did my comforts, knowing that all will appear as nothing in a future day, compared to the amazing gift of his dear Son. Having been removed on the 3rd of May to Landour, the depôt for the sick, for the establishment of my health, I returned in the month of December, 1843, and joined the regiment at Umballah, and enjoyed good health until July, 1844, at which period we had a heavy attack of cholera, which carried off hundreds. It was truly awful to witness the sufferings of the Europeans as well as the natives, particularly to see them cut off in an unprepared state, to stand before the bar of God. Here again I hope to have a lively sense of gratitude to the Almighty for his sparing me, and enabling me to acknowledge that all my sufferings were mitigated by the inward confidence, that according to my day so should my strength be, and that I should yet glorify his holy name, seeing he is too merciful to those that trust in him to lay more on them than he will enable them to bear; as he was with the three Hebrew children in the furnace, also with Daniel in the lions' den, and as he is shown in innumerable other passages, which have been my support; and, I may say, I had fainted unless I had believed, and trust I never shall lose sight of the many mercies I have received at his hand.

In the month of August I was again attacked with fever, and ague, and diseased liver, and asthma: nearly till the end of the year, that is, till December 5, I was unfit for duty. On the 11th we received the route for the march of discretion, with forced marching from three in the morning till dusk in the evening; and on the afternoon of the 18th, after marching thirty-two miles that day, without food or drink, we had barely time to catch a crust of bread, or get a draught of water, as the enemy was close at hand; and we had barely time to fall in before the enemy began to discharge their heavy field-pieces on us, and dreadful was the slaughter, as numbers of officers and men fell. As the battle continued heavy until ten at night, and we remained on duty all that night and the whole of the 19th, but not fighting, we marched from Moodkee on the 21st of December to the field of Ferozeshah, where we came in contact with Sikhs; again at four in the afternoon, and continued all night until the afternoon of the 22nd; then returned to Ferozepore, and there remained till January, 1846; then received orders to join the grand army at Cam Jellawallah. We remained there till February 10th; then proceeded to Sobraon, at which place we came in contact with the enemy. The battle commenced at six in the morning; the slaughter, as it may be called, was awful to witness, and at the second charge of our regiment I received a musket-ball rather above my left wrist, and it lodged in the cup of my elbow, in consequence of which I left the field, and proceeded to Ferozepore Hospital, where the wounded were received; and I am at a loss for words to express the horrors of the scene, as the troops, many of them, were slain, and trampled on by the horses

and men; and when we arrived at the hospital it was as appalling to witness the sufferings of our fellow-creatures, as their various cases and wounds were dreadful—some dying, some being operated on by the surgeons, some groaning, and, what is dreadful to relate, but few had any hope or even a wish for eternal life. Here I beg to state I happily found the Lord nigh at hand, not a God afar off; as, the greater my sufferings, the more I was enabled to commit my way unto the Lord, feeling assured it was all in wisdom,—and, as I had faith to lay hold of the promises, and view God as my reconciled Father through the merits of his dear Son, whether life or death followed, all would be well. I remained in a state of great suffering from the time I was wounded till the amputation took place (May 7th), under which operation I was supported, being assured it was to answer some wise end, that at that time I could not give an account of; for only knowing that all former afflictions had been made a blessing to me, I cheerfully submitted to the dispensation, feeling confident the Lord would provide for me.

On the 15th of September we left Landour for Calcutta, a distance of about 1,100 miles; and in coming down the river Ganges, passing through the river Baraghota, we were visited with cholera, supposed to arise from the infection occasioned by the number of human bodies laid on the banks of the river, which had been brought by their relatives to perish — a most distressing sight, admitting that was the worst of it; but the consequence was, our detachment suffered much. We sustained much loss; but I am thankful I escaped in this visitation, and was daily and hourly witnessing the awful state of the unprepared sinner to meet the change, as the admonition was highly needful, "Be ye also ready, for in such an hour as ye think not the Son of man cometh." I hope ever to be thankful I had not then to seek for a Saviour, as under such heavy trials it is quite enough to bear the afflictions of the body, without having the salvation of the soul to seek for.

We arrived at Calcutta, and remained there till January 15th, 1847. We had a favourable passage till we were near the Cape of Good Hope. There we were in great danger of being lost, in consequence of the breakers that run out from the shore into the sea, but by the providence of God we just escaped; as the sailors said, if they had not perceived them as they did, in all probability the ship must have been dashed to pieces. We had but little sickness on board, and but one man died during our voyage. We had the pleasure of viewing England on May 13th, and disembarked at Gravesend on the 15th, from whence we proceeded to St. Mary's Depôt at Brompton, Kent, previous to our discharge, which took place on June 10th. I arrived in London the same day; and I beg to state I met with a kind reception by my aged mother, a brother, and five sisters, who received me as a gift to them, and joined with me in acknowledging the goodness of God in bringing me home again; and we all trust we shall be of one heart and mind, serving the Lord, and trusting in his goodness, and depending on him for every good in this life, and trust we shall all be made meet to dwell with the saints in light. W. N.

*** On the writer's presenting himself for Christian fellowship, the pastor of the church in question suggested the above narrative, which, we doubt not, will be read with the deepest interest.—EDITOR.

LONDON MISSIONARY SOCIETY.

CHINA.

State and Prospects of the Mission at Amoy.

OUR readers who are desirous of enlarging their knowledge of the moral condition of the Chinese; their customs, vices, and superstitions; the progress of the gospel amongst them; and the means best adapted for its wider diffusion; will find in the succeeding passages from the correspondence of the Missionaries at Amoy, a large amount of interesting information. An attentive consideration of the facts and observations included in this statement, will not fail to produce a deeper spiritual concern for the human myriads who crowd this dark land; combined with a more solemn impression of the importance of the Missionary enterprise in that country, and of the obligations of the churches of Christ to employ with a more liberal hand their abundant resources for its extension and triumph.

"Two aged Chinese," write our Missionaries, "began to attend the preaching of the Word soon after Dr. Abeel commenced at Amoy, and have continued to do so ever since. In spite of much opposition they have both given up their idols, and they display an amount of Christian knowledge, and a

state of heart and conduct, which inspire the hope that they have been 'born from above.' They are each about seventy years of age, and their renunciation of idolatry and reception of Christianity have excited much bitterness and enmity on the part of their nearest relatives; but they have counted the cost, and been enabled to persevere. We each bore a share in the baptismal and communion services; and, in common with the other brethren, felt it was an interesting season. At our monthly communions these old men sat down regularly with us: the service is conducted partly in Chinese and partly in English; a number of Chinese attending as spectators. Thus a beginning has been made—a small one, it is true, but still a beginning; and we trust that God will yet add to his church in this place many of the saved.

"During the last three or four months we have made excursions to upwards of twenty towns and villages in the neighbourhood; some of them situated on the island of Amoy, and others on the neighbouring continent. As usual, we found the inhabitants very friendly, and disposed to listen to our addresses and receive our books. In this way the attention of multitudes is directed, temporarily, at least, to the only true revelation, and a considerable amount of saving truth is communicated. Large market towns and villages have been thus visited, some of them containing as many as 10,000 inhabitants; and the communication between them and Amoy is so close and constant, that, were an interest in Christianity excited in the minds of any thus instructed, they could have no difficulty in obtaining more abundant information.

"In the course of these excursions we have good opportunities of becoming acquainted with interesting facts regarding the mental and moral condition of this teeming population. We have ascertained that the educational acquirements of the vast majority are very small. There are great numbers who do not know one character from another. There are many who can give the names of the characters most frequently recurring; but it is only of the simplest of these that they can explain the meaning, and few can construe a single sentence from beginning to end. Those who can read intelligently our simplest tracts form a very small minority—perhaps not more than one in fifty among the villagers; though, in the city, the proportion of such readers is considerably larger.

"It will be at once seen how much need there is in such a population for the employment of the living voice in making known the truths of the gospel. We may write, and print, and distribute as many books as we please; but, after all, the great proportion of the people will remain in entire ignorance of everything but the mere name of Christianity, unless we preach to them. In no other way can we expect to make known the joyful news to the Chinese generally than in that adopted by the apostles 'preaching publicly, and from house to house.' It is only by this means that the female sex can be made acquainted with saving truth; for there is scarcely a single woman able to make the slightest use of a book. Nor is the rising generation of either sex at all likely to be better off in this respect than the present; the proportion of boys who are sent to school, or who are allowed to continue there so long as to enable them to derive advantage from it, being very small, and no effort whatever being made to instruct the girls.

"As to the moral condition of the people, its degradation may be conceived when it is known that female infanticide not only extensively prevails, but it is looked upon as a matter of utter insignificance. It is principally in the villages we meet with this gross violation both of human laws and natural feeling. In every village we visit we make inquiries on this subject, questioning in succession the various groups who cluster round us to listen to our addresses. In several villages it was admitted that there are always some female infants destroyed as soon as born, but the proportion was not stated; in others, it was allowed that only half were suffered to live; while in others it was confessed, without any feeling of shame, that seven in ten were at once deprived of life. It is most melancholy to mark the indifference with which mothers, when questioned on the subject, give utterance to the statement that they do not want female children, and that they can make no use of them; seeming to think they have as perfect a right to destroy a new-born daughter as to drown a kitten. Viewed as a moral question, the subject seemed to many of them entirely new; and they vented to each other their astonishment at hearing foreigners expressing sorrow at a state of things, in regard to which their hearts or

consciences had never felt a single pang of regret.

"Nothing can be more distressing than to be compelled to breathe, even for a short time, the moral atmosphere of these pleasant and sometimes beautiful villages, and to think that the women who throng around us, and seem much interested and attentive listeners to our remarks, would not scruple to murder the sweet babes to which they give birth, simply because they have the misfortune to be of the same sex with themselves. The principal reason assigned for this disgraceful practice is poverty—the impossibility of finding sustenance for girls, who can do nothing to earn a livelihood; a mode of reasoning, which was followed up (of course by a philosopher of the male sex) by the equally excellent argument, 'that the women were so wicked the fewer they had of them the better.' It is only proper to mention, after the exhibition of so much that is dismal, that we have met with mothers in some villages who seemed to love their daughters as well as their sons, and whose fervent embrace of the sweet little girls that nestled in their bosom, when questioned if they had ever destroyed female infants, was the best answer that could be desired in the negative. But how wretched the moral condition of a community, where such cases form not the rule but the exception!

"The more we become acquainted with the people, the more evidently we perceive the powerful influence exercised over them by the reigning superstition, and by the dread of appearing singular in opposing it. To the vast majority of the lower orders, the simple fact that idolatry has descended to them from remote antiquity, and has been invariably practised from generation to generation, stands in room of all proof, and completely supersedes the necessity of investigation. If, however, such proof were at all necessary, they think it is abundantly supplied, even to the present generation. As for instance: it is a very common practice for the Chinese, before engaging in any transaction of importance, to ask counsel of an idol. This is done in various ways; one of which is, by throwing up, in presence of the idol, two pieces of bamboo root, each having two sides, one flat and the other rounded. If both pieces, on falling, present the rounded side, the response is unfavourable; if both present the flat side, it is not so much so, but still not satisfactory; if one presents the rounded and the other the flat side, the response is, in all respects, favourable. Now, as it often happens that the transaction, in regard to which an answer is thus given—it is supposed by the idol itself—turns out as the votary wishes, what more natural for him than to attribute the result to the effective energy of the deity whose aid was invoked?

"The whole religion of a Chinaman, from beginning to end, is purely and intensely selfish: no reverence is felt for the object professedly worshipped; it is solely on account of the good he is expected to bestow, or the evil from which he is able to deliver, that any devotion is paid to him. Of course, in a great proportion of cases, the votary is disappointed in his object in approaching the idol; but this does not usually create disbelief of the system in general—it merely leads to the conviction that the particular idol invoked is not efficacious, and induces the worshipper to betake himself to another deity, more powerful or more propitious.

"The general idea that a Chinese has of these idols is, that they are the officers and ministers of state, employed by the Supreme Ruler, without whom he could as little transact the multifarious business of this lower world as the Son of Heaven (the Emperor) could manage his vast empire without his mandarins. For the common people always to worship God, and God only, would be thought as absurd as for the inhabitants of a distant province to decline all intercourse with the magistrates of the district, and seek constant audience only of the Emperor himself. To these duties he imputes passions and feelings exactly the same as men exhibit. The principal means by which he propitiates their favour are just those which he thinks would most likely weigh with his fellow-creatures. He sets before them, as offerings, pork, fowls, fish, eggs, wine, to appease their hunger; burns incense before them, to gratify their olfactory nerves; and the gilt paper which he burns he believes becomes good gold and silver, and helps to defray the expense of living in the other world. Before removing the eatables and despatching them themselves, the worshippers throw up their divining instruments, to ascertain whether the deity has had enough; and if, after many trials, the answer is unfavourable, they conclude he has been dissatisfied with his entertainment, and, to deprecate his anger, promise him, next year, a far superior one.

"It must not be supposed that so shrewd a people as the Chinese are known to be, do not frequently recognize the absurdity of such practices. They readily admit, after argument, if not the entire inefficacy of idolatry, at least the impossibility of proving it; and multitudes of the better-informed classes go as far as we do in theoretical contempt of the whole system. But, in practical conformity to idolatrous usages, such individuals act in the same way as the most superstitious. They say they cannot help themselves; it would be absurd for one or two to oppose a whole community; what can they do against so many?

"But the principal difficulty, after all, in the way of the gospel at Amoy is, the prohibition involved in its reception of the worship paid to deceased ancestors. The Chinese stands entrenched behind what he regards as the natural feelings of the heart: how can he refuse such worship, and yet imagine himself a dutiful son or grandson? Let it be granted, he argues, that idolatry is indefensible; yet surely reverence for those who gave us birth is highly proper—reverence not only during life, but after death. If a father were to know that his son was determined not to pay him these honours after his death, the knowledge would embitter his remaining days on earth, and, in his view, ensure him misery in the future world. The son who refused such homage would be universally regarded as destitute of all proper feeling; and he might be led by the force of such opinion to suspect that he was involving not only his parent, but himself also, in future wretchedness, both here and hereafter.

"There is a mysterious influence which parents and children are regarded as mutually exercising on their future fortunes; and whether the influence be favourable or unfavourable, is supposed to depend on the manifestation by the child of all due reverence to the manes of those to whom he owes his being. Thus hosts of influences prejudicial to Christianity cluster round the parental relation—a relation which, in the system of Chinese ethics, is regarded as holding the first rank; scarcely, if at all, yielding in dignity to the relation between man and Heaven. It is a maxim enunciated by Chinese sages, and inculcated on their offspring by every succeeding generation of fathers, (though, of course, where the interests of the parties clash, very little attended to in practice by the children,) that, under the whole of heaven, there are no mistaken parents; none, that is, whose sentiments and authority their children have any right to oppose or censure. Often, then, is the objection urged against Christianity that it teaches children to rebel against parental authority; and it is regarded as but a poor justification of such rebellion, that it is caused by a deference to the authority of God—that authority having, through the long-continued influence of millenniums of ignorance and forgetfulness operating on the natural enmity of the human heart, been reduced to a literal nonentity.

"To one who reflects maturely on these exhibitions of the moral and religious condition of the people, and remembers, in addition, the great gain accruing to immense multitudes from idolatry; the many trades which owe their existence to it (such as the manufacture of idols, of gilt paper, of incense, and of ornaments used in idol processions); the number of professions to which it gives rise (such as priests, conjurers, fortune-tellers, selecters of lucky days, and of auspicious sites for tombs); and their widely-extended influence, it will be very evident how much disturbance the introduction of so uncompromising an element as Christianity must introduce into the social system, and what an amount of opposition it may expect to encounter before it can achieve an extensive triumph."

THE OPPRESSED CONDITION OF THE JOURNEYMEN BAKERS.

To the Editor of the Christian Witness.

SIR,—As it has been the ambition of philanthropists in all ages of the world to arouse themselves to an effort against every species of slavery that keeps in bondage their fellow-creatures, and renders them more degraded than the brute creation, you will, I doubt not, give this letter a place in the CHRISTIAN WITNESS; since it is intended to advocate the claims of humanity, and in some measure, at least, to excite an energetic feeling of interest in the mind of a Christian public in behalf of a most oppressed class of men, with whom I stand immediately identified,—I allude to journeymen bakers; a body of men who, shut out both from *mental* and *moral* advantages, claim the sympathy of every individual who cherishes feelings of common *humanity*. I believe the public are not generally aware that journeymen bakers in London and other large towns commence

work at eleven o'clock at night, and continue until five or six o'clock the following evening; which horrid system of night-work and protracted hours of labour, leaves them not sufficient time for rest, and none for mental or moral improvement. Thus an immortal being is used *infinitely worse* than the brute; and it may truly be said of their majority, owing to the oppression to which they have so long been subjected,

"Like brutes they live, like brutes they die."

Frequently has it been remarked to me by master-bakers, how difficult it is to obtain journeymen that are not addicted to the use of intoxicating drinks! This, indeed, is too true; but in regard to this degrading habit so prevalent amongst them, are not the men, in some measure, to be excused from blame, since they generally have a greater amount of work than they could perform with their natural physical strength, did they not resort to the use of artificial stimulants?

The continuous round of labour to which the journeymen bakers are subjected, not only has a tendency to demoralize the heart, and deprive them of social enjoyments, but renders them old in constitution while in the prime of life, and hurries its victims to a premature grave, unprepared to meet the awful realities of an eternal world. In order more fully to show the oppressed condition of the class of men in question, I give the reader two or three of many cases of their oppression that have come under my own immediate notice, and for the truth of which I hold myself responsible:—A certain master-baker in 1824, paid for labour £6 11*s.* per week; but that same individual, in 1843, owing to the horrid system of night-work, and unbounded competition which unfortunately prevailed, had the same amount of work done for £1 17*s.* How was it done? Men went to work at six o'clock on a Sunday night, and scarcely ever saw their beds until the Wednesday evening following. But I will name a case of a more appalling description; it is that of a journeyman who had not had time to take off his clothes for a whole week to lay himself down to rest. This man, who was visited previous to his decease by a Dissenting minister, (well known to the writer,) died of consumption. In several instances have I known men drop down in a state of exhaustion while at their work. I ask the reader, Is not such a system as that to which journeymen bakers are subject calculated to cause destitution and crime, promoting as it does every species of intemperance that reflects dishonour to a professedly Christian nation? Some millions of our money has been *nobly* expended to emancipate the poor African slave; but when shall the emancipation of these white slaves come to pass? I now especially appeal to a religious public, and ask, Are you willing to lend your aid in the present agitation, which is being made for the adoption of certain measures by legislative enactment, that shall have for its object the abolition of night-work, and a shortening of the *hours of labour?* Ministers of the New Testament religion, it is a subject that claims your special regard! How many journeymen bakers could you count sitting under your ministry? How many out of the 7000 that are employed in the metropolis, for instance? Are not the majority of them on the sabbath-day lounging about at their homes, with all the noble powers of their nature completely exhausted, as the result of the past week's incessant *hard toil?* Then, inasmuch as you regard the moral dignity of mankind, and their present and future happiness, take an interest in their case, and give them your influence and co-operation, in order to effect the amelioration of their present degraded and forlorn condition.—I am, Sir, your humble and much obliged servant,

HENRY FLOOD,
Ten years a Journeyman Baker.

London, March, 1846.

FINANCIAL REVOLUTION.

To the Editor of the Christian Witness.

SIR,—I have read with great interest the article in the WITNESS for the present month on "Financial Revolution." Having felt long dissatisfied with the system of "subscriptions," I rejoice to see a change introduced by such an influential congregation as that of Mr. Kelly, and trust that the example will spread. It occurs to my mind, however, that there is a danger of dissatisfaction arising from the funds collected *throughout the year* being, at the end of it, distributed among the societies by *the vote of a majority*. A better plan, perhaps, would be, to arrange previously that collections shall be made on certain days for specified institutions. Thus each individual would have the distribution of his own liberality, giving to each society as its importance seems to him to demand. I shall give you the financial statistics for three years of the congregation with which I have the pleasure of being connected, and then indicate how I should be disposed to carry out Mr. Kelly's plan, with the modification I have suggested:

	1845.	1846.	1847.	Total.
Rents for Sittings	£530	£520	£550	£1,600
Door Collections for the ordinary expenses of Congregation	460	420	390	1,270
Collections for the Poor weekly, after the Supper	170	140	140	450
Extraordinary Collections for Public Institutions	400	340	230	970
"Subscriptions" for Public Institutions, through a Society connected with the church	570	570	600	1,740
Totals .	£2,130	£1,990	£1,910	£6,030

This gives an average of £2,009 a-year. Now this amount is divided among about twenty different objects. Say, then, that there is a collection for these twenty objects *twice* each year; this will fill up forty sabbaths, leaving twelve unoccupied, or one each month. This one sabbath each month I would reserve to be devoted to any *extra* purpose for which it might be thought desirable to collect. It might be proper to print a programme of the collections for the year, to place in the hands of each member of the congregation; but it would also be well to have a board, such as the following, to be displayed *in the porch each sabbath:*

COLLECTION TO-DAY,

For _____

NEXT SABBATH,

For _____

The name of the object to be inserted after the "For" in each instance.

To raise £2000 would require, of course, about £40 each week, or nearly double Mr. Kelly's rate. But why not raise it thus as easily as in any other way? I feel that I need not say one word in support of such a plan *versus* "subscriptions," after what is so well urged in the original article.

Of course, the collection for the poor would remain as at present, weekly, after the Supper.

If you think this worthy of insertion, you can perhaps give it a place in an early WITNESS.

I am, Sir,

Your most obedient servant,

Feb. 10, 1848. 1, 2, 3.

DISSENTERS' MARRIAGES.

To the Editor of the Christian Witness.

I.

SIR,—Your esteemed correspondent, "A Lover of Equal Rights," seems to me to have overlooked the relation in which ministers of the Establishment stand to the State,—which relation explains the difficulty he had to account for the difference between them and Dissenting ministers. The State is bound to take cognizance of marriages only for civil purposes; and, hence, the only party responsible to the State is the civil officer. All parties are left at full liberty to engage, at the time of registration, in any religious service they may choose. Can any man, as an Englishman, or as a Dissenter, wish for more?

The clergy, although ecclesiastical in their functions, are servants of the State; and hence, in registering marriages, have discharged a merely civil duty for the State. This civil function many Dissenting ministers probably would not wish to perform, considering it a blending of things civil and things sacred, which would be a sacrifice of their cherished principles. If, however, the law were so modified as to make Dissenting ministers, in all instances, the Government registrars, they would certainly be exempt from what your correspondent regards as an unpleasant surveillance; but they would evidently discharge the duty, not as Church officers, but as State servants.

Of one thing, however, in the existing law, we have undoubtedly great reason to complain. If one law must exist for the Churchman and another for the Dissenter, and if the Churchman's law must be worked out by Churchmen, the Dissenter's law should be confined to Dissenters, and from their own body the registrars should be chosen. In some instances this is the case, but by no means generally; and several cases have come to my knowledge in which the registrar has felt more zeal for his church than his pocket, and earnestly advised persons applying for registration to "go to church, as it was more respectable."

Another injustice apparently designed, is the method of obtaining licences by the Dissenters. The Dissenter is required to give a week's notice before he can have a licence; the Churchman can have one on demand. The Dissenter must (when married by licence) have his intentions ONCE published at the union workhouse; the Churchman has not such degrading announcement. Yet, notwithstanding these reproachful and insulting distinctions, the State weighs the Dissenter's coin in the same balance, and demands the same fees as the Churchman pays. When will the State allow to all her Dissenting subjects the full rights of free-born Englishmen, and cease to brand the upright and honourable citizen on account of his conscientious religious convictions?

Your readers are, I am persuaded, all "lovers of equal rights;" and all will agree that the easiest plan of securing them, in marriage registration, would be to have a registrar appointed in each district for all persons residing in it, whatever may be their religious opinions. This would require the clergy to give up their fees to the civil officer, which they are not very likely to do willingly. Can we expect any improvement in this matter, so long as the unholy alliance remains? Our agitation on the subject could only at best succeed in lopping one bough from the tree; is it not better to lay the axe to the root?

Perhaps, Mr. Editor, as the subject has been

mooted, you will favour your readers with your opinion and advice. In this hope I have written; and can assure you, that in some of the rural districts the operation of the law in question tends to throw a stigma, sometimes keenly felt, upon conscientious Dissent. D.

II.

SIR,—On looking over the CHRISTIAN WITNESS for the present month, I found a communication on the position of Dissenting ministers with respect to the solemnization of marriage. Having frequently thought on this subject, and being constrained to differ from the sentiments expressed by your correspondent, perhaps you will permit me to lay before your readers one or two remarks upon it?

The principal ground of complaint adduced in the communication referred to is, that in the recent Act for marriages in England, the presence and offices of the minister are not made essentially requisite to marriage in Dissenting places of worship. Now, it appears to me that, in preferring this complaint, our Dissenting principles are virtually abandoned. We totally deny that the State has any right to exert her authority, in any form or degree, with reference to religious worship. The services of our ministers could not find their way into an Act of Parliament without a violation of this principle. A very delicate task was imposed upon the framers of the Act in question. It was needful to introduce a system under which the perpetual obligation of the marriage contract, together with the means of legally proving its existence, should be fully secured; but, in reference to the members of Dissenting congregations, this behoved to be done for persons who refuse all allegiance to the sovereign in religious matters, and who guard their freedom in this respect with an ever-watchful jealousy. Such being the circumstances, the only open course was that which has actually been adopted; namely, to provide for the due execution of the contract, and for its legal registration, through the agency of officers over whom the Government might have an absolute control; leaving both the introduction of religious services, and their regulation, if introduced, to the option of the parties concerned. The Act, it is true, does not clothe the Dissenting minister with a temporary robe of State-derived authority; but, what is far better, it confers on the Dissenting community the privilege of celebrating marriage amongst themselves, under arrangements by which their liberty of conscience is preserved entire.

It is, moreover, to be observed, as to the power undoubtedly possessed by the registrar, of proceeding with the solemnization of marriage in the absence of a minister, that such a method could not be pursued, except by the desire of the parties who present themselves for the purpose of being married. Consequently, if a marriage of this sort should take place in a Dissenting congregation, the individuals who claim to be united are the only persons who, in this instance, would really dispense with the services of the minister.

Your correspondent objects also to the proceedings of the minister being watched by a civil functionary. But the oversight of the registrar extends only to that part of the ceremony which is prescribed by law; and, if it be accounted irksome, any minister may easily escape from it by allowing the registrar to dictate the two brief declarations required, and confining himself to spiritual offices befitting the occasion. With respect to his voluntary proceedings, the registrar has no right of animadversion or interference whatever. The sole duty of this officer, during their continuance, is to maintain a decorous behaviour on his own part, and to preserve order in the assembly. As to all that enters into the legal contract of marriage, both in substance and in form, he most assuredly is everything; but here his prerogative ends. Is not this as it should be? Do we not already possess, through this very statute, the opportunity of affording an example of that perfect separation between things civil and ecclesiastical, for which we so warmly, so loudly, but not too earnestly, contend?

"A Lover of Equal Rights" energetically calls upon us, in the conclusion of his letter, to petition for the amendment of this offensive Act. Possibly blemishes or imperfections may be found in it, which may require us to do this; but, if the remarks now made have any weight, it is clear that he has failed to reveal them. Being anxious that our brethren may not, in this matter, belie their profession, I respectfully propose the following queries for the consideration of all who are interested in it:—

1. Is there in the New Testament any evidence to show that the superintendence of the execution of the marriage contract properly belongs to Christian bishops?

2. Is it possible that any minister of religion should consent to perform, in his official capacity, certain acts in obedience to State authority, without becoming *the servant of the State*?

If these questions be answered in the negative, it will, I think, appear to be the duty of Dissenting ministers to disavow all pretences to the position occupied by the State-paid, State-governed, clergy of the Establishment in relation to marriage; and to rest the justification of their own practice, in coupling with the formation of this union, pastoral advice and prayer, upon principles which do not imply the necessity of these services, in order to the completeness of the social compact.

I am, Sir, yours, &c.

Sheffield, Feb. 7, 1848. AN INDEPENDENT.

III.

SIR,—Your last number contains an article on "The Utility of Dissenting Ministers in the Solemnization of Marriages," on which I would take the liberty of making a few observations. Although I quite agree with your correspondent that the marriage law in reference to Dissenters is decidedly objectionable, I cannot sympathise with him in the objection to which he has especially referred. I respectfully ask, whether it be not far better for us, as Dissenting ministers, to have nothing to do with the solemnization of matrimony in a legal point of view, but only with the religious service, which is not indispensable to it, but which is generally, and with great propriety, connected with it? Were it to be otherwise we should have a political status; we should, in fact, be, as ministers of religion, connected with the State—a position which we could not consistently occupy, and do not desire; there would, also, be a civil responsibility con-

nected with it, which, by the present arrangement, is altogether avoided. There are, I conceive, many things about the Act which allow Dissenters to marry in their own places of worship, which require alteration; and especially that part of it which demands seven days' notice, and publication at the parochial board of guardians, even when a licence is purchased, for which a more than usual price must be given. This, I conceive, to be a degradation and monstrous wrong, which ought to be immediately removed; in this respect, I conceive, we ought to petition, that we may be placed on a perfect equality with the Establishment. Several persons, to my own knowledge, have declined being married at their own places of worship by their own ministers, from a just abhorrence of this requisition. The sooner this and other objectionable parts of the Act in question are petitioned against, the better.—Yours, truly,

Ross. SCRUTATOR.

IV.

SIR,—While I quite agree with "A Lover of Equal Rights," that the law ought to make no distinction between Episcopalian and other ministers, I entirely differ from him with regard to the means by which equality between them, in reference to the solemnization of marriage, should be secured.

Marriage may be considered, either in its reference to the Divine benediction, or in its reference to civil society. Under the former aspect of the case, it is religious; under the latter, it is secular. The national religious Establishment blends these two things together, and constitutes the officiating minister the agent both in the religious and in the civil departments of marriage. The new law of marriage, passed a few years ago, left things as they were with regard to Establishment people, but altered the law with regard to Nonconformists.

The altered law is not everything that could be wished; but, in this respect, it has always seemed to me to be truly admirable—namely, that it recognizes the distinction between the religious and the civil views of marriage. Surely, according to the principles of Nonconformists, all that the civil government, through its officers, has to do in relation to a marriage is,—first, to ascertain that the man and woman may be lawfully married; secondly, to witness the marriage; and, thirdly, to register it. All this the registrar does. With regard to the religious aspect of the service, all that I can desire the Government to do is, to *permit* us to connect a religious service, performed according to our own views, with the civil service of the civil functionary. This the new law allows.

As a Nonconformist minister, I greatly disliked the Marriage Bill formerly proposed by Sir Robert Peel, which, no doubt, would have *dignified* Dissenting ministers by turning them into civil officers, on an *equality* with their conforming brethren; but the *cost* of such dignity would have been—first, that we must have been *compelled by law* to marry certain parties, whereas now our officiating in any case is quite optional; secondly, we should have been *responsible* for the *legality* of the marriage, which responsibility now rests on the registrar; and, thirdly and chiefly, our acceding to such a law would have sanctioned the unhallowed amalgamation of Church and State. No, sir; instead of petitioning that the law may be so altered, as to convert Dissenting ministers into civil functionaries, I would much rather petition that the law may be so altered as no longer to permit Episcopalian ministers to do anything more in the solemnization of marriage than their Dissenting brethren do. But until the greater links which connect Church and State are severed, it would be idle to complain of this little link.

Bristol, Feb. 4. J. B. S.

V.

SIR,—In your letter on "*The Utility (inutility?) of Dissenting Ministers in the Solemnization of Marriages,*" a subject is broached, which, I think, requires more consideration than it has hitherto received. It may be, my views are singular; however, they are such that, as a Dissenting minister, I have never had my chapel licenced for the solemnization of marriages; and for the following reasons:—

First, For the one so ably exposed in your last number, viz.: the perfect farce of a Dissenting minister assuming an official character, when in reality he possessed none.

Secondly, I felt it would often involve me in a *moral* difficulty. If my chapel were licenced I could not be always making invidious distinctions between whom I would, and whom I would not, marry; yet, in the case of a member of my church wishing to unite with an unconverted partner, though I must, as a *pastor*, denounce such a marriage; yet, in another *assumed* character, I must actually unite them! But,

Thirdly and mainly, Believing that the union of Church and State is not in accordance with apostolic precedent, it appeared to me, upon mature deliberation, that the blending in any way of ecclesiastical and civil functions was so nearly allied to it, that consistency required me to decline any official duties which the new Marriage Act allowed to Dissenting ministers. I do not censure my brethren—I am sure they are as wise and conscientious as myself; but, as I cannot find that either the priests under the law, or the apostles under the gospel, were appointed to, or accepted of, this or any other civil office, I had no desire to step beyond the prescribed boundaries of my ministerial character; my principle being simply the importance of preserving entirely distinct the offices of the Christian minister and the functionary of the State.

It may then be asked, "Would you have the matter continued as it was, entirely in the hands of the State clergy?" Certainly not; I would have this and all other civil offices—such as magistrates, surrogates, &c. &c.—entirely severed from the Christian ministry; the committing and trying of felons, the registration of wills, and the solemnizing of marriages, being all matters pertaining to secular and not to spiritual legislation. I would, therefore, have a civil functionary appointed, by whom all persons should be legally married, neither the State clergyman nor the Dissenting minister having any office or authority in the matter; and thus break down at once the distinction between the one and the other. And it is unaccountable to me, that the many able anti-State-Church writers have not directed attention to so important a bearing of the great principle they advocate.

It may further be asked, "Would you then

have no religious solemnities in connection with so important an engagement?" I reply, yes. *After* the civil contract is concluded at the office appointed, the parties might retire to any place of worship or private residence they choose, and, with or without a minister, observe any religious service they approved. As it is, the clergy are saying, with some show of truth, "All the clamour of these Dissenters against the union of spiritual and secular offices, is only that they may take them from us and appropriate them to themselves." Let us show that we are clear in this matter, and instead of *petitioning*, as your correspondent suggests, for more secular authority, let us repudiate it, and petition that the State as well as the Dissenting ministers should be released from all civil functions, and so be unfettered in the discharge of the higher duties of their sacred office.

Your insertion of these remarks will oblige,

Yours, truly,

Bury St. Edmund's. CORNELIUS ELVEN.

VI.

SIR,—Ought we not, as Dissenters, to petition Parliament for an alteration in the Marriage Act upon the two points which we deem most objectionable, viz.—the publication of the notice of marriage before the board of guardians, and the presence of the registrar when a minister officiates at the marriage, whose competency to perform the duties of a registrar none can question?

Why should not publication, if necessary at all, be made at the chapel where the marriage is to be consummated, as is done at church, rather than before a board of guardians? The distinction is, at least, ungracious, and, in the eyes of some, degrading.

If the superintendent-registrar were, by the direction of the registrar-general, to appoint the officiating minister of any place of worship duly licenced according to this Act, to be a registrar in such place, then no other registrar would be required, except in the absence of such ministerial registrar. In his absence, due notice being given, another might attend as now.

If you, Mr. Editor, or any of your able correspondents, will suggest a better plan to meet these points, it will greatly oblige V.

*** Several more excellent letters came to hand too late.—ED.

Church Affairs.

"NEW CONGREGATIONAL CHURCH."

To the Editor of the Christian Witness.

SIR,—Will you allow me room for a few remarks upon the above subject, which has certainly the charm of novelty, if it involves a principle that is of interest, and may exert a great influence, as I believe?

Change is an evil: it may lead to good; and when this turns the scale, is not to be foregone. But in itself it is an evil; or it never would have been written by God's inspiration, "My son, meddle not with them that are given to change." To have two meanings for one word is another evil, often unavoidable, but always to be avoided when there are two terms for the two ideas, especially when the ideas are of deep importance; for so runs the argument of our great apostle: "Even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?" Well, there is the word "church." According to the doctrine of the apostle, and his practice, too, it ought to have a definite signification—one. But many have been attached to it. By the laws of this realm (intermeddling with the concerns of another kingdom) we have the lesson—"The visible church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same." From which definition we should not at all dissent if it did but begin with the indefinite article; for such is *a* church, though not *the* church. Those, however, who profess that article as a rule, have, over and above it, two other meanings to the word which it defines—a place, and a profession, as well as a people. Among them the ministry are "the church," and the meeting-house is "the church." This we Independent Dissenters have accounted unwise, as productive of confusion—a confusion which is the mother of many errors, begotten and brought up by pride; children that may do little honour to their parents, but render much. To avoid which our own right reverend fathers reduced the term to one intention—the one in which it was employed by the apostles. And ever since I became a child of the free woman, it has suggested to my mind (I thought by the common consent of my brethren) a body of believers in Jesus regularly meeting together for the worship

and service of one house of God; a body of believers only; a "close communion," to which Christ is the door, through which the Spirit of Christ alone should lead the new creature.

Great, therefore, has been my surprise to see announcements on the walls and in windows of a "New Congregational Church" about to be "opened," and to read an invitation to the public to come under the shades of evening and choose their seats! I should as soon have thought of asking them to St. Stephen's Chapel to do the same, instead of recommending them to "go to Halifax," as we say when men talk of things too high for them, if they thought of such a thing. Surely, said I, this must be a "new Congregational," it certainly is not an old Independent "church;" which assurance was confirmed by the placard, the first words of which, after the "great swelling" title, were, "The above place." But how does this agree with that saying of the apostle, "If the whole church be come together into one place?" He makes the "church" and the "place" quite distinct, even as the old Independents have done hitherto after him; whereas our new Congregationalists seem bent upon confounding them, as if they had quaffed too freely the cup of "The Church." Henceforth we shall not know what is piped or harped in our churches, as no "distinction in the sounds" is given between the men of God and the house in which they worship him. And the thing is spreading, as it did when the Antichrists were young, but growing youths. An appeal has gone forth from one of the islands of the sea about a "Congregational Church being erected," which, with "British schools, minister's house, and cemetery," is termed "these buildings." Now I reckon that Paul would never have put a church into such a catalogue of erections, though he did say to the Corinthians, "Ye are God's building." And I imagine that what that "wise master-builder" would have required would be an ingathering of souls, rather than "an outlay of pounds." Here is the beginning of confusion. But what will the end be? If the end be according to the beginning, a grave for good old Independency in this "Congregational Cemetery," with this epitaph:

Here lies
INDEPENDENCY,
Born in the Apostles' days,
In a trance during the Dark Ages,
But alive again when they were past;
Immortal,
(Though "in deaths oft,")
Till killed by his own children.

"They have corrupted themselves; their spot is not the spot of his children."

But this end must not be. We must take the thing in time. We must dwell upon this first step, before we advance in the way of corruption. We must well mark its effects. A person applies for a responsible situation; is asked whether he goes to church or chapel; says, Neither; and is refused as an infidel, though a regular attendant at "the Congregational church." A poor servant is charged with falsehood for telling her mistress that she was going "to church," and then going to the meeting-house; and is hardly able to establish her innocence by the assurance that the chapel is called a church now. A member of a church in the Isle of Wight comes to reside near London, and wishes to be transferred to one in his neighbourhood, and therefore receives a letter of dismission addressed thus: "The Congregational church assembling in the Congregational church, Brading, to the Congregational church meeting in the Congregational church at Dalston." What "a wheel in the midst of a wheel!" Really, with all affection and becoming deference for those who have adopted it, this change from the old style does not seem for the better; this alteration is not an improvement. If I understand anything of the science of ill weeds, this is the bud of Independent Puseyism, and so to be nipped. I see many reasons against it. I have heard but one for it,—It is more respectable. Now, I very well like respectability, when it goes hand-in-hand with principle. But if they part company, I am not disposed to give it the right hand of fellowship. And more ready than most to adopt anything that is good and for good, and everything that is indifferent but agreeable, I would by no means imitate "spiritual wickedness" because it is "in high places." Yet in this we are becoming worse than the Wesleyans. In the pride of their heart, through Government patronage, they call themselves—good, bad, and indifferent—"The Wesleyan Church." But some of our brethren term a mere pile of bricks andmortar "The Congregational Church." In which they are not wise, I think, but greatly err; though their thought is to vie with the church by law established. But in that controversy we must be able

still to say, "The weapons of our warfare are not carnal," would we add, "but mighty through God to the pulling down of strongholds." We must not condescend to rivalry: that is at once above and beneath us. In the outward and visible, those who have most of the power and wealth of the nation may easily excel, may keep us at a ridiculous distance; but in the inward and spiritual we may excel, have far excelled them; and this is our glory and strength. Wherefore our emulation and our contest should always be about living principles. In the free spirit of Independency we should appropriate whatever is excellent in all denominations, but never affect what is erroneous or empty in any. And while our rule should be to conform whenever we can, and dissent only when we must, believing dissent itself, as every change, to be an evil justified but by necessity, we must not conform when words are misapplied, used in a sense dictated by pride, and productive of delusion. From this we must dissent; against this we must protest. We must "witness" against any application of the term "church" but that of the New Testament to the disciples of Christ universally, or to particular societies.

It will not be replied, What matters the name by which we call our places of worship? For if of no consequence, why change at all, seeing that change always demands a reason—a reason stronger than is needed for continuance? But though it may be quite indifferent what is the precise name of any house of worship, except indeed it is named after one of the saints, whether it shall be called a "chapel" or a "church" is a momentous question, as all will admit who are acquainted with ecclesiastical history and the errors wrapped up in this term. And in truth I should be glad, and tens of thousands with me, to learn upon what grounds an Independent Chapel can possibly be called a "Congregational Church?" I therefore venture to propose this question through the CHRISTIAN WITNESS, thinking it sufficiently important, since the Man of Sin was once a little child—"a proper child"—and one of promise!

Wishing you strength and grace for your abundant labours, I am, ever yours in simplicity and godly sincerity,

A PROTESTANT DISSENTER INDEED.

Temperance.

ON WATER DRINKING.

BY ALBERT BARNES.

"*Drink no longer water,*" 1 TIM. v. 23.

THERE has been much difficulty felt in regard to the *connection* which this advice has with what precedes and what follows. Many have considered the difficulty to be so great, that they have supposed that this verse has been displaced, and that it should be introduced in some other connection. The true connection and reason for the introduction of the counsel here seems to me to be this: Paul appears to have been suddenly impressed with the thought—a thought which is very likely to come over a man who is writing on the duties of the ministry—of the arduous nature of the ministerial office. He was giving counsels in regard to an office which required a great amount of labour, care, and anxiety. The labours enjoined were such as to demand all the time; the care and anxiety incident to such a charge would be very likely to prostrate the frame and injure the health. Then he remembered that Timothy was yet but a youth; he recalled his feebleness of constitution and his frequent attacks of illness; he recollected the very abstemious habits which he had prescribed for himself; and in this connection he urges him to a careful regard for his health, and prescribes the use of a small quantity of wine, mingled with water, as a suitable medicine in his case. Thus considered, this direction is as worthy to be given by an inspired teacher as it is to counsel a man to pay a proper regard to his health, and not needlessly to throw away his life. (Compare Matt. x. 23.) The phrase, "Drink no longer water," is equivalent to "Drink not water only." The Greek word here used does not elsewhere occur in the New Testament.

"But use a little wine," mingled with water—the common method of drinking wine in the East—"for thy stomach's sake." It was not for the pleasure to be derived from the use of wine, or because it would produce hilarity or excitement, but solely because it was regarded as

necessary for the promotion of health, that is, as a medicine. "And thine often infirmities," — weakness or sicknesses. The word would include all infirmities of the body, but seems to refer here to some attacks of sickness to which Timothy was liable, or some feebleness of constitution; but beyond this we have no information with regard to the nature of his maladies. In view of this passage, and as a further explanation of it, we may make the following remarks:

1. The use of wine and of all intoxicating drinks was solemnly forbidden to the priests under the Mosaic law, when engaged in the performance of their sacred duties, Lev. x. 9, 10. The same was the case among the Egyptian priests. It is not improbable that the same thing would be regarded as proper among those who ministered in holy things under the Christian dispensation: the natural feeling would be, and not improperly, that a Christian minister should not be less holy than a Jewish priest, and especially when it was remembered that the *reason* of the Jewish law remained the same—"that ye may put difference between holy and unholy, clean and unclean."

2. It is evident from this passage that Timothy usually drank water only, or that, in modern language, he was a "*Teetotaler*." He was evidently not in the *habit* of drinking wine, or he could not have been exhorted to do it.

3. He must have been a remarkably temperate youth to have required the authority of an apostle to induce him to drink even "a *little* wine." There are few young men so temperate as to require *such* an authority to induce them to do it.

4. The exhortation extended only to a very moderate use of wine. It was not to drink it freely; it was not to drink it at the tables of the rich and great, or in the social circle; it was not even to drink it by itself: it was to use "a little," mingled with water—for this was the usual method.

5. It was not as a common drink; but the exhortation or command extends *only* to its use as a medicine. All the use which can be legitimately made of this injunction—whatever conclusion may be drawn from other precepts—is, that it is proper to use a small quantity of wine for medicinal purposes.

6. There are many ministers of the gospel now, alas! to whom, under no circumstances whatever, could an apostle apply this exhortation—"Drink no longer water only." They would ask with surprise what he meant? whether he intended it for irony or banter?—for they need no apostolic command to drink wine. Or, if he should address to them the exhortation, "Use a *little* wine," they could regard it only as a reproof for their usual habit of drinking much. To many the exhortation would be appropriate, if they ought to use wine at all, only because they are in the habit of using so *much* that it would be proper to restrict them to a much smaller quantity.

7. This whole passage is one of great value to the cause of Temperance. Timothy was undoubtedly in the habit of abstaining wholly from the use of wine. Paul knew this, and did not reprove him for it; he manifestly favoured the general habit, and only asked him to depart, in some small degree, from it, in order that he might restore and preserve his health. So far, and no farther, is it right to apply this language to the use of wine; and the minister who should follow this injunction would be in no danger of disgracing his sacred profession by the debasing and demoralizing sin of intemperance!

Education.

REPORTS OF THE COMMISSIONERS OF INQUIRY INTO THE STATE OF EDUCATION IN WALES.

To the Editor of the Christian Witness.

SIR,—In the year 1842 the Committee of the British and Foreign School Society, at the request of the Committee of Council on Education, made under the fairest assurances of friendliness and impartiality, recommended the schools connected with their Institution in the neighbourhood of London, to admit, purely as matter of courtesy, the inspection of Mr. Seymour Tremenhere on behalf of the Government. No sooner, however, was the Report of this gentleman presented to them, than they found it necessary to protest, in the most earnest manner, against "the spirit and tendency of the whole document," as an "elaborate attempt to bring their schools into disrepute, and to hold them up to the subscribers and public as unworthy of support." They passed a series of resolutions for their lordships in council, which assume almost the form of an indictment against the inspector;

charging him, in seven different counts, with having grossly violated the express understanding on which inspection had been permitted at all. One of these is, that though it had been guaranteed to them that he should have no authority to examine into the religious instruction given in the schools, he nevertheless did so; and "furnished certain ludicrous and extravagant replies of confused children, as specimens of their scriptural instruction." Whoever will take the trouble to examine these "specimens" given by Mr. Tremenhere, from some of the best British schools in London, will discover a wonderful family resemblance between them and those imported from Wales by Messrs. Symons, Lingen, and Johnson. If, then, the Committee of the British and Foreign School Society justly and indignantly refused to admit these "ludicrous and extravagant replies," as a fair index of the information possessed by the children in their schools, with what far greater reason may the friends of education in Wales decline to be judged by the same test, which, in their case, is yet far more inapplicable and deceptive? To see this, we have only to reflect for a moment on the circumstances under which these precious "specimens" were procured. You are to imagine, Mr. Editor, a number of poor frightened Welsh children, with some vague idea of their being about to be subjected to a trial, which is to be reported to the government in London, placed in awful array before Mr. Commissioner Symons and his interpreters, the former standing, as he describes himself somewhere in the Report, with note-book and pencil in hand, to "copy *verbatim* at the time" the "ludicrous and extravagant replies" for which he has so keen a scent; and indulging, perhaps, as we know from good authority he was sometimes wont to do, in severe and violent scoldings of both master and children. Thus, at the very outset, terrified out of their seven wits, they are first examined, in what is to them a foreign language, by this blustering official himself; and then, in their own language, by means of questions conveyed through his assistants, some of whom, unless fame greatly belies them, were not over and above well versed in either language. Now, let any man of ordinary sense and feeling judge, whether confused answers, extorted in such circumstances, can be fairly taken to represent the mental condition of the children, or the amount of knowledge which they had actually gained in these schools. For my part, I no more believe that some of the replies recorded in these Reports are to be relied on as correctly representing the educational state of the Principality, than I do that the condition of the British schools in London is to be inferred from the testimony of Mr. Seymour Tremenhere, when he gravely informs us, that he found children, who had been four years in some of these schools, and five years in a Sunday-school, who told him that David was the son of Jesus, and that Christ was crucified in England.

But I am particularly anxious, before closing this letter, to call your readers' attention to the general picture which these Reports present of the moral and religious character of the Welsh people. Any one, taking his estimate of the actual condition of the Principality from them, must inevitably conclude that there is not on the face of the earth a population, which, in point of intelligence and morality, is more utterly degraded than that of Wales. But is this true? Sir, brought up, as I have been, in the heart of Wales, and having held all my life constant and intimate intercourse with its people, I claim some right and authority to assure the English public, through your pages, that it is *not* true; that it is utterly, grossly, monstrously *false*. How, then, came such a representation to be made? I will endeavour to explain the process; confining myself, to avoid confusion, to the Report of Mr. Symons principally, as an example. In the first place, these gentlemen had obviously a case to get up. Let Mr. Symons disclaim this as vehemently as he pleases, there are too many damning proofs of the fact lying on the surface of these huge documents, to admit of a moment's doubt in the mind of any one who has the slightest acquaintance with Wales. In pursuance, accordingly, of this set purpose, they took especial care, in the selection of their witnesses, to fix upon those, for the most part, who were either least acquainted with the people, or had their own reasons for defaming their character. One glaring fact, which no ingenuity can disguise, abundantly proves this—namely, that in a country where Churchmen are to Dissenters as one to thirteen and a half, out of forty-one clerical witnesses consulted and examined, for instance, by Mr. Symons, only eleven were Dissenters, and these, nearly all, known abettors of Government interference with education. Nothing more startles those conversant with the Principality in these Reports, than the almost entire omission of all the most celebrated and influential ministers belonging to every denomination of Dissenters. But, in the next place, having thus picked their witnesses, a series of inquiries was addressed to them, calculated, and, I do not scruple to say, designed, to elicit from them a description of the very lowest class of the population, and of the very worst aspect of the national character in every neighbourhood. What else could be the meaning of such leading questions as the following? "Is there any *deficiency* of good day-schools with competent masters in your neighbourhood?" "Is there much *ignorance* among the poor, and on what subjects?" "*Are their morals defective*; and, if so, in what respects? *State instances and facts which illustrate this.*" In drawing up replies to such inquiries as these, the result was inevitable, that the thousands and tens of thousands of the humble peasantry of Wales, who, by their Christian attainments, their earnest piety, and their holy and consistent lives, adorn the doctrine of God our Saviour in all things, are kept entirely out of sight, and the ignorant and depraved—those, as Mr. Symons suggests, whose "morals are defective,"—are brought forward as average and characteristic specimens of the entire population. No place is found for those traits of spiritual devotion, self-denial, zealous consecration to the good of man and the glory of God, of which Wales could furnish abundant examples; but "instances and facts to illustrate" their immorality are carefully sought for. But this is not all. Having thus contrived to bring to the surface all the feculence and corruption of Welsh society, the next process is to pass it through the commissioner's own sieve, and to separate carefully whatever of a favourable kind may have accidentally come up mixed with the impurities. The Welsh papers and magazines everywhere abound with

indignant complaints from those whose evidence is given, against the mutilated form in which it is printed, the parts omitted being always those which were in *favour* of the people. And, finally, when this precious compost had been collected, the commissioner himself, in the way of a summary, undertakes to compress it into an essence, as Mr. Symons does, for example, when he sums up his entire estimate of the national character into this monstrous conclusion—that not only are the people grossly immoral, but that their immorality betokens an utter "want of a sense of moral obligation."

Now, Mr. Editor, let any nation under heaven be, in regard to its intelligence and morality, passed through such a process as this, and will it come out in any better case than the Welsh nation does in these Reports?

I am, Sir, yours, faithfully,

HENRY RICHARD.

MORAL POWER OF INSTRUCTION

IT is with due deference to such authorities, that we venture to submit the following figures and results. We are indebted for them to the November number of the journal of the Statistical Society, and the name of their compiler, Mr. G. A. Porter, is the best guarantee for their trustworthiness. Taking all the counties of England and Wales, during a period of eleven years, from the beginning of 1836 to the end of 1846, we find that, on the average, more than one half of these counties fail to furnish any accusation against persons instructed beyond reading and writing; or, in other words, *persons who have used reading and writing.* The centesimal proportion of instructed persons during that whole time being 0·41, we have a yearly average of 106 such persons out of an average annual aggregate of 25,412 accusations. Among the male population generally, while one person in every 370 was on the average yearly charged with an offence, and among the female one in 1,680, of persons educated beyond the mere rudiments of reading and writing there were no more than one accused in 76,227 of the male, and 2,034,133 of the female population.

In the year 1845, twenty-two counties of England and Wales, comprising a population of 11,183,718 persons, furnished forty-five convicts who had received instruction beyond reading and writing; while the remaining thirty counties, containing 4,728,039 inhabitants, did not furnish one single case where that amount of education had been imparted. Further, of the 8,136,533 living that year in England and Wales, to only one of those who were adjudged to have outraged the law of his country, had the page of knowledge been opened. The same result is given by the returns of 1846. In fifteen English counties, no educated person was convicted in either of these two years. On these and similar results, equally startling, Mr. Porter remarks:

"The small number of persons to whom the blessing of education has been imparted, who are thus found to place themselves in positions to call down upon them any degree of punishment under the laws of their country, is calculated to inspire a doubt, whether some considerable errors may not be committed on the part of those functionaries by whom the returns are made. I am assured, however, that every possible care is taken to prevent such errors; that statements are frequently, and whenever any doubts arise are always, sent back to the prisons for verification; but that they are never found erroneous, except in having sometimes included with the persons better instructed some prisoners who read and write well, without having acquired any other branch of knowledge. In most cases the returns in this respect are examined by the chaplains of prisons, whose competency for the task cannot be doubted. If, under these circumstances, we cannot rely upon the accuracy of the accounts, I know not upon what testimony any fact should be received. Before we can discredit these returns, we must believe that a great number of men of education and high character throughout the country have entered into a conspiracy together to deceive the Government and the public, and that, too, in a matter where they can have no interest in deceiving, and in which they can hardly be themselves deceived. It must be confessed that it would be difficult, upon less reliable testimony, to believe, that, in the county of Middlesex, including the metropolis with its two millions of inhabitants, exposed to temptations of such various kinds, there should have been, in 1845, no more than three persons of education convicted of any crime, and that, in 1846, there should have been only one such person rendered amenable to the laws of his country. It may, indeed, be said, that only one such person was actually punished in either of the two years; for, in 1845, one of the three convicted was discharged from custody, the judgment having been arrested, and another, having been found guilty of an assault, was fined only one shilling and discharged. This fact is rendered still more extraordinary, when we consider that the proportion of well-educated persons is probably much greater in the metropolis than in any other part of the kingdom. On referring to the only test existing upon this subject, the return of the Registrar-General of Births, Deaths, and Marriages, stating the proportionate number of persons who affix a cross instead of their signature to marriage registers, we shall see, that while in all England the proportions so signing with crosses in each 100, are 32·4 males and 49·2 females, the proportions in the metropolis are only 12·1 males and 24·8 females."

It is certain that of our criminals a large proportion are born, suckled, tutored, and reared in crime; the number of youthful offenders thus becoming an important element in criminal statistics. Now, during the two years, 1845-6, of all the educated criminals there was not one below the age of fifteen, although the number of charges against boys under that age amounts to 3,189.

Philanthropy.

DEATH PUNISHMENT.

We present the following, from one of our ablest Journals, as a subject for the consideration of some very excellent men, whose humanity has somewhat blinded their otherwise clear understandings. They have said bitter things of us because we refuse to join in the cry for the abolition of Death Punishment in cases of murder. The following are among our reasons:

The criminal returns recently presented to the members of both houses of parliament, contain matter of grave interest at the present moment —not only to those more immediately connected with proposed reforms in our penal system, but to the public generally. Probably no great national question is surrounded with so many difficulties of various kinds as that of criminal science and its administration. These difficulties exist, in the first place, in the very nature of the subject itself—involving, as it necessarily does, many of the fundamental, yet controverted, principles of moral, social, and political science; but they are not a little complicated and increased by the fact of some not very profound views having gained currency amongst certain classes as to the jurisdiction of society in the matter of life and death; more especially as the legal forms, provided by the constitution for the administration of the law, afford to these well-meaning but, we think, mistaken individuals the power of interrupting the course of justice. They set their theories up against the sanctions of the law, and in the name of mercy seek to minimise the apportionment of pain to the offender. On abstract grounds they are possibly right; but society is concrete, not abstract; it has to be dealt with, by practical men, in the rough. One cannot break stones with the sculptor's implements. We are not Draconists. We have no faith in excessive punishments. The infliction of unnecessary pain we should strenuously denounce as absurd as well as inhuman. We have no objection even to the abolition of extreme penalties, as soon as they can be dispensed with with increased, or even with equal security to society—but not till then.

In the meanwhile it is highly desirable that we proceed in our reforms and alterations of the existing law with great caution—consulting, where it is possible to do so, such authentic facts as our experience may furnish as we advance, making our progress, even if it be slow, certain —and thus provide against the waste of time, energy, and wealth, in prosecuting a false path, which we might subsequently find ourselves under the painful necessity of retracing. In the present state of theoretical penal science, with such uncertainty as to the play of motives in criminals, and while the existing anarchy prevails as to the relation and effect of punishment on crime, real *bonâ fide* statistics constitute the only safe basis on which to form a judgment as to the best way of proceeding in the work of reform.

In this sense, the criminal tables for 1846 contain matter both of encouragement and warning—encouragement to go on, and warning as to the direction. During the present decade the total numbers of the commitments in England and Wales, for each particular year, have been as follow: 1840, 27,187; 1841, 27,760; 1842, 31,309; 1843, 29,591; 1844, 26,542; 1845, 24,303; 1846, 25,107. The figures offer occasion for grave congratulation. The gradual diminution is spread pretty equally over the surface of the whole country: it evidently arises from general, not from local causes, and is therefore the more satisfactory. The tables for Ireland exhibit a state of improvement almost parallel. In that country the gross committals were: 1840, 23,831; 1841, 20,796; 1842, 21,186; 1843, 20,126; 1844, 19,448; 1845, 16,696; 1846, 18,792. Both countries show an increase of crime in 1846 over 1845, but in both that augmentation still leaves a balance in their favour against the commitments for 1844 and the previous years. This fluctuation from that regular decrease which, from 1842, had become the rule, admits of natural and unforced explanation, without any reference to the supposition that the *spirit of criminality* has become more active. The year was one of almost unparalleled distress. The privations of 1842, when crime ran up to its maximum, were not by many degrees so severe. To those who know how much the poor, especially in the manufacturing counties, have been tried, it is matter of wonder that offences against the law have been so few. That they have been so is a significant and cheering evidence that better influences and sounder notions are at work amongst the masses than have hitherto been found to operate with them.

On the other hand, while crime generally, with more or less of incidental fluctuation, is gradually diminishing, certain species of crimes are alarmingly on the increase; the increase being almost uniformly in those departments in which penal concessions have been made to the ultra-humane tendencies of the age. This is especially the case in the more serious crimes —namely, such as, before the mitigation of punishment commenced in 1832, were capital offences; attempts to murder, rape, burglary, arson, forgery, &c. For the five years ending in 1831,—*i. e.*, before the alterations in the criminal law took place—the number of commitments for attempt at murder in England and Wales was 453; for the five years ending 1846, they numbered 1,099! The charges for rape in the same periods were 252 for the former, 597 for the latter. Those for burglary were 1,299 in the first, against 2,701 in the last; those for arson, 212 against 581; those for forgery, 240 against 706. These terrible augmentations have occurred in the face of a *general* diminution of crime, as we have already shown; while the crime of murder, still capital, has not increased in any proportion—the numbers for each lustre of the last twenty years being: 1826 to 1831, 317; 1831 to 1836, 355; 1836 to 1841, 284; 1841 to 1846, 360; being 28 more for the first ten years than for the second. These statistics suggest a horrible presumption as to what would probably be the result of rendering murder non-capital.

We should not agree with those publicists who would accept these tables as a warrant for a return to the severer penalties of former times; but while we should reject the arguments which they offer, as inconclusive for such a purpose, we would interrogate them again and again before we ventured to advance still further in the same direction. Until some mode of punishment as terrible as death, and as likely to operate with equal power to deter, be discovered, we should tremble at the idea of abolishing death-punishments. We are not without hope that such may be found—a mode of expiation of a less irremediable nature than execution; but until that is devised, and proved to be effective, it would betray a strange lack of ordinary prudence to suspend a punishment which statistics prove to act as a powerful preventative.

But again, it is only fair to suggest, that probably one of the causes of the increase of those serious crimes which are not now capital is to be found in the *uncertainty* of the punishment attached to their commission. For several years past penal science in England has been in a state of prolonged crisis. While extreme penalties have been abolished altogether, the system of secondary punishments has been in a state of the utmost anarchy. Before, the culprit knew his fate well; it stood before him—fixed—speedy —terrible. There was no hope, juggle, or equivocation about a death sentence. On those which have been substituted for it there have been every kind of doubt, as to their reality, their amount, and the mode of suffering them. There is evidence to show that this doubt—unavoidable perhaps in a period of experiment and transition like the present—has exercised great influence over the minds of criminals in diminishing the terrors of the law. This uncertainty should be put an end to with all possible despatch. There ought to be no misconception in the country on this point. Certainty, promptitude, severity, are all necessary elements of prevention; the notion that any one of these is relaxed, should be avoided as a fatal mistake. If our present scale of punishments is to be maintained, something must be done to render it more operative. *How* it is to be rendered more operative, which of the penal theories now prevailing is best adapted to render it such, is a question too large to be entered upon here; but we shall have only too frequently occasion to return to the subject. Enough for the present that we have pointed out the terrible increase of the more serious crimes, cotemporaneously with as remarkable a diminution of general criminality throughout the country; and indicated the necessity of arranging our system of secondary punishments so as to give to them a character more calculated to deter—a change which may probably be effected without materially, if at all, diminishing the humane hope of reforming the criminal.

COST OF CREATING DISEASE.

THE conclusions to which our examination of sanitary tests and estimates has led us are the following:—1. That the advocates of sanitary reform are justified in assuming two per cent. as the rate to which the mortality of all towns, and *à fortiori* of the country at large, may, by proper sanitary measures, be reduced. 2. That there are fair grounds for assuming for the whole of the population a still more favourable rate of mortality. 3. That the estimated annual sacrifice of 35,000 lives in England and Wales, and of upwards of 60,000 in the United Kingdom, is not greatly exaggerated; and that a more moderate estimate of 30,000 for England and Wales, and 51,000 for the United Kingdom, may be very safely assumed. 4. That the estimated amount of sickness, like the estimated waste of life, expressed in years, has been somewhat exaggerated by the advocates of sanitary reform; that twenty cases of unnecessary sickness to one unnecessary death is a safer proportion to assume than twenty-eight to one; and that the total cases of unnecessary sickness will have to be reduced accordingly. The annual waste of life and sacrifice of health reduced to equivalents in pounds, shillings, and pence, under the heads of sickness, funerals, and labour lost, is represented by a grand total for England and Wales of 14,873,931*l*, or little less than 15,000,000*l*. sterling. Of this enormous total the metropolis contributes very nearly 2,000,000*l*., and Lancashire upwards of 4,000,000*l*. The standards of comparison employed in these calculations are the rate of mortality and average age at death in the most healthy registration district of each county; the ages of the living being disregarded, and the rates of sickness to death being taken as one to twenty-eight. If this essential element of age had been taken into account; if the more moderate standard of two per cent. had been substituted for the perhaps too favourable mortality of the most healthy districts; and if the ratio of one to twenty-eight between deaths and cases of sickness had been made to suffer some abatement, it is not impossible that these 15,000,000*l*. might be reduced to considerably less than half. Possibly the total waste of money might not exceed the sum annually raised in the shape of poor-rates. The calculations published in the tables of the Health of Towns Association embrace only three heads—funerals, sickness, and labour wasted. Orphanage and widowhood, which impose a perpetual burden on the Poor Laws of about 50,000 women and children, and an annual burden which, though not yet ascertained, cannot but be considerable, are not taken into the account. Then there is another enormous item of waste or misappropriation of money not contained in these tables—namely, the sums squandered in the shape of defective and costly structural arrangements above and below ground. What all these barbarisms have cost and are costing us it would be difficult to say; but that they amount to several millions a-year no reasonable man can doubt. We refer our readers to the reports of the Health of Towns Commission, and the publications of the Health of Towns Association, for particulars. If they appear exaggerated, let them halve or quarter every item, and there will still remain the most remarkable *exposé* ever yet made of municipal and national extravagance. One broad principle may be safely enunciated in respect to sanitary economics—*that it costs more money to create disease than to prevent it*; and that there is not a single structural arrangement chargeable with the production of disease which is not also in itself an extravagance.—*Medico-Chirurgical Review*.

Review and Criticism.

Horæ Biblicæ Quotidianæ. Daily Scripture Readings, by the late THOMAS CHALMERS, D.D., LL.D. In Three Volumes. Vol. II., pp. 478. Sutherland and Knox, Edinburgh; Hamilton and Adams, London.

IN a former Number we introduced this work to the attention of our readers, and have now the pleasure of apprising them of the issue of a second volume, extending from Judges to Job, inclusive. The volume is got up in the same beautiful manner as its predecessor, and is marked internally by the same excellences. It is, indeed, more diversified in its subject, comprising a wider range, and a larger period. Everywhere at home in the company of the Old Testament worthies, Dr. Chalmers seems to have been particularly in his element while conferring with old Job, who, while by his pathos he melts the heart, by his sublimity fires the genius of the Scottish philosopher. Nothing that has preceded has by any means so much waked up his mighty spirit. Yet there are spots in the sun; but we can, at present, only note his peculiar, irrepressible bias in favour of Religious Establishments, and the ingenuity with which he tortures some of the facts of the heathen history of Ezra to support this theory. The great man is enraptured with Cyrus and Darius, of the latter of whom he says, "His generous allowance for the expenses of the sanctuary, with the clause that its SERVICES *should be according to the appointment of the* PRIESTS, marks exceedingly well the respective parts which belong to the civil and ecclesiastical in matters of religion." In reference to some subsequent verses he says, "After this, let us hear no more of the incompetency of a church receiving aid from a civil government, whether for the erection of its churches, or the maintenance of its clergy." This is a short and easy method of dealing with the Voluntaries; but we presume the disciples of the Doctor must be content to hear a little "more" yet on the question.

The Child of Poverty, and other Poems. By JAMES CREASE. pp. 315. Blackwood and Sons.

SEVERAL volumes of poetry have recently appeared, of a very respectable character, such, indeed, as, some fifty years ago, would have commanded attention,—perhaps have secured some measure of celebrity for their authors. Even to the men of this practical generation, we presume, it will be refreshing to the hearts of many to meet such volumes as that before us, which is clearly the production of a cultivated, devout, and superior man. The first and principal piece, which extends to nearly seventy pages, it is probable that few will read without a tear. Its object is to paint the vicissitudes of the life of the poor man; and it is so constructed that it may be read by both rich and poor with benefit. It is pleasing to find men of genius thus devoting their talents to search into the circumstances, to gauge the sorrows, and to plead the cause of the oppressed and unpitied multitude, since the song of the poet may, in many cases, succeed to enlist the sympathies of the statesman and philosopher. Robert Burns threw the fascinations of his genius around the Scottish peasant, but in another spirit and in connection with other principles than those of James Crease. The piece next in magnitude, as well as merit, is entitled, "The Winter Night." This fine solid piece of blank verse is chiefly descriptive of hardship, calamity, and horror, indicating a considerable acquaintance with human nature, both in its special and general aspects. The third of the large pieces is entitled "Morning," where the scene is somewhat changed, and streaks of light are thrown across the sky. In this piece we have more to do with nature than with man; but still with nature in its relations to the human family. Here, too, as in the former pieces, all is pure and lofty, calculated to elevate the mind and to improve the heart. Among the smaller poems, which are numerous, diversified, and interesting, there is one entitled "The Year," which deserves notice, as illustrative of the poet's versatility, and power of concentrated, yet luminous observation. As a fair specimen of his artistic ability, we have given it at length in an adjoining page.

The History of Greece, from the Earliest Times to A.D. 1833. For Schools and Families. pp. 370. Religious Tract Society, London.

WE look on this work with great and

unmixed satisfaction. It is truly gratifying to find the Tract Society bringing its vast and purified resources to bear on Scholastic Literature. There are many Histories of Greece, some of them possessing literary merits of a superior order; but all of them defective in those qualities which, to the Christian mind, are essential to morally unexceptionable and really instructive history. This is, moreover, in other respects, of its class, by far the amplest, and, indeed, the only complete embodiment we have of the wondrous facts of the story of this famous people, since the narrative is brought down nearly to the times which are passing over us—thus presenting the whole course of events in those lights which are shed on them by Christianity. For families and for schools it is alike intended, and greatly suitable. One thing deserves peculiar notice—a rich vein of Biography pervades the whole, the principle, it appears, having been adopted that the History of Greece is the history of her great men. We do fervently trust that the Tract Society will persevere in their "Educational Course," till the great enterprise on which they have entered has been completed.

Memoir of Samuel Walker, late of Weymouth, who was drowned while bathing, June 13, 1846, aged Twenty-one Years. By his SISTER. With an Introduction by the Rev. J. SMITH. pp. 356. Hamilton and Adams, London.

As a rule, it is far from desirable for very near relatives to engage in the work of Biography. The advantages of such relationship are less real than imaginary, and they are almost always attended with disadvantages which nothing can compensate. The perils are greatly increased when the Biographer is not only a relative, but a female. The number of ladies is very small who can be safely trusted with the manufacture of masculine memorials. With rare exceptions, indeed, the most successful efforts have been comparative failures. Of this fact a fresh example, although a small one, is supplied by the work before us, which is clearly a first effort, exceedingly deficient in artistical skill, badly edited, and badly printed, while the Introduction, by some other hand, adds but little to the general value of the volume. Mr. Samuel Walker, nevertheless, appears to have been a lovely youth, of respectable talents, which he was laudably bent on improving, and of true and fervent piety, which only wanted time to ripen it into eminent sanctity. In the hands of a Fuller or an Orme, his memoir might have taken its place by the side of a Pearce or an Urquhart.

CHARACTERISTIC NOTICES.

The Genius of the Sabbath; or, The Nature and Design of the Sabbath, as a Divine Institution, and its Perpetual Obligation upon the Church. 18mo, pp. 60. Snow.

A HIGHLY intelligent production, adapted to instruct and edify; but the title is too large for the book. To satisfy it fully would require a considerable volume.

Prayers for the Educated Deaf and Dumb, and other Young Persons. By ROBERT KINNIBURGH. *Third Edition.* 18mo, pp. 72. Hamilton.

A VERY interesting publication; correct in sentiment, suitable in matter, and simple in language.

"What have I to do with Sailors?" By THOMAS TIMPSON. *Fifth Thousand.* 18mo. Ward and Co.

AN important question ably answered in a copious and beautiful dialogue.

A Testimony against Popery and Puseyism, &c. By S. THORROWGOOD. 18mo. Ward.

A VIGOROUS, out-spoken pamphlet.

Hebrew Reading Lessons, &c; with Grammatical Praxis, and an Interlineary Translation. pp. 70. Bagster and Sons.

AN invaluable publication, which we earnestly recommend to all beginners in the study of this noblest of all languages.

A Practical Treatise on Congestion and Inactivity of the Liver, &c. Illustrated by Cases. By F. J. MOSGROVE, Surgeon. Royal 18mo, pp. 120. Simpkin.

AN interesting publication, which may be perused with benefit by the general reader.

Heaven Physically and Morally Considered; or, An Inquiry into the Nature, Locality, and Blessedness of the Heavenly World. By JOSEPH ROBERTS. Royal 18mo, pp. 97. Dyer.

WE confess a strong aversion to this species of publication—the favourite of sentimental drivellers and gospel idlers. We have never met with anything on the subject entitled to be known by any other designation than the babbling of childhood. We have never yet found that either heads or pulpits filled with such speculations are efficient in promoting the glory of God or the salvation of men. The business of life does not consist in scheming, but in labour.

The Influence of Respect for Outward Things: in Two Dialogues. pp. 130. Fox.

WELL thought, and vigorously expressed, but defective on the score of religious principles.

Memoir of W. A. Tayler, Jun., of Castlecombe, Wilts. Royal 18mo, pp. 60.

MR. TAYLER died in his twenty-second year. A valuable book for young people; deriving peculiar value from the prominence it gives to the subject of conversion, and the testimony it bears on the subject of Total Abstinence.

A Concise View of the Ordinance of Baptism. By W. URWICK, D.D. pp. 79. Groombridge.

THERE is, of course, much in this tractate that we approve, and which we cannot gainsay; but there is, also, that in it in which we can by no means concur. We consider promiscuous baptism to stand on the same foundation as promiscuous communion at the Lord's table.

The Young Women of the Factory; or, Friendly Hints on their Duties and Dangers. 18mo, pp. 176. Tract Society.

A TREASURY of wisdom. Only let the young women of our factories act on this, and every factory in England will become a Lowell—a fountain of virtue—a seminary of knowledge.

BOOKS RECEIVED.

The Pastor's Gift; or, A Manual of Pastoral Instruction. In Letters from a Pastor to his Flock. By ALEXANDER GORDON, M.A. pp. 120. Snow, London.

Christ God and Man; or, A Brief Exhibition of the Scripture Testimony respecting the Person and Two Natures of Christ. pp. 120. Religious Tract Society, London.

A Manual of Phonography; or, Writing by Sound: a Natural Method of Writing by Signs that represent the Sounds of Language, and adapted to the English Language as a complete system of Phonetic Short Hand. By ISAAC PITMAN. Eighth edition. pp. 72. Pitman, London.

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Poetry.

THE YEAR.

JANUARY.

How changed the scene, since erst, on summer morn,
The lark, upspringing, hail'd the rising day;
And from the branches of the blooming thorn,
The mellow blackbird pour'd his plaintive lay.
Now leafless is the grove, and every flower
Has vanish'd from the sight—the voice of song,
Which cheer'd the wanderer at morning hour,
Is heard no more, as he pursues along
The frozen plain his solitary way.
Now Nature lies as she would ne'er awake,
Nor from her frame the icy slumber shake,
And start to life again in splendour gay—
She seems like beauty slumb'ring in the tomb,
Enwrapp'd in silence deep, and midnight gloom.

FEBRUARY.

Still, still the keen winds sweep the snowy plain;
No flowers, as yet, the wither'd sward adorn,
Save where the snow-drop, Flora's eldest born,
In spotless robes, heralds the beauteous train;
The earliest lark has not, at morn, begun
To warble high in air his cheerful song—
The lovely leader of the tuneful throng,
Whose sweet notes hail fair April's morning's sun.—
Stern Winter eyes bright Spring approaching slow,
And shrinks before her form; anon his wrath
Bursts on her, in a chilling fall of snow,
As on she moves along her lovely path;
But soon shall Winter cease to rage, and Spring
O'er Nature's face her robe of beauty fling.

MARCH.

At morning, now, if calm and fair, the eye
Delighted, sees the ploughman drive afield;
The little lark, ascending to the sky,
Is heard, although from mortal sight conceal'd;
The song thrush, from the twig of hawthorn tree,
Sings sweetly, and the blackbird's mellow lay
Is heard at early dawn, or closing day;
And Labour whistles o'er the fallow lea,

Guiding his plough, and all is glad and gay.
And here and there, upon the sward are seen,
Flowers, as if dropt in Flora's careless play;
Sweet to behold, amid the cheerful green,
While Winter hurls his ice-incrusted car
Quickly away to northern regions far.

APRIL.

What time the blackbird sings his evening hymn,
And pours his sweet notes through the stilly air,
Ere yet the shades of night, descending dim,
Obscure the beauteous face of Nature fair,
Then from the wood, at intervals, you hear
The cuckoo's often imitated note;
And, 'mid the new-born beauties of the year,
In the mild air the chirping swallows float,
And all is harmony. Yet sometimes o'er
Thy face, fair April, is a shadow cast,
When sweeps athwart thy path the bitter blast,
Where erst the gentle zephyr breathed before.
But, lo! at hand, approaches o'er the plain,
Thy sister, May, with all her smiling train.

MAY.

Hail, month of pleasure! lovely, blooming May!
Beauteous art thou, and pleasing to the eye.
The cheerful fields appear, and, 'neath the ray
Of morn, the lark mounts, singing to the sky.
Now Nature dons her robe of many hues—
The flowers are breathing fragrance, and below
The hedge-row covert, steep'd in freshening dews,
Retired from view, the scented violets blow.
Oh! sweet it is to leave, at morning's dawn,
The city's range, and, whilst the lovely May
Gladdens the earth, to take my devious way,
And meet her smiling on the quiet lawn;
When, borne upon the south wind's wing, we hear,
Sweet month, thy music falling on the ear.

JUNE.

Now, high in heaven, the glorious orb of light
Burns brightly, and, athwart the "blue serene,"
Holds on his way, rejoicing in his might,
Diffusing glory o'er the splendid scene!
The woods with music, from ten thousand throats,
Ring pleasantly; the little early bee,
Upon the gently-breathing zephyr, floats,
Booming from flower to flower with joyous glee;
And all is glad around. Hope lifts his eye,
Beaming with rapture, and afar descries
The future harvest plenteously arise,
And wave its wealth beneath a kindly sky—
The while, enrobed in all the rainbow dyes,
He sees fair Nature in her beauty lie.

JULY.

Now, oft amid the sultry heat, when o'er
The crystal lake the soft winds gently breathe,
The labourer at noon lies stretch'd beneath
The shade of broad-leaved plane, or hawthorn hoar.
And now, when all is hush'd, save when the sound
The big warm rain-drops make attracts the air,
Oh! it is sadly pleasing then to hear,
At intervals, the thunder roll around;
And as the dark cloud steals athwart the sky,
Involving all in murky gloom profound,
Then bursts the vivid flash upon the eye,
While loud and louder still the deafening peal
Strikes awe into the soul, and makes us feel
The power and presence of the Deity!

AUGUST.

"Beneath the fervour of the noontide sky,"*
The yellow harvest waves before the breeze,
That o'er the fields sweeps soft and pleasantly,
And makes sweet music 'midst the leafy trees,
That now are bending with a plenteous load
Of fruits of golden hue. The happy swain,
Delighted, hails thee, lovely month, again,
And lifts in gratitude his soul to God!
To Him, who bids the various seasons roll—
Gay Spring; the child of beauty, Summer bright;
And Autumn, crown'd with plenty; and, in might
Array'd, stern Winter, from the farthest pole—
He sees with joy the face of Nature smile,
And reaps the rich reward of all his toil.

SEPTEMBER.

The glare of Summer now is past; at morn
The cheerful redbreast trills his ditty clear;
While, on the breezes borne, falls on the ear
The twanging of the huntsman's distant horn.
Yet, when the bright sun wheels his car on high,
When not a cloud obscures the lovely blue,
When all is still, how pleasant to the eye,
September, is thy robe of varying hue!
Though shortening days tell Winter's reign is near,
Yet well I love to mark, at evening grey,
The brown leaf lightly fluttering on the spray,
Beneath the face of heaven, so chill and clear—
Then is the time, when calm and holy joy
Reigns in the breast, unmix'd with base alloy.

OCTOBER.

October's sun is shining fair, the breeze
Plays cheerily o'er the surface of the lake,
And ever and anon the waving trees
The sere leaves on the forest pathway shake;
The swallows now forsake our northern clime,
And o'er the trackless ocean wing their flight;
The harvest work is o'er, and now the Night
Appears, in all her attributes, sublime;
The northern lights blaze bright amid the blue;
And oft, at eve and morn, the chilling breath
Of Winter tells he now is on his path
To snatch thy beauties, Nature, from our view;
And now we bid each lovely flowery wreath,
That charm'd the raptured eye, a long adieu.

NOVEMBER.

The morn is cold and dark, and o'er the sky
The clouds sweep hurriedly; the winds are out,
And shake the leafless tree; the rain descends,
And pattering on the window-pane, forewarns
The shepherd, ere he leave his humble cot,
Of cheerless work upon the mountain side,
Tending his bleating charge. Still, 'midst thy rains
And mists, November, still it is a sad,
Yet pleasing sight, to mark the wither'd leaves
Strewing the woodland path. 'Tis sweet to hear
The redbreast, while he on the barn-roof sits,
Mourning in pensive strains the waning year;
Meet music for the mind with care oppress'd—
More to be prized than strains of boisterous joy.

DECEMBER.

December, welcome! though thy brow is dark
And gloomy, yet thou hast a soothing charm
To me. I love thy solemn march to mark
O'er the wide heath; and while the raving storm

* Grahame.

Sweeps o'er the forest, and thy driving snows
" Assimilate all objects," heedless still
Of every ruffian wind that rudely blows,
I think upon the shepherd on the hill,
Who braves the tempest at declining day.

Oh, may I still, what time thy voice I hear,
As with redoubled loudness on the ear
It falls, reflect that soon shall pass away
The wintry day of life, when, sorrows past,
We'll hail an ever-blooming spring at last!

Religious Intelligence.

NEWPORT-PAGNEL COLLEGE.

An interesting meeting of the friends of this Institution took place on Wednesday, Jan. 26th, to introduce the Rev. W. Froggatt to the office of Tutor, recently accepted by him.

The assembly met at the Independent Chapel at eleven o'clock, A.M., when the service was opened by the Rev. R. Elliott, of Devizes. A discourse was then delivered by the Rev. W. Froggatt, expressive of his views of the nature and objects of the important office on the duties of which he was about to enter. Its statements were such as fully to meet the expectation of those who had invited Mr. Froggatt to the charge of the college at Newport, and worthy the author of " A revived Ministry our only hope of a revived Church."

Special prayer on behalf of the new tutor and the Institution was offered by the Rev. T. P. Bull; after which, the Rev. Algernon Wells delivered a highly-interesting and appropriate discourse from 2 Tim. ii. 2.

It may be satisfactory to the friends of the College to know, that five new students have been admitted; and thus the vacancies created by those who thought proper to resign their connèction with the Institution, are filled up.

THE REV. W. MOORE.

Died, at Truro, on Tuesday, Feb. 1st, the Rev. W. Moore, the highly-esteemed pastor of the Independent church in that town, aged sixty-six years. His life was adorned with the virtues of that gospel which he faithfully preached for more than forty years; and his death was met with a peace of mind which evidently flowed from strong faith in the atonement of Christ. Religion with him was a reality and a life. Uniting great kindness of disposition with exalted piety, sincere devotion, and sound theological learning, his preaching was, as might be expected, scriptural, zealous, experimental, and tender. He laboured with success as a Christian minister in Truro, for upwards of thirty-five years; and with a public sentiment of respect, which became more animated in the minds of his fellow-townsmen, as he advanced towards the evening of life. Many, besides the members of his own church and congregation, can say that Truro has lost a good minister of Jesus Christ.

NEW WINDSOR CHAPEL.

Recently a tea-party of the friends of the Rev. T. G. Lee, and the church and congregation under his pastoral care, was held in the school adjoining New Windsor Chapel, Salford. Upwards of 300 persons were present. The raised tables appropriated to guests were graced by the presence of many ladies; and amongst the gentlemen present were the Revs. Dr. Massie, J. Dean, J. L. Poore, G. Hoyle, R. Morris, — Jones; and Messrs. John M'Clure, A. Prentice, C. Hall, J. B. Rogerson, Dixon, and Rumney.

The Rev. Dr. Massie, on taking the chair, said, that letters had been received from the Rev. Drs. Halley and Nolan, and the Revs. Rhys Stephen, Peters, Gutteridge, Capp, and Ford, apologising for absence, but all expressing a deep interest in the welfare of Mr. Lee and his people.

Mr. Morris said, he had visited the sabbath-school at New Windsor, and was highly pleased with its order and discipline. He then touched upon the necessity of both old and young exerting themselves in connection with Sunday-school education, and in inviting strangers to places of worship; and concluded by an appeal to all present to improve their abilities for usefulness.

The Rev. J. L Poore was glad to see Dr. Massie occupying the chair; in Liverpool the ministers always did so; but, in Manchester, law, physic, or some other temporality, usually presided over divinity, and, in the present case, he was happy to see divinity for once in the ascendant In reference to what might be effected by individual exertion, he stated that the Rev. Mr. Sherman, of London, had one young man in his church who had been instrumental in bringing a hundred persons to chapel in one year. This he accomplished by loitering outside the gates, and inviting young men who might be passing to enter the building, seating them in pews, treating them with courtesy and kindness, and hoping to see them again, &c.

The Chairman having called upon Mr. C. Hall, of Northwich, an old friend of Mr. Lee,—

Mr. Hall said, he had come from Northwich for the purpose of showing his friendship to Mr. Lee, who, it was known to many, had several years ago laboured in that town; and he would only say, that Mr. Lee left Northwich better than he found it.

The Rev. R. Morris (Baptist) made a most interesting speech of considerable length, replete with sentiments of the most fraternal character.

Mr. Rumney referred to the recent events which had transpired at New Windsor, and hoped they would not be without a beneficial effect, since all troubles were meant to purify and render us capable of extended operations.

The Rev. G. Hoyle could not help expressing his sympathy; parties should not exist in Christian churches. He (Mr. Hoyle) was a man of peace; and would advise all those who could not make themselves comfortable in churches,

not to remain and fight, but to withdraw, and be quiet.

Mr. Hoyle's sentiments were corroborated by Mr. DIXON, a member of Dr. Nolan's congregation.

The Rev. T. G. LEE, minister of New Windsor, was received with great applause; and after briefly expressing how sensibly he felt the kindness of his friends, moved a vote of thanks to the ladies; which was seconded by Mr. HARRIS.

After a few words from Mr. PARKER, the Rev. Dr. MASSIE vacated, and Mr. EDGE was called to the chair.

The Rev. T. G. LEE said, he had a pleasing duty to perform. His people and himself appreciated the great kindness of Dr. Massie; but they were not satisfied that he should depart without receiving a more lasting token of their sentiments towards him; Mr. Lee, therefore, would beg to read the address which had been placed in his hands:—

"TO THE REV. DR. MASSIE, D.D., LL.D., M.R.I.A., &c.

"REV. SIR:—Deep affliction is the test of friendship. Few are found willing to recognize a man buffeted by the tempest, and the friends, who in fortune's brightest moods were plentiful, often shun association with those upon whom sorrow is pressing. Anxious, therefore, to assure you that the important services you have rendered to our church and congregation are highly estimated, and that gratitude for past services is not allowed to slumber, though sage counsel or active interference may be no longer required, we have chosen this occasion so pleasing to us, and, from the interest you have taken in our welfare, we are convinced to yourself also, to record our grateful sense of your kindness to our pastor, and through him to ourselves, during the perplexing circumstances by which we have recently been surrounded. For your advice, ever ready and judicious—for your sympathy, ever free and cordial—we thank you; nor would we allow an opportunity to escape of testifying our opinion of your character as a gentleman, a scholar, a philanthopist, and a Christian. For the zeal and energy which have never flagged—for the voice which has never faltered—for the pen which has never tired in denouncing injustice, persecution, and monopoly—we respect you. For the generosity of your social nature—a wellspring of kindliness, whose waters, exhaustless and healing, none can fully appreciate but those who have trodden the valley of adversity—we love you; and to the God whom you minister, and whose religion of charity to all men you have so long and successfully preached, we pray for you. You are about to leave this city, and the humble tribute to the merits of a Christian minister may also be the farewell address to a friend. May success attend you! and the remainder of your life diminish not in usefulness to the church, and to the world. Though distant, and surrounded by new associations, new duties, new friends, may we indulge the hope that you will occasionally remember us, as your image will always be enshrined in our own fondest recollections; and when this earthly pilgrimage is past, may we be eternally re-united to bow before the throne of the Omnipotent, and, in the matured purity of our spirits, to sing together the praises of the Lamb, in that new Jerusalem where 'the wicked cease from troubling, and where the weary are at rest.'"

The reverend gentleman concluded the address, which was moved and seconded; and, after the most flattering testimonies to the public character, and spirit, and private worth of Dr. Massie, from Mr. A. PRENTICE, Mr. EDGE, and Mr. W. HILL, (author of "Educational Monitor,") the document was presented by the Rev. T. G. Lee, in the name of the church and congregation at New Windsor and of the meeting.

Dr. MASSIE, who rose amidst renewed applause, said, he would tire their patience were he to give proper utterance to his feelings. After stating he was anticipating a still more painful moment, he concluded by expressing his kind regard for the pastor and congregation, his gratitude for their esteem, and his earnest hope for their future prosperity.

REMOVALS.

THE REV. ANTHONY BATESON, of Lee Chapel, Horwich, has accepted the unanimous invitation of the church assembling in the Independent chapel, Egerton, near Bolton, Lancashire; and entered on his new sphere of labours early in February.

The Rev. JAMES COPE, late pastor of the Independent church, Newmarket, has acceded to the cordial invitation expressed by the Independent church, Chatteris; and recently entered upon his duties.

The Rev. JOHN PARRY, (late of East Cowes, Isle of Wight,) has been invited to take the pastorate of the Independent church, meeting at the Old Chapel, Cliffe, Lewes; and is expected to enter upon his labours on the first sabbath in the present month (March).

ORDINATION.

ON Thursday, November 25th, 1847, the REV. J. CHISMAN BEADLE, of Highbury College, London, was ordained to the office of the ministry, as pastor of the Independent church, Bromsgrove, Worcestershire. The Rev. Dr. Bedford, of Worcester, delivered the introductory discourse; the Rev. D. K. Shoebotham, of Kidderminster, asked the usual questions, and received the confession of faith; the Rev. Henry Welsford, of Tewkesbury, offered the ordination prayer; and, in the absence of the Rev. John Angell James, (who was prevented from attending in consequence of an unexpected family bereavement,) the Rev. Professor Barker, of Spring-hill College, Birmingham, delivered the charge. In the evening of the same day, a sermon was preached to the church by the Rev. John Raven, of Dudley. The Rev. H. Humphreys, of Redditch; the Rev. John Parsons, of Brierley-hill; ths Rev. T. Davis, of Bromsgrove (Baptist); and the Rev. J. Way, of Stratford-on-Avon (Wesleyan), took part in the services.

The Independent church in this town was first formed by the Rev. John Spilsbury, the pious vicar of the parish, who was ejected from his living, (which is one of considerable value,) at the time of the passing of the Act of Uniformity; and who, in consequence of his nonconformity, suffered several severe imprisonments. About seventeen years ago, the old chapel, which was built at the Rev. John Spilsbury's own expense, was taken down, and the present handsome edifice erected on its site.

RE-OPENING OF THE CONGREGATIONAL CHAPEL, ULVERSTON, IN THE COUNTY OF LANCASHIRE.

This interest, which was established in the year 1778, and has since that period continued under the pastoral care of different ministers up to the settlement of the present pastor, Rev. Francis Evans, having become inadequate to the wants of the congregation and sabbath-schools assembling, it was resolved, at a public meeting of the church and congregation, and friends of the interest, held in the chapel, on Thursday, the 22nd of May, 1846, to enlarge it and build new school-rooms and other offices, according to a plan submitted to that meeting by Mr. Edwin Stirling, one of the members, and an architect and mason. The old chapel, situate at the north end of the town, has been enlarged by adding about one-third more to its breadth, and building a new and elegant school in front of it. A preparatory service was held in the school-room, on Tuesday evening, the 18th of January last, when the Rev. J. Hamilton, of Boothe, in Cumberland, Independent minister, delivered an excellent discourse from John v. 39, "Search the Scriptures." The morning opening service commenced on Wednesday, the 19th, at half-past ten, by the respected and worthy pastor, Rev. Francis Evans, giving out the 100th Psalm (Dr. Watts), followed by the Rev. David Jones, of Kendal, (Independent,) reading 2 Chron. vi., and offering the dedicatory prayer, which he did in a pathetic manner; afterwards the Rev. Thomas Raffles, D.D, LL.D., of Liverpool, preached an eloquent and appropriate sermon from Psalm xvi. 4, "The Lord is in his holy temple." The evening service was opened by the Rev. J. Hamilton; and Dr. Raffles again preached, and took for his text Heb. xii. 25, "See that ye refuse not him that speaketh." A collection was made after each service, amounting to the sum of £20 7s., a sum exceeding the most sanguine expectations. The chapel is calculated to seat 500 persons, and it is gratifying to know that the sittings are being rapidly taken.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES; OF THE BOARD FOR GENERAL EDUCATION; AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

CONGREGATIONAL UNION.

The Committee announce with much pleasure, that the Rev. Thomas Binney, of the King's Weigh-house Chapel, London, has consented to be put in nomination for the office of Chairman in the Annual Assembly of the Union in May next.

As the period for the next Annual Assembly draws near, it has become necessary to remind brethren that those churches only who have sent contributions, will be entitled to the privileges of membership in the Union. Very many of the warmest friends of the Union have not yet fulfilled this condition of fellowship therein. This neglect is, in most instances, entirely attributable to forgetfulness. About two hundred churches have contributed, and about thirty personal members. The amount approaches two hundred pounds. The sums contributed by churches range from five shillings to five pounds. The Committee solicit early attention to this important subject, as it is no less important that a goodly number of churches should be fully entitled to send authorised delegates to the Annual Assembly, than that the Union should gain that adequate income now in hopeful prospect.

BRITISH MISSIONS.

The Board is anticipating the united Annual Meeting of the three Societies with some degree of anxiety. It is an experiment, on the success of which will greatly depend the future prosperity of the Societies. It will be held (D. V.) in Exeter Hall, on the evening of Tuesday, the 9th of May. As it will be the meeting, not of one, but of three Societies, the Directors would respectfully, but very earnestly, appeal to the constituents, and friends of each, to use their utmost efforts to secure such an attendance as shall prove a stimulus to those on whom the management of the united Societies shall be devolved for another year, and an encouragement to the devoted brethren who are diligently labouring in those portions of the Missionary field which they severally occupy. Each of the three Institutions has claims peculiar to itself; but they have all a common object—to make known the gospel of Christ to British subjects, at home, in Ireland, and the Colonies. What can be more important? The strength of a nation consists far more in its virtue and intelligence than its fleets and armies. The best "national defences" are the piety and prayers of the people. They are the best patriots, and the most devoted friends of their country, who strive most to advance the interests of "pure and undefiled religion." "Righteousness exalteth a nation, but sin is a reproach to any people." Most sincerely rejoiced would the Directors feel, if the necessity for their labours were less urgent; but they cannot contemplate the ignorance and vice which characterise large masses of our home population, or the superstition and wretchedness of the millions of Ireland, or the destitution of our colonies, without the most poignant feelings of distress. They are overwhelmed when they contrast the magnitude of their object with the feebleness of the instrumentality which their united resources enable them to employ. Had they the power they would personally appeal to every pastor and to every church in the land; and ask of each, if he, or they, had calmly and prayerfully considered the case, and had done all that might have been attempted, to remedy these sad and fearful evils? Could not more prayer have been offered? larger sums contributed? more sympathy expressed? more effort put forth? If such inquiries excite a consciousness of deficiency, the Directors would indulge the hope that they will lead to increased exertion and augmented success.

The Board has to announce the appointment of the Rev. Dr. Massie, of Manchester, to the Secretariate of British Missions, with a special reference to the *Home* department. Soon after the lamented decease of their late friend, Dr. Matheson, the Directors appointed a special

confidential Committee to look out for a suitable person for the vacant office. Several esteemed brethren in the country having recommended Dr. Massie to their notice, as possessing many qualifications which fitted him for the office in question, his name was mentioned to the Board, and the letters of recommendation read. A resolution to invite him was adopted, to which he has returned an affirmative reply, and will (D. V.) enter on his duties at the commencement of the ensuing quarter.

HOME MISSIONARY SOCIETY.

THE Committee on whom the management of this department of British Missions devolves, have pleasure in stating, that the agents generally, amidst many difficulties, are satisfactorily pursuing their labours. The Reports recently received give, upon the whole, a favourable view of their position and progress. Some complain of the formidable and determined opposition of the State-Church, especially in the educational department. The most strenuous efforts are put forth, and every expedient employed, to induce the poor to send their children to the national school and the parish church. "The State-Church hostility," a Missionary writes, "waxes hotter and hotter; extraordinary efforts being made to turn away from us every Sunday-scholar, the children of the members of our church even not excepted. We have no day-school to compete with the National, so that we are exposed to their fire unprotected. Still we have eighty on our list." From another station, where a British school has long existed and greatly flourished, the Missionary is full of anxiety lest he should be compelled, for want of adequate resources, to abandon the effort. "Our British school," he says, "is going on successfully, so far as the attendance and improvement of the scholars are concerned; but, I am sorry to add, we are deeply in arrear to our treasurer. I have written several letters to the Congregational Board of Education, soliciting assistance; but hitherto in vain. If my last application should fail, we have but one alternative, and that is to close the school; an event which would be deeply to be deplored, as it would cripple our station, and render the prospect of raising up an intelligent congregation very remote." Extracts from other journals could be given illustrative of the same point. It is most evident, that unless greater effort is made, the Church party will soon have the entire juvenile portion of our village population under their influence.

Amidst these discouraging circumstances, it is cheering to contemplate the success which has attended the efforts the Society has made. The following summary of the labours of one of their oldest agents, the Rev. Thomas Sharp, of Chumleigh, North Devon, will be read, the Committee believe, with great satisfaction by the friends of the Society:—"I have laboured," Mr. Sharp states, "thirty-seven years, during which time I have been enabled to introduce the gospel into twenty-six towns and villages; in all of which it is continued to this day. The sum of £902 4*s*. 7*d*. has been expended in the erection or enlargement of our chapels and school-houses. Another chapel, at Lapford, was purchased by the liberality of an esteemed friend in London. I have succeeded in establishing twelve schools, out of which upwards of forty children have been received into the fellowship of the church; nine of whom were engaged in preaching the gospel, whilst many others are employed as 'hewers of wood, and drawers of water,' in the service of the sanctuary. I have travelled 149,266 miles; preached 9,602 times; distributed 1,867 Bibles, 8,876 Testaments, and nearly 50,000 Tracts. Churches have been formed at four principal stations, into which have been received 254 members. I have been in perils by water, in perils by robbers, in perils by my own countrymen, in perils in the wilderness, in perils among false brethren, and, I may add, in perils by *fire*—especially in 1821, when preaching in a neighbouring village, some incendiary fired my premises, and consumed property to the amount of £300. The neighbouring churches, unsolicited, generously contributed sufficient entirely to cover this loss. In perils, also, by some dear but mistaken London friends, who, in the year 1822, provided for me a rich living connected with the endowed church, and induced the bishop (Porteus) to offer me ordination. But hitherto the Lord hath kept and helped me; and having been fed, guided, guarded, and sustained, till I have reached my seventieth year, I am lost in wonder, love, and praise."

This veteran Missionary is still in the service of the Society, and labours diligently in his station. Were every district of our country favoured with the services of such a devoted, persevering labourer as our esteemed friend, Mr. Sharp, has proved himself to be, what might not be expected in the course of a few years? "The wilderness and solitary place would blossom as the rose;" and the ignorance and vice which now unhappily so extensively prevail, would soon give place to the practice of every virtue, and to the enjoyment of that happiness which "pure and undefiled religion" never fails to impart.

IRISH EVANGELICAL SOCIETY.

IN the beginning of the year 1845 the Committee, being impressed with the deplorable condition of the province of Connaught, commenced a special mission to that part of our sister country. It was ascertained by Parliamentary and other documents, and by the testimony of eye-witnesses, that the five counties which are included in that province, are amongst the most superstitious of the entire population of Ireland. Their physical condition, also, is probably the most wretched of any part of the kingdom. There is likewise a greater proportion of the inhabitants, who are accessible only through the medium of the Celtic language, than in any other locality. To this province the Committee sent as many agents as their limited resources enabled them to sustain. They were especially concerned to obtain the services of men who could converse, or preach and teach, in the Irish language. Six brethren were located at Castlebar, the principal town of the county of Mayo. For some time they gained but little countenance from any within the sphere of their Missionary labour; but, by a patient perseverance in well-doing, God has graciously given them favour with the people, and they are now welcomed by considerable numbers, who listen

with deep interest whilst they proclaim the glad tidings of salvation.

The Rev. J. D. Smith, in discharge of his duties as Irish Secretary, has recently visited the stations. "I am rejoiced," he says, "at the results of my tour through the country to the West. Connaught is open for schools and preaching in every direction. Our denomination never had so wide a door opened to them. As to places of worship, the Protestant and Catholic press are urging on us to build, not only for the accommodation of our people, but for the good of the country." The following extract from the *Castlebar Telegraph* of Feb. 9th, is given in confirmation of Mr. Smith's testimony :—

"THE IRISH EVANGELICAL SOCIETY.

"We elsewhere publish a sketch of the proceedings at the Congregational Meeting held at the residence of the Rev. Messrs. Jordan and Murray in this town, on the evening of Wednesday last, at which the Rev. Mr. Smith preached an excellent and effective sermon. We have no doubt the call about being made on the liberality of the public to aid the Society in erecting a place of worship in this town, will meet with that response which the Independents have a right to expect from their kind and liberal conduct since they came among us. They fed the hungry and clothed the naked, without distinction of sect or party. Nor is it a novel feature in the character of this body to cede to others all those rights and immunities, political and religious, which they claim for themselves, as evidenced by their behaviour during the hard fought battle for Catholic Emancipation. Their advocacy of civil and religious liberty in '27, '28, and '29, will, no doubt, be responded to by Catholic liberality in '48. A branch of a Society, which has, within the last twelve months, given £15,000 in charity to the famishing Irish, near £800 of which was expended by the brethren among the poor of this town and neighbourhood, will, we hope, be well sustained by the Protestant, Presbyterian, and Methodist congregations: for, says the Rev. J. Grant, M.A., in his 'History of the English Church,' vol. ii., pp. 435, 426, 'there is no body of my Dissenting brethren to whom I would more willingly and cordially stretch forth the right hand of fellowship, than to the Congregationalists.' Lord Brougham, in the House of Commons, page 19, Parliamentary Report, speaking of the Independents as a body, says: 'That body, much to be respected, indeed, for their numbers, but far more to be held in lasting veneration for the unshaken fortitude in which, at all times, they have maintained their attachment to civil and religious liberty; and, holding fast by their principles, have carried to its utmost pitch the great doctrine of absolute toleration.'

"There is another reason beside those we have adverted to, which should induce the public to aid in the erection of this temple to the living God—it is the number of poor persons and tradesmen who will be employed at the building. We recommend the undertaking to the favourable support of the Irish and British public; when we may hope to see a place of worship rear its head among us for the Congregational denomination, to beautify and adorn our town.

"It may be considered strange that we should advocate the cause of this body. We do so because we have witnessed their good conduct since they came to Castlebar three years ago; and during that time we have not heard a single exception taken to their behaviour. This is why we wish them well; as must every one acquainted with the Revs. Messrs. Jordan and Murray, whose exertions during the famine in Castlebar last year, and up to the present moment, to keep the poor from starving, is deserving of commendation."

To the call thus made to erect a chapel in Castlebar, the Committee are prepared to respond so soon as an eligible site can be procured; and in so interesting and important an undertaking, they cannot but indulge the hope they will be sustained by the British public.

COLONIAL MISSIONARY SOCIETY.

ESTABLISHED 1836.

COMMUNICATIONS from Mr. Roaf are always welcome. His appeal, which follows, on behalf of Drummondville, will be read with interest. By the time that the supporters of the Colonial Society in England read this appeal in the pages of the WITNESS, Mr. Roaf will know that the Committee of the Society felt it due to him, to its constituency, and to the common cause, that this proposed enterprise should be sanctioned and sustained. May the effort be abundantly prospered!

The extract from a letter of Mr. Roaf to the Secretary which follows, is interesting and valuable. The present are remarkable times. They present this peculiarity, that no one seems able to interpret them. There are so many cross currents, so many ambiguous indications, the clouds move in such contrary directions, that the most experienced know not how to form a judgment of present tendencies and conflicts. It is, therefore, pleasant to give ear to every calm and hopeful voice; we may thus gain both light and heart; we may thus strengthen one another in God's cause and work.

Reflections on present Affairs and their Tendencies, extracted from a Letter of Mr. Roaf to the Secretary.

Is there not a stream in providential events, by which we are all, states and churches, borne along, as surely if we resist as if we do not? And does not that stream, at this time, seem to run towards the diffusion of knowledge, the disenthralling of Christianity, the distribution of the products of the useful arts, the promotion of intercourse, and the elevation of the masses of mankind? And are not the present efforts made to enlighten and evangelise mankind, as much *results* as they are *causes* of the progress of events? And though we seem to see the present direction in which social things run, is it to be supposed that we know or conjecture the changes which are near? I am no Millenarian; I am no believer in the philosophical doctrine of man's perfectibility; I am no revolutionist: but, I think, we are not far from some climax in human affairs; and can believe, that we know not the nature of the dispensation, nor shall understand the latter stages of its arrival. To myself, we all seem to be very little men indeed, hardly more affecting the course of things, than a boatman makes waves or currents. But I find that I am prosing, and preaching like most other men past the age of forty-five.

Application of the Rev. J. Roaf for Support of a Mission at Drummondville, by Niagara Falls.

Allow me to present to the Colonial Missionary Society, its *contributing* and *praying* members, as well as its Committee, an application which has greatly interested my own feelings: it relates to Drummondville, a small town near the Falls of Niagara, of which you have such knowledge as words and drawings can furnish. I am no believer in describing or painting the *sun* or the *Niagara Falls*. While there is not in it the *impiety*, there is a degree of the *folly* and *inefficiency*, involved in making pictures of the Divine Being. Well, above the Falls on the Canada side is rising ground, on the summit of which a decisive battle was fought between the British and American forces, known as the battle of Lundy's Lane. There stands Drummondville, the Canadian town in connection with the Niagara wonder. It is not only the metropolis of its neighbourhood, but during the summer is visited by crowds of the pleasure-seeking and health-seeking travellers who resort to the Falls. In this place are three religious societies—a Methodist, a Baptist, and an American Presbyterian. You are aware that the American Presbyterians approach much more nearly to our views and usages than the Presbyterians of Scotland. They recognise the manifestness of conversion, and require evidences of it in applicants for church-membership; they freely use hymns, and a modern phraseology in psalms; they consult the membership in church proceedings; their Calvinism is less technical and harsh. Hence their members, in coming into the provinces, are commended to Congregational rather than to Presbyterian churches; and, in the United States, Presbyterian and Congregational ministers settle over churches of the other body. The American Presbyterian congregation in Drummondville, with several others, formerly received aid in behalf of their American pastors from the Home Missionary Society of the States. Latterly this Society has declined giving such aid; alleging, that on British soil American ministers laboured under disadvantages, and that the Colonial Missionary Society contemplated the very work in Canada for which the aid was sought. When applied to for aid as well as co-operation in common objects and church recognition, I have always had to reply, that while the Canadian brethren would gladly hold fellowship with these churches, the Colonial Missionary Society was unavoidably denominational, and thus unable to assist Presbyterian congregations. They informed me that they were willing to be in name and form, as they are in spirit, Congregational; but that their chapel property being Presbyterian, they feared losing it, if they gave a legal or technical advantage to their Scottish Presbyterian neighbours. Their ministers in the States have advised them to cast themselves upon us,—their feelings led them to take the same course, but their property held them back. Well, at Drummondville, Christian sympathy with ourselves, and a panting for fellowship, have grown together with a sense of feebleness, and been greatly fostered by the settlement in the neighbourhood of several English Congregational families. After long resistance I lately consented to visit the spot, and confer with the parties desirous of our taking them up as a Congregational body.

After a steam-boat trip of thirty miles across the western angle of Lake Ontario to the town of Niagara, and six or seven miles up the steep-banked and serpentine river of the same name, I landed at Queenston, above which are rapids that forbid navigation; then five or six miles more on a railway, along which we were drawn by horses, and we were at the Niagara Falls and at Drummondville. I preached to this people, and, as long as I could stay amongst them, visited. I found an earnest desire to have a Congregational minister introduced, with a view to the formation of a regular Congregational church, and, if they should be despoiled of their house of worship, the erection of another. There seems to be a doubt whether some of the adherents of the chapel would at once forsake it, were another Presbyterian body to go in and thrust their minister from the pulpit. The two elders, one of whom is an old English deacon, and most of the people, are ready to make the sacrifice.

I introduced to them the Rev. E. Ebbs, then of London (the Canadian London)—a minister apparently just adapted to the station. Besides being, in a general sense, an excellent man and minister, he is very prudent, forbearing, patient, and persevering. He has gone in, been well received, and, after a trial of some months, is willing to do our and his Master's work there, if sustained. Less than sixty pounds per annum for three years is all that he or they ask; though my opinion is, that we ought not to consider that time sufficient for acquiring a power of self-support.

My dear brother, have you, English Congregationalists—for Scotch Congregationalists seem to have made up their minds to do nothing in the matter—have you the energy, and liberality, and faith, to commit yourselves for £55 per annum for three or four years, to have a Congregational minister preach Christ the crucified within the sound, and beside the spray-column, of Niagara Falls? preach to the world's travellers who come to see this greatest of natural wonders? preach amidst the band of brethren, who, to join us and use our system, resist every offer, and sacrifice the house raised by their offerings and hallowed by their devotions? I would answer for the liberality to this cause of any one whom I could take to Chippewa, a small town about three miles from Drummondville, to which I was specially and most pressingly invited to go to see a sick person. There I found an English gentleman of property, who had married the daughter of the rector of his parish. He was evidently dying of consumption, as tender in spirit as the gentlest penitent of whom I ever formed a conception; full of grief at the worldliness and uselessness to which he had surrendered himself in this country, in which he had found no religious services suited to his habits of thought; and about to leave a large family, for whom his only wish was that they were somewhere where they could be surrounded by the influences which blessed his youth. He brought out his books, which had been to him in the stead of a minister, and they looked like the library of an opulent English Independent. What desolations do many such British families in this country manifest, for the loss of all the religious services adapted to their habits

Theology.

SOME OF THE CAUSES WHICH RETARD THE PROGRESS OF EVANGELICAL TRUTH AMONG CONGREGATIONALISTS.

By the Rev. B. Backhouse, Rodborough.

Those which immediately suggest themselves are, The want of greater union between effort and prayer; worldly conformity; the absence of personal effort and self-sacrifice; and the neglect of prayer for, and co-operation with, the ministry.

1. The want of greater union between effort and prayer.—The fault of the past age was, that prayer took the place of action; of this, that action usurps the place of prayer. The routine of public duties has become the substitute for secret devotion. But it is in the closet we must prepare for the field; fetching strength from heaven for all the work and service of earth. It is here alone that our principles and affections, our plans and resolves, will be imbued with holiness, and wisdom, and "life from on high." If, then, the closet has been deserted, need we wonder that formalism has taken the place of devotion, lukewarmness of zeal, and indolence of self-denial?

2. Worldly conformity.—The strength of Congregationalism has ever been in the piety of its members. But has not worldliness, of late years, like a canker-worm, eaten into our churches, and thus shorn us of our strength? Failing to live under the ennobling, elevating influence of spiritual things, have we not sought to bring religion to a level with our infirmities, and to work out the problem how little of heaven will suffice us—how much of earth we can enjoy? We have, it is true, increased our machinery for the conversion of the world; but without a corresponding increase of power to work that machinery. The extension of the church has been aimed at by us, apart from the elevation of its piety: hence our failure. In entering the circles of professing Christians, do we not generally observe, in their commercial transactions, their style of living, their choice of society, the tenor of their conversation, a greater practical deference to the maxims of the world than to the precepts of the Bible? Are they not ashamed of the gospel of Christ, by fearing to pursue the plain, self-denying course it enjoins? And this earthly-minded spirit is to be observed in the dress, temper, and conduct of the humbler as well as wealthier members of our churches. Can we then expect to prosper as a religious denomination? Impossible! Then would be falsified the axiom of the great Teacher: "Ye cannot serve God and mammon."

3. The want of more personal effort and self-sacrifice.—Though our various religious organizations have been and still are a great blessing to the world, yet have they not proved, in one sense, a bane to the church? God requires every Christian to be a missionary in his own sphere of influence. While necessarily seeking the conversion of the heathen by proxy, have we not carried out the same principle at home to an alarming extent? It is not enough to contribute of our wealth to the support of the ministry and the religious societies of the day: the blood of souls is on us if we fail individually to employ our every talent for their salvation. Have you not, my friends, as members of churches, criminally failed in this respect? What are you doing to enlighten and bless the vicious and ignorant who dwell in your immediate neighbourhood? Has the love of Christ constrained you to urge them to "flee from the wrath to come?" Our sabbath-schools demand the help of the educated and intelligent; are you giving such help? Have you learnt to decrease your expenditure, that you may augment your charities? or are you giving to God the surplus of your luxuries? With increased claims and means,

are you not contributing the same sum to benevolent objects which you gave twenty years ago? Need we wonder, then, that Evangelical Nonconformity does not progress, when so little exertion and self-sacrifice are put forth? God only helps those who help themselves. Why sigh and cry we for the abominations done in Zion, if we put not off the mantle of selfishness, and gird ourselves for our Master's work? With the examples of a Thomas Wilson, a Harlan Page, a Thomas Cranfield, and a Sarah Martin before us, should we not be ashamed that we have done so little for the conversion of souls?

4. The neglect of prayer for, and co-operation with, the ministry.—There is no relationship in which parties so act upon each other as in that between a minister and his people. If the members of a congregation be dependent for assistance in spiritual things on their minister, his ability thus to help them depends no less on their prayerful, active sympathy. The repeated entreaty of the apostle Paul to the churches he addressed was, "Brethren, pray for us." And if such a man needed the prayers of those to whom he ministered, how much more does the pastor of the present day! It is to the neglect of this intercession that we may, in part, ascribe the want of more power following and sanctifying the services of the sanctuary. Suppose, for instance, your pastor is not, in your judgment, sufficiently experimental; instead of blaming him, have you prayed that he may have a deeper personal experience of religion? Or he may seem to give an undue preference to one class of doctrines or duties; instead of dwelling on his deficiencies, have you prayed that the great Teacher may help him to "divide rightly the word of life?" Or he is not sufficiently earnest and affectionate: have you made these alleged faults matter of supplication before God, or of mere conversation, that he may be depreciated? Oh! did you thus intercede for your spiritual instructor, we are confident he would be better taught in heavenly things—better qualified to teach others. In his every sermon, his every visit to the sick, his every remonstrance with the careless and the profligate, his every attempt to deduce important truth from each portion of Scripture, he would increasingly exemplify the character of "a workman who needeth not to be ashamed; thoroughly furnished unto all good works."

With what confidence may a minister enter his pulpit—"that awful place," as the youthful Spencer used to term it—if he were conscious that his people, instead of decrying his sermons, and criticising his manner, were plying the mercy-seat on his behalf, and entreating that the quickening, illuminating influences of the Spirit might descend and rest on him! The preaching of the present day has failed being "in demonstration of the Spirit and of power," because the people, relying too much on the natural talent of their ministers, have not prayed that they may "be endued with power from on high."

Thus have we endeavoured to set forth some of the causes for the *stagnation*, at least, if not the declension of religion among us.

The *means for their removal* are within our reach. The cultivation of the excellencies whose deficiency we deplore are those means. What doth hinder the full outpouring of the blessing, if we remove the hindrances? Let us do *our* part; God will do his.

And are there not *reasons* and *motives* to induce us to do so? If I address myself to *my fathers and brethren*, are not our motives many and urgent for seeking the revival and extension of religion? Shall I name the high office we sustain—the example and commands of Christ and his apostles—our ordination vows—the expectations which our people indulge respecting us—the denunciations of Scripture upon those who do the work of the Lord negligently—or the rich reward which now and hereafter awaits the faithful pastor? Should not the *examples of our forefathers* influence us? From choice, not

necessity, we have adopted the principles of Nonconformity. We love to dwell on the pages of Puritan history—to contemplate the apostolic labours of Whitfield and Wesley—while many of us occupy pulpits once filled by men eminent for piety, learning, and usefulness; and shall we fail to take up the mantle of piety and devotedness which they have left behind? Oh! shall it not be said of the ministry of the present day, "The mantle of Elijah has fallen on Elisha?" Shall not this "great crowd of witnesses" inspire us with fresh vigour for the race, and fresh courage for the conflict?

Is not our *position*, too, at the present moment, one of vast responsibility? We, so to speak, are occupying the pass—the Thermopylæ of the church. As champions of the church's independence of all state aid and control, and of a simple scriptural faith and polity, it is ours to decide whether the wiles of Satan shall shackle that independence, or the doctrines of sects corrupt that faith, or the policy of men destroy that polity. As our fathers were the stern and unflinching opponents of Romanism, Prelacy, and Presbytery, so, like David with his sling and his stone, with an unquailing heart, an unshaking hand, and an unerring aim, should we stand ready to hurl, in the name of the Lord of Hosts, the missiles of truth against the Goliath of error.

Need I point to the *state of the masses around us?* "Wrath is gone out from the Lord against them;" and the plague of sin is fast sweeping them into perdition. Oh! shall not we, like Aaron, rush with the censer of truth between the living and the dead, that the plague may be stayed? The "destroying angel" is passing over our cities, our parishes, and our villages, smiting all who are unsprinkled with the blood of atonement; and shall we not, like David, intercede on their behalf, and urge them, "Be ye reconciled to God?"

To *deacons and other leading members* of our churches need I say, Sirs, how much is resting on you to remove the causes which hinder the work of God among us! Your influence for good or evil on your respective churches is often greater than that of the pastor. Your sympathy, counsels, and prayers would do much to infuse new life into the souls of ministers and people, and to quiet "troubles in Israel." How can your pastors adequately prepare for the work of the sanctuary if you laymen refrain from conducting even the business arrangements of the great societies of the day, and leave all to their oversight? We want an earnest ministry; but we need no less an *earnest deaconship!*

And shall I conclude without addressing the *members of our churches and congregations?* With you, my beloved friends, it remains to decide whether the future history of Congregationalism tell of decline or progress. Ministers and deacons are but units; you are masses. It is ours to lead on to the charge; it is yours to ensure the victory. Success, at one period, rewarded your toils; but present discomfiture prostrates your energies. Like the Israelites when smitten before Ai, so your "hearts have melted and become as water." "But get thee up; wherefore liest thou upon thy face? There is an accursed thing in the midst of thee, O Israel! Thou canst not stand before thine enemies, until ye take away the accursed thing from among you. Up, then, up; sanctify yourselves, and the Lord will do wonders among you." Let every man ask himself before God, "Is there not a cause," so far as I individually am concerned, why the church or denomination to which I belong does not prosper?

Has your piety declined? Then at once seek its revival. Has the closet lost its attractions? Henceforth let it be consecrated afresh by your tears, your meditations, your prayers. Has the friendship of the world banished the love of God from your heart? From this hour let that heart be the temple of the Holy Ghost. Have the services of the sanctuary ceased to

interest you? Let your constant prayer be, "Oh! send out thy light and thy truth; let them lead me; let them guide me to thy holy hill, and to thy tabernacle." Have the peace and joy which once possessed your bosom fled? Then "repent and do your first works," and the consolations of God shall not be small. Has the zeal that fired your soul to action become only as an expiring ember? Then seek a fresh baptism of the Holy Ghost. Have the talents committed to your trust been, till the present moment, kept folded in a napkin; unsquandered, but unimproved? At once go and trade with those talents in the support of the ministry and the sanctuary, and in the conversion of souls; so that, when the end cometh, you may receive your Lord's approval, and enjoy your Lord's reward. A world perishing, and a church hoarding! Strange spectacle!

Ministers, deacons, and people! let there be great searchings of heart among us, to ascertain the causes of religious declension, combined with a diligent use of means to effect their removal. Above all, let us exercise earnest, importunate prayer for the descent of the Spirit; and "times of refreshing" and Pentecostal conversions will again be vouchsafed. "And the former days" of our history, glorious though they be, shall not be remembered nor come into mind; "for the righteousness of Zion shall go forth as brightness, and the salvation thereof as a lamp that burneth!"

Spirit of the living God! descend! "Endue us with power from on high" while we tarry on earth! Ever direct and prosper us! "Arise, O Lord, and have mercy upon Zion; let this be the time, yea, the set time to favour her: for thy servants take pleasure in her stones, and favour the dust thereof. Save now, we beseech thee, O Lord! O Lord, we beseech thee, send now prosperity!"

CONSOLATIONS FOR THE BEREAVED.

"*Wherefore comfort one another with these words,*" 1 THESS. iv. 18.

DEATH has lately been very active in our world. Its ravages have widely spread. It has slain its thousands. Piety presents no safeguard from its stroke. The lovely, the endeared, the pious, the useful, have fallen before it. Many, undoubtedly, who read these lines, have recently been to the grave which incloses their sweetest earthly hopes, in the person of husband or wife, parent or child, brother or sister. To such the following remarks are addressed, by one who has needed their support, and felt their value.

Consolation is one of the blessings of the gospel. It describes the Father as "the Father of mercies and the God of all comfort." The Son came "to bind up the broken-hearted;" "to comfort all that mourn." The Spirit sent by the Father through the intercession of the Son, is the "comforter." The saints are "to be comforted in all their tribulations:" "Comfort ye, comfort ye, my people, saith your God." There is no tear so bitter which the soft hand of Divine mercy cannot wipe away. No wound so deep and painful, which the balm of the gospel cannot enter and heal. And although nature feels, weeps, and trembles at the grave of the departed friends, the gospel calls our attention thence; declares the "blessedness of those who die in the Lord;" assures us of the resurrection of the just to "eternal life;" and exhorts us to "comfort one another with these words."

It is a great blessing that, when seeking comfort for our bereaved and lacerated hearts, we are not denied the privilege of contemplating the glory of our departed friends. We may, and ought to read and study all that the Scriptures reveal concerning "the saints in light." "But I would not have you to be ignorant, brethren, concerning them which have fallen asleep, that ye sorrow not even as others which have no hope."

Among the numerous considerations relating to the pious dead, which tend to soothe the sorrows of bereavement, we observe,—

First, That no uncommon event has overtaken them. "In Adam all die." "Death passed upon all men, for that

all have sinned." "It is appointed unto men once to die." It is the valley through which all must pass. The severance of soul and body must take place. "The dust must return to the earth whence it was taken; the spirit must return to God who gave it." It is a part of our preparation for our final glory. We may all say with Job: "I know that thou wilt bring me to death, and to the house appointed for all living." We, the living, have yet to meet the enemy, and to experience the struggle from which our departed friends have escaped. If death were an unfrequent occurrence; if it happened only to a few, while all the rest of mankind escaped; if our beloved friends had been made the special marks for the arrows of the destroyer; our grief would scarcely admit of restraint. But since death is the termination of our earthly career—a part of the sentence which Divine mercy has not repealed; since it reigns from the infant to the hoary head; from the beggar to the monarch, from the vilest sinner to the holiest saint; since our friends have only stepped into eternity a little sooner than we expected; and since we must shortly tread the same way;—surely, while this is the lowest ground of comfort which we can possibly take, it must afford us some relief. But let us consider,—

Secondly, That all their afflictions, temptations, and sorrows are ended. While travelling through this wilderness they dwelt in a weak, frail, tabernacle, which was often the abode of torture and anguish —often shattered by disease—often threatened with dissolution. By relative circumstances, they were often pierced and lacerated with grief. When mysterious providences affected them, they were ready to say, "All these things are against me." Assailed by fierce and fiery temptations, they feared they should one day fall by the hand of their enemies. Oppressed by indwelling sin, they exclaimed, "Oh, wretched man that I am, who shall deliver me from the body of this death?" "Fighting the good fight of faith," they were still in the midst of the conflict and the heat of the battle. When faith languished they began to sink in the deep waters; when drawn into sin by a backsliding heart and the force of temptation, "they went out and wept bitterly;" when in the depths of trouble they cried, "My soul is cast down within me," "all thy waves and thy billows are gone over me." Their hearts were filled with grief, and their eyes ran down with water, "because men kept not the law of God." Amid the troubles of this tempestuous world, they breathed the words of the Psalmist: "O that I had wings like a dove, for then would I fly away and be at rest."

But from all these things they are perfectly delivered. Into that land "where the weary are at rest, and the wicked cease from troubling," the evils and sorrows of earth never can intrude; the body no longer clogs and distresses the spirit; disease and pain are unknown in that region of perfect health and vigour; mortality is left behind; the days of temptation are past, "the days of mourning are ended." Their souls are incapable of grief; their tears are wiped away; they are delivered from indwelling corruption. They have escaped the power of the enemy; the conflict is ended; the victory is won; "they have overcome through the blood of the Lamb!" Shall we mourn, therefore, that they are not in the troublous scenes of this world? Shall we grieve that they have escaped from all these evils? Shall we not be comforted by the thought of their release? Does not that affection which we felt, and still feel towards them, lead us to rejoice in their deliverance, and triumph in their victory?

If such be the removal of the saints from this world, we are instantly led to the conclusion, that *the hand of the Lord hath done it.* Who but a heavenly Father could manifest such love, and deal so gently with his beloved children? He who had previously gone to prepare a mansion for them, had promised to come and fetch them home: "And if I go and prepare a place for you, I will come again and *receive you to myself*, that where I am there ye may be also." It may sometimes be difficult to recognise the hand of God in the death of those we love; but this is owing to ignorance and unbelief. There is the surest ground for faith. The time and circumstances of the death of his people are under his control: "Precious in the sight of the Lord is the death of his saints." The cloud which carries away our dearest friends may appear dark and frowning to us, still it is only the envelope which contains unspeakable wisdom, glory, and love. Though it leaves us weeping in its shade, it bears our friends to the regions of the blessed. Jesus calls them away, and "receives their spirits." Shall not He, without whose knowledge not even a sparrow falls to the ground, order

the removal of his saints? Shall not He who numbers the hairs of their head, number their days, and appoint the time of their departure? Shall not He who came into the world and died to redeem them by his own blood, come and receive them to himself? Shall not He who first raised them from a death of sin, and gave them spiritual life, come and bear them to the regions where that life shall be perfected?

From this we may further argue, *that their work on earth was done.* However early they were removed, we may rest assured that he has not taken them too soon. His work was done in them and by them. To us they appeared to promise years of devoted and useful service in the cause of God. To us their sun appeared to set before it had fully attained its noon-day splendour. We felt their value, and were greatly assisted by their conversation, example, and prayers. Our spiritual welfare seemed, in one sense, bound up with them. We thought that for them "to abide in the flesh was more needful for us." We thought their instrumentality was required in this fallen world; but He, "whose way is in the sea, whose paths are on the deep waters, whose footsteps are not seen," took a different view of the case. He saw that their appointed work was done; their talent was improved. And though we cannot read the reasons of his conduct, nor the wisdom of his designs, we believe that his reasons are the best, and his wisdom perfect. When their work was done, he called them home: "Come up hither." "Well done, good and faithful servant, enter thou into the joy of thy Lord." Blessed is that servant who, when his Lord cometh, shall be found watching, his soul prepared, his work accomplished. And will not He who has called them away "call others out of the kingdom of darkness, and translate them into the kingdom of his dear Son," to walk in the steps, and fill the spheres of usefulness left vacant by those who have fled away to their reward?

Thirdly, It will greatly increase our consolations to remember, that our departed friends *are far more lovely than they were before.* We have seen many lovely characters, even in this fallen world. Our hearts were attached by their simplicity, spirituality, purity, and fervour. We perceived them increasing in the image of Christ, and we loved them for his sake. How strong are the ties of human affection, when bedewed and sanctified by the Spirit's influence! These are bonds which death itself cannot sever. But those who were most lovely on earth are unspeakably more lovely in heaven. We only knew them in their ignorance and imperfection, in the very infancy and weakness of their spiritual life; now "they see face to face;" now "they know even as they are known." Their conversation, while in the body, was refreshing to our souls; what must be the communion of saints above? To unite with them in prayer and praise, was "like a little heaven below;" what must be the sweetness of the "new song which they sing unto the Lamb that was slain?" We saw only the first manifestation of the beauty of holiness in them; what should we think of them now, could we gaze upon them in its full development? We saw in them only the first faint traces of the Saviour's image; now it is perfected by seeking the Saviour, and partaking of his glory. They are now more worthy of our affection, because they have fully put on the Lord Jesus Christ. Let us contemplate their wondrous transformation—their glorious state! Let us rejoice that the "beauty of the Lord is upon them."

In all this we have the fullest answer to our prayers on their behalf. We would not ask for less; we could not ask —he could not give us more. Did we pray for their conversion?—They were converted, and their sins blotted out. Did we pray for their preservation?—"They were kept by the power of God." Did we pray for their progress in the Divine life?—They grew in grace. Did we pray for their usefulness?—They continued "in works of faith and labours of love." Did we pray for their deliverance?—"They are now delivered from every evil work." Did we ask for them grace and glory?—It is given. We prayed often, waited long, but the full answer has come. They need our prayers no more! "I love the Lord, because he hath heard my voice and my supplication." "Glory be to God in the highest!"

And shall we not rejoice in the thought that heaven is enriched by their removal from earth? God is gathering up all that is excellent and lovely to himself. Nothing that is spiritual and heavenly shall long remain in this dark and polluted world. Rapid growth in grace generally indicates a speedy removal. Those who most ardently love God, and long for his

presence, shall not long be kept at a distance from his face. What a blessing if there is anything in our families, or in the circle of our friendship, which heaven can receive! The celestial country is continually enriched by their ascension thither. The innumerable company continues to increase by their addition to it. The celestial song continues to swell with new voices. The Redeemer's crown is adorned as "he makes up his jewels." The prepared mansions receive their proper inhabitants. All who enter there are safe and glorious. "There my best friends and kindred dwell; there God my Saviour reigns." Blessed privilege, to have the objects of our affection there! We catch a glimpse of their glory as they enter, and hear the shouts of angels on their admittance to the world of light.

It will greatly soothe our sorrows if we also remember *that we alone mourn their departure*. They do not regret nor mourn over the separation. If we knew that they were, like us, bereaved; that they mourned for us as we do for them; our grief would be greatly augmented. But much as they loved us, happy as they were in our society, they are unspeakably more happy in the society of the blessed, and in the presence of their Saviour. Before the bitterness of death was felt; before the first pang of separation had lacerated our hearts, or our first tears had fallen upon their lifeless clay; their liberated spirits had reached the skies, gazed upon the Lamb, and bowed before his throne. Could they, bending from their celestial seats, address us, would they not say, "Weep not for us?" —"If ye loved us ye would rejoice, because we go unto the Father."—"Haste and come away to these delightful regions."—"Little did we conceive of these glories while we sojourned with you." While we weep they rejoice—while we are lonely they are surrounded with innumerable companions—while we feel privations which we do not expect earth to supply, they have fulness of joy in his presence; pleasures for evermore at his right hand. They have awakened in his likeness, and are eternally satisfied.

We shall conclude these remarks by observing, that *the separation is but momentary*. Were there no hope of reunion, or were our lives extended like those of the antediluvians, we should more deeply feel the sorrows of bereavement. Not that we prize heaven chiefly because our departed friends are there; our highest bliss will flow from the beatific vision of the Crucified. But will not our joy be increased by meeting our companions in tribulation? Shall we not admire and love the Saviour, who has glorified them and us with them? Will not the song be louder and sweeter by the recognition of those who have travelled through the wilderness at our side? Shall we not praise the Redeemer for their salvation as well as for our own?

The *intervening season can be but short*, and soon the Master will come and call us to join them. A year, a week, a day, may bring us to their embrace. The nearer we live to God, the more actively we are engaged in his service, the shorter time will appear. Time never flies so swiftly and sweetly as in the favour and service of God. Even now we belong to the same family; we are separated only by "the narrow stream of death"—even now we meet them in Christ, in desire, in worship—even now "we are come to the spirits of just men made perfect." Let us magnify the riches of the grace of God which bringeth salvation. Let us ascribe all these precious hopes to the atonement; it is endeared to us by the glories of our departed friends. The grace given to them blesses us by the assurance of their bliss. Their glory beams upon us and cheers us in this dark world. All is of grace, and grace makes our bereavements blessings. Let them be sanctified to the quickening of our souls. Let us recede from earth and approach the gates of heaven. Let us be weaned from things below, and have our affections set on things above. Let us "die daily." Let us seek to have "all things working together for our good." Let us have "our loins girt about and our lamps burning." Let us be found watching whensoever our Lord shall come.

T. Rowson.

Sandwich.

THE WAY TO WALK.

"*Walk as children of light,*" Eph. v. 8.

The introduction of the gospel into any place is an event of surpassing interest in its history: it is connected with results which extend into the far distant ages of the future; and the social relations, the religious opinions, the personal destiny of a people, are all affected by the message from heaven. It is so now. It was so in apostolic times. In support

of this truth we have but to refer to the missionary chronicles of the primitive church. Take as an illustration the far-famed city of Ephesus. The superstition of ages had there settled in all its darkness upon the popular mind. There was no vision, and the people perished. Its magnificent temple was regarded with idolatrous veneration. At its shrine thousands paid their willing homage. Its goddess "Diana" was there surrounded by all the ardour of a blind devotion. Her ritual had widely extended when Paul and his companions in travel, Gaius and Aristarchus, entered this city of renown. Tidings of these men, and of their evangelical career, had already been brought to the interested worshippers of Diana; and *selfishness*—that great antagonist of the truth—now armed its hosts against these itinerant preachers of the cross. But all this popular fury was powerless to resist the majesty of "the gospel of Christ;" for the tide of truth had set in to bless the Gentile world, and "the waters of life" rolled on in one mighty current, until they crossed the very threshold of Diana's temple. Paul continued for three years to labour in the city. During that time the Holy Spirit honoured the instrumentality of the apostle. "The word of the Lord" was glorified. The Ephesians believed. A Christian church was formed in this stronghold of darkness. The throne of Diana, "great" as she was, tottered before the omnipotence of the truth. And when Paul was on the eve of departing from Asia, he sailed to Ephesus, and summoned the elders of the church to receive his last solemn charge. And who can read the closing sentences of that magnanimous appeal, as recorded in the twentieth chapter of Acts, without deep emotion? After this, could Paul forget the church of Christ at Ephesus? Surely not. Nor did he; for when a prisoner at Rome he sends to them, by the hands of Tychicus, the masterly, and dignified, and sublime epistle, in which this sentence occurs: "Walk as children of light." Let us glance at the obligation arising from the great spiritual change of believers from "darkness" into "light." The entire verse reads, "Ye were sometimes darkness, but now are ye light in the Lord; *walk as children of light.*" This implies that Christians are to "walk,"

1. In the light of *knowledge.*—The Bible is the great foe of ignorance. It is true there may be great intellectual light where there is gross spiritual darkness; but "no man is really ignorant who is pious." For although the humble believer may know but little, yet this he can say, "One thing I know, that whereas I was *blind,* now I *see.*" And from this point is he destined to advance in light through the all-enduring ages of eternity. The religion of the cross requires its disciples to be *intelligent* men. The gospel grapples with ignorance till it subdues it: it creates a thirst for knowledge; and it has ample supplies to satisfy every longing mind. Nor is it possible for the Christian to be held in the chains of ignorance; for look at his *chief companion;* it is "*The Book*"—the book inspired by Infinite Wisdom. The oftener he comes to this, the more is his mind enlightened. Its doctrines and its promises are all his hope: its precepts his unerring guide. As he reads he can look up and say,

> "Father of mercies! in thy Word
> What endless glory shines!
> For ever be thy name adored
> For these celestial lines."

Clearer light rests upon his path. That light leads him to long for the bright period when he shall live in the unclouded blaze of an everlasting day. "Walk," Christian, in the light of *knowledge,* and recommend your religion by your *intelligence.* Seek to be intelligent. Aim at it; live for it.

2. "Walk" in the light of *purity.*—It is the highest interest of the believer to resist sin; and when he becomes "a new creature," he enters upon a life of conflict. Opposing principles commence a war within. These great principles are "light" and "darkness." But the mists of the morning must give way to the splendours of noon. Grace must triumph. The prayer of our great High-priest must prevail: "Sanctify them through thy truth; thy *word* is truth." As its beams brighten the power of sin is subdued. The word of Christ dwells richly in the disciple. He denies ungodliness and worldly lusts. All his powers are consecrated to the cross. For when a man is converted, he is called to be a "saint." He becomes a "servant of God." He is to have his "fruit unto holiness." "What manner of persons," then, ought we, as Christians, to be, "in all holy conversation and godliness!" We are to "adorn the doctrine of God our Saviour in all things." Our "conversation" is to be such "as becometh the gospel of Christ." Nor need we be discouraged at our

spiritual struggles. Faith shall aid us in all our conflicts. A life of crucifixion may be no pleasant life; but as Christ our Lord was crucified *for* sin, we must be crucified *to* sin; or where Jesus is we can never go. Earnestly, then, let us implore almighty grace, that we may be conformed to the image of the Son of God. May the spirit we breathe be that of holy love, and the prayer of our life be,

"One thing we want—more holiness grant;
For more of thy mind and thy image we pant!
Thy image impress on thy favourite race;
O fashion and polish thy vessels of grace!"

3. "Walk" in the light of *joy*.—The river of joy springs from the mount of communion; and the nearer to the spring the clearer the stream. The oftener on the mount, the nearer to heaven; the more intimate the Christian's communion with Christ, the more joyful his course. For if the eye of faith be fixed upwards and onwards, sin and Satan will not often cross his path. They trouble that man the most whose eye and whose heart are in "earthly things." The Christian may expect his trials. Paul had his; but he could write, "As sorrowful, yet alway rejoicing." The primitive disciples had theirs; but of them we are told that "they took joyfully the spoiling of their goods." And "the joy of the Lord" is still "the strength" of his saints: sustained by its influence, they may "rejoice evermore." And the believer owes it to his *principles* that he should cherish a *cheerful* spirit. For if sin be pardoned, if conscience be "void of offence," if the Lord of providence be his friend, if the Spirit of Christ be his instructor, if "the Almighty God" be his father—why not *joyful?* And "the voice of rejoicing and salvation" should be "heard in the tabernacles of the righteous." Of their homes it should ever be said,

"The sorrows of the mind
Are banished from this place;
Religion never was design'd
To make our pleasures less."

They owe it to their *privileges*. For all things are theirs if they are Christ's. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." "Walk" on, then, Christian, in "the way of holiness," and let your spirit rejoice in God your Saviour; for in trial, you shall have grace to support; in difficulty, wisdom to direct; in temptation, strength to resist; in death, the Saviour to cheer. And so long as you "walk by faith" shall it be said of you, as of the Old Testament worthies, "God himself was not ashamed to be called their God."

His *prospects*, too, should inspire the believer with *joy*. He has before him a "goodly land." He has in view his "Father's house." And he is to pursue "the path of life," that at "the right hand of the Most High" he may find a "fulness of joy and pleasures for evermore." "Walk" on, then, believer, "rejoicing in hope." "Walk" on, and of you let the truth tell this tale, and of you sing this song:

"Cheerful they walk, with growing strength,
Till all shall meet in heaven at length;
Till all before the throne appear,
And join in nobler worship there."

B. E.

CLAIMS OF THE BIBLE.

1. THE Bible is intended by its divine Author to be the guide of man; to serve as "a lamp unto his feet, and a light unto his path." Nothing is more indisputable than that man is by nature, and, till regenerated, by practice, in a state of darkness and error, being blinded and led astray by sin. He possesses, indeed, the light of conscience; but it is awfully obscured and perverted by habits of iniquity. Besides, the agency of evil spirits is continually at work to darken the minds, and confirm the evil propensities of men. No means are neglected by the grand adversary which he sees calculated to accomplish this. He is aware that he cannot more effectually insure the destruction of souls, than by preventing their reception of heavenly light and conviction. He knows perfectly well, that as long as sinners are insensible to the dangers of their position, to the dread realities of the future world, and to the duties enjoined upon them, they will remain his willing slaves. Hence, his efforts are incessantly directed to this object, and all his diabolical resources are employed to secure it. As a means to this end, he endeavours to hinder men from reading and studying the holy Scriptures, lest "the glorious light of the gospel should shine into their minds," and lead them to abandon his service for the service of God.

2. It will hardly be disputed, then, that the Bible is essential in order to man's proper enlightenment, and is perfectly adapted to afford that information which he most needs. The facts and doctrines it makes known are of such a nature as it can never consist with our happiness or our safety to be ignorant of. They are not of subordinate value, nor of mere ephemeral interest, because they concern our condition and prospects as sinners; they unfold to our view the attributes of the Divine character; warn us of our peril; point out the way of escape; instruct and direct us how we may become holy and happy here, and finally attain to eternal joys. Such matters as these bear on their very front the impress of transcendent and abiding importance. He who neglects or despises them proves himself to be not merely a fool, but a flagrant transgressor. He both offends against

that God, who is the author of the Bible, and inflicts serious injury on his best interests. It is vain for such a person to pretend any regard either to moral obligation, the will of God, or his own true welfare.

3. Notwithstanding these solemn facts, however, what are the results? Do we find a profound interest in the truths of Scripture generally prevailing? Are the majority of men diligent readers of the Scriptures, treasuring up in their minds the lessons they contain? Do they manifest an anxious desire to regulate their lives by this authoritative book? Do they regard it with esteem and reverence, with thankfulness and admiration? Are their views and treatment of the Bible in accordance with unquestionable duty? The very contrary is the fact. This holy volume is utterly neglected by vast multitudes; as much disregarded as if it were only a human production, treating on topics of a temporal nature: nay, more so; for while the Scriptures are scarcely ever opened by these individuals, they will peruse the news of the day, or some secular treatise, with an eagerness and attention quite remarkable, and most praiseworthy if it were only enlisted in a better cause. But, by their culpable carelessness of the word of truth, they deprive their souls of that light and nourishment which their immortal nature demands. Hence they become mournful illustrations of that inspired saying, "That the soul be without knowledge, it is not good," Prov. xix. 2.

4. Nor do professing Christians always come up to the extent of their duty in this matter. Many of them, there is reason to affirm, do by no means pay that attention to the Divine word which is required of them; and to this may be traced, in part at least, the feebleness of their piety, and the inconsistencies of their conduct. If they were more diligent in searching the Scriptures, more in prayer for the aid of the Holy Spirit to understand them, and to feel their heavenly influence and power, they would exhibit more fully in their lives the virtues of the religion they profess; and their knowledge and enjoyment of Divine things, as well as their usefulness, would be greatly increased. "He that hath ears to hear, let him hear."

February 29th, 1848. M. H.

LOVE AND FAITH.

THE love of God is the best preservative against the love and practice of sin. If proof of this is required, it is found in abundance in the Bible, and in the experience of Christians. Besides, it is clear that the two are opposite both in nature and in action. If a man truly loves God he will obey him, and the disposition to sin will be effectually checked; for sin is simply disobedience of the Divine commands. In proportion, then, as the love of God exists in the heart, will holiness be found there, and manifest itself in the life. On the other hand, in those who have no love to God, sin reigns. This is the predominant characteristic of unconverted men. While they love sin, and habituate themselves to the pursuit of it, how can they have any love to God? It is impossible! for, if they loved God, they would delight in his ways, and the dominion of sin would be destroyed.

Faith in Christ is the grand means whereby the love of God is produced in the heart. God reveals himself to us through Christ,—offers us pardon and reconciliation for his sake,—hears our prayers; supplies our wants; and brings us to heaven, through the merit of his Son, who died for us, that we might have life everlasting. Love to God is inseparably connected with faith in Christ; and hence, he that believeth not the record that God hath given of his Son, cannot love God; for disbelief of God's word, and rejection of Him who came forth from the Father, is malignant rebellion against God himself. It is in vain, then, for Deists, and practical unbelievers of all sorts, to profess any love to God, since Scripture justly concludes them as his enemies; and, if finally such, they must meet with a doom fearful in its nature, but suitable to their character and their doings. H.

March, 1848.

CALVARY CALMING THE CONSCIENCE.

MAN surveys the magnitudes and the glories of creation, and much of the fair and lovely are seen in them; but the volcano, the earthquake, the storm, the pestilence, awakens his fears, and unsettles his confidence. He "hears the law" of God, and listens to its sanctions, and admits that it is just and good; but what mean the thunderings, and lightnings, and voices whence it proceeds? He hastens to the hill of Calvary, and there his fears are quelled, and there his hopes arise, and there his joys abound, and there every pang, and every prayer, and every look, and every sigh of the man of sorrows convince—more than satisfy—him that God is love. From Calvary's summit, no thunderings, no lightnings, no voices proceed. The sympathy creation feels in the scene is too deep for thunders to express, too wide for lightnings to be its messenger. Creation feels in dumb amazement. The sun shines not; the earth reels and staggers, but there is no speech, no language, no voice heard. Creation feels,—feels from its very core to its widest extremities, that GOD IS LOVE.—*Smith's Sacred Biography, Second Edition.*

RELIGION THE BASIS OF NATIONAL PROSPERITY.

THE following is one of the sayings of Washington:—"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labour to subvert these pillars of human happiness, these firmest props of men and citizens. The mere political, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it be simply asked, Where is the security for property, for reputation, for life, if the sense of religious obligation deserts the oaths which are the instruments of investigation in the courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education, on minds of a peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

THE BELIEVER LONGING.

WHAT has been your most ardent desire, since first you learned to love, confide, rejoice, and glory in Christ? Has it not been for *more of Christ?* More of Christ's love, of Christ's spirit, of Christ's image? Is it not then enough to make death wear in your eyes the smiling aspect of a welcome friend, when you reflect, that the moment it has torn aside the veil of mortality which hides from your view the Saviour that you love, you shall see that Saviour face to face, unveiled in all his glory? You shall have Christ himself in all his fulness, as your own for ever—you shall hear his voice—you shall bask in the sunshine of his smile—you shall dwell in his immediate presence—you shall be perfectly like him, and uninterruptedly with him for ever,—never, never more to grieve, doubt, distrust or displease him for one moment, throughout eternity! Again, I ask, will not an eternity with Christ be indeed a blissful eternity? And when you look on death as the portal of such an eternity, are you not ready with St. Paul to exclaim, "I have a desire to depart and be with Christ!" and with St. John, on hearing, at the close of the apocalyptic vision, the Saviour's voice declaring, "Behold, I come quickly!" in a transport of holy joy to cry out, "Even so, come Lord Jesus!"—*Rev. Hugh White.*

REFORMATION OF CONVICTS.

A LETTER from a gentleman, who has been for eighteen years a prison inspector, contains the following excellent remarks relative to the proper persons for prison officers:—

"My second remark is, that moral and religious instruction are indispensably necessary to the success of any penitentiary system. A prudent, pious, and intelligent chaplain, whose heart is in his work, and who labours continually for the spiritual welfare of those under his charge, will see the fruits of his labours in the reformation and conversion of many of them to God. The spirit of the gospel is a subduing spirit, and uniformly produces obedience and industry. I once asked an overseer of the Eastern Penitentiary how a certain refractory prisoner behaved. His reply was, 'Getting good.' 'How do you know that?' said I. 'I know it,' was his reply; 'for he is more civil than he was, more industrious, and more cheerful.' The prisoner became a Christian. My third remark is, that all the officers should be men of mild dispositions, of few words, and conscientious Christians. Like produces like. At all events, the officers of a penitentiary should be moral men, of mild tempers, courteous and kind, and firm in government. A profane swearer or tippler should never be permitted to hold an office in a penitentiary."

IS IT RIGHT?

SHOULD you ever be in doubt as to what is right in the way of duty, there are two guides to direct you—one, your own conscience; the other, the word of God. We are assured that the commandments of the Lord are all right; they call upon children, and say, "Obey your parents in the Lord, for this is right;" and from that stage of life up to the period when we mingle with the world, all its instructions and counsels are equally good and right. Does the Bible call upon you to remember your Creator in the days of your youth; and is it right for you to disregard this exhortation, and to delay it until you grow up to manhood? Are you exhorted to seek first the kingdom of heaven; and is it right to leave this duty to the last? Is salvation offered to you to-day—now; and is it right for you to treat this great matter lightly, to leave it alone until it is too late? The Lord has assured us that our souls must live for ever, either in heaven or hell; is it right to be careless about their everlasting state? The ungodly say, there is no need for you to be so much concerned about religion, at any rate not while you are young; the Bible exhorts you to give your hearts to Jesus Christ, and to love and serve him with all your might: now, is it right to obey man rather than God?

THE DIGNITY OF MAN.

WITH what an overwhelming importance does eternity invest the character of man! The freshness, and beauty, and loveliness of the vegetable world please the senses, and command a momentary admiration; but the sun is no sooner risen with a burning heat, than the grass and the flower withereth, and the grace of the fashion of them perishes, and is forgotten. The inferior creation enjoy the highest satisfaction of which their natures are capable; but that happiness is limited to a few years, or months, or days, or hours; but everything about man wears the aspect of eternity. The infant comes into the world with an organism of immortality; faculties begin to expand, that will continue to expand through interminable ages; affections manifest their presence, which will, in time and in eternity, be reciprocated by a holy universe, and will share the love and joy of God, or will wander over the vast creation in quest of an object, but will find none; a body is nursed and watched that will be a dweller in the house of many mansions, or will be destroyed in hell. As the infant grows to youth and manhood, he marches to eternity. His thoughts, his words, his actions, all affect that eternity. He sows to the flesh, and will, in eternity, reap the fruits; or he sows to the Spirit, and will, in heaven, reap life everlasting. In a word, his circumstances, his relative connections, his employments, his enjoyments, his sufferings, and sorrows, are all intimately linked with his eternity.—*Smith's Sacred Biography, Second Edition.*

THE WAYS OF THE MOST HIGH.

THE world looks upon some of their families coming out like a fresh blooming flower in the morning—their cheeks covered with the bloom of health—their step bounding with the elasticity of youth—riches and luxuries at their command—long, bright summer days before them; —the world says, there is a happy soul. God takes us into the darkened room where some child of God lately dwelt. He points to the pale face where death sits enthroned—the cheek wasted by long disease—the eye glazed in death—the stiff hands clasped over the bosom —the friends standing weeping round; and he whispers in our ears, "Blessed are the dead!" Ah! dear friends, think a moment, whether does God or you know best? . . . . It is a happy

thing to live in the favour of God—to have peace with God—to frequent the throne of grace—to burn the perpetual incense of praise—to meditate on his word—to hear the preached gospel—to serve God; even to wrestle, and run, and fight in his service, is sweet. Still God says, "Blessed are the dead!" If it be happy to have his smile *here*, how much happier to have it without a cloud *yonder!* If it be sweet to be the growing corn of the Lord *here*, how much better to be gathered into his barn! If it be sweet to have an anchor within the veil, how much better ourselves to be there, where no gloom can come! "In thy presence is fulness of joy; at thy right hand are pleasures for evermore." Even Jesus felt this—God attests it. "Blessed are the dead!"—*Rev. Mr. M'Cheyne.*

TO PARENTS.

Your children are men in miniature. A few seasons come and go, and those who are in the nursery, or in the glee of childhood, are treading the theatre of the world, and mingling in the changing and solemn drama of life's eventful scenes! As the child passes through these flying periods, you are most generally able to see the future man. In comformity to the early impressions and the bias which the mind takes, so will the forming future character of the man grow and fix itself. This great law is found in the moral government of God, and its results proclaimed in terrible language by evil parentage, training, and government. It is utterly impossible to prevent our children from being moulded in exact conformity to the bias and impressions you give them. These will govern; they will be masters. You cannot counteract their shaping moral power. If you imprint the lovely image of virtue, and the sweeter and lovelier impress of piety, in childhood, so as to give the balancing power to character, you will see the same image, bold, beautiful, distinct, in the man. If you deform the character in childhood by vicious principles, and their results, you are able to determine, even in childhood, the full-grown man, his habits fixed, his character stereotyped, his destiny decided. Such is usually the power of first principles in giving bias and formation to the ultimate man. Washington is an eminent and lovely illustration of this great principle. In childhood his teachings and impressions were of the right stamp, and they moulded his character and decided his destiny! And what a sublime one it was! Napoleon, the terror of all Europe, is a terrible example of the opposite result. By the power of early impressions and associations, the destiny of that great captain and warrior was decided.

Lessons by the Way; or, Things to Think On.

CHRIST IS ALL IN ALL.

Christ is our sov'reign Lord; Christ is our Priest;
Christ is our Prophet; our Protector 's Christ;
Christ is our Shepherd; Christ our Judge so dread;
Christ is our Saviour; Christ our Chief and Head;
Christ is the Alpha, e'er the ages past;
Christ is th' Omega, which must always last;
Christ is salvation's source as well as end;
Christ is our Pattern, and ne'er-failing Friend;
Christ is the ransom for transgression paid;
Christ is our offering, sacrifice, and aid;
Christ is our treasure; Christ 's our only gain;
Christ is the Saviour of the faithful train.
In all the earth beneath, or skies above,
There 's not a Saviour so replete with love
As the incarnate Word, nor such another
As Jesus Christ, our God, and yet our Brother.
Let soldiers talk of war and battles fought,
Let sailors talk of wealth from India brought;
Let misers talk of chests with gold well stored,
But let the Christian's talk be of the Lord!

From the "Welshman's Candle."

ADVICE TO AVOID BAD COMPANY.

Follow a prophet, he 'll enlighten thee;
Follow a rabbi, thou shalt walk by rule;
Follow a saint, and thou a saint shalt be;
Follow a fool, and thou 'lt be still a fool;
Follow thy Saviour, both in deed and word,
And tread the path which he himself once trod;
Perform with zeal the mandates of the Lord,
And never deviate from the sacred road.—*Ibid.*

PRAYER.

Prayer is good in every land and clime;
Prayer is good for men in every sphere;
Prayer is good at every hour and time;
Prayer is good on all accounts whate'er.
With faith, with rev'rence, with a soul strung high,
With ardent zeal, and minds that never stray,
With knowledge, with a strong incessant cry,
With close attention, 't is that men should pray.
Prayer, of old, a mighty giant slew;
Prayer the lion's mouth shut up of yore;
Prayer the gates of iron open threw;
Prayer can save a man at any hour;
Prayer lock'd up the heavens long from rain;
Prayer the ocean turn'd to solid land;
Prayer raised up the dead to life again;
There 's nothing can the force of prayer withstand! *Ibid.*

THE DRUNKARD.

Of all the slaves wherewith this world is stored
The worst is he who is his belly's slave;
For while he lives he 'll seek no other lord
O'er him supreme authority to have.
'T is bad to see a judge disguised with beer,
Or find a justice sprawling in the street;
'T is bad to see a reeling, stammering peer,
But 't is far worse a drunken priest to meet.
Woe be to him who, only to disclose
His neighbour's weakness, puts about the bowl;
The Lord incensed will rank him with his foes,
Because he tries to slay his neighbour's soul.
The drunkard's wages are, a shortened life—
An empty lodging—an uneasy bed—
A stomach foul—companions fond of strife—
A tatter'd doublet—and an aching head!—*Ibid.*

BE KIND TO EACH OTHER.

Be kind to each other!
The night's coming on,
When friend and when brother
Perchance may be gone!

Then 'midst our dejection,
How sweet to have earned
The blest recollection
Of kindness—*returned!*

When day hath departed,
And memory keeps
Her watch, broken-hearted,
When all she loved sleeps!

Let falsehood assail not
Nor envy disprove—
Let trifles prevail not
Against those ye love!

Nor change with to-morrow,
Should fortune take wing,
But the deeper the sorrow,
The closer still cling!

Oh! be kind to each other!
The night's coming on,
When friend and when brother
Perchance may be gone!

Charles Swain.

CHRIST ALONE.

Where can we find a name so holy as that we may surrender our whole souls to it, before which obedience, reverence without measure, intense humility, and most unreserved adoration may all be duly rendered? This ought to be the inquiry of our whole nature—intellectual and moral, no less than religious—and the answer to it should in like manner express the rule of our personal conduct, and be the centre of all our moral and religious convictions. *One name* there is, and one alone—one alone in heaven and on earth; not truth, not justice, not benevolence—but Christ!

PAUL'S CROSS.

This celebrated structure stood at the north-east part of St. Paul's-churchyard, near the spot where a tree now grows. It was famous in ancient times as the place where proclamations were set forth—sermons preached—curses, bulls, and excommunications read—and other public business transacted. Here the Pope's sentence against Martin Luther was read with much pomp; here many persons who had been charged with heresy were obliged "to do penance," by carrying faggots on their shoulders, before all the people, on the Sunday. Here Popery was proclaimed, in all the length and breadth of its iniquity. Here, too, it received its deadliest blow, by the faithful gospel-preaching of our bold and uncompromising Protestant Reformers. Sermons were preached here until the year 1642, when it was pulled down.

EXALTING JESUS.

A clergyman, passing through Reading, called on the Hon. and Rev. W. B. Cadogan. "So, Mr. W.," said that great and good man, "you are in orders?" "Yes, Sir; and I am frequently distressed, lest I should not discharge my office aright." "You have, Sir," replied Mr. C., "but one thing to do; exalt Jesus, and the promise is, 'I, if I be lifted up, will draw all men unto me.'" The impression was not transient; the minister often recollected the hint with profit.

The wicked dwell more on the faults of God's children than on their graces; as the flies settle on a sore place, and as vultures fly over the gardens and delight to pitch on carrion.—*Manton.*

A gentleman having lost a son said, when some friends offered him condolence, "I would be content was it possible to lose a son every day in the year, might I but be favoured with such manifestations of God's presence and love as I have experienced on the present occasion."—*Gifford.*

As soon as pride is humbled enough not to enter into controversy with God about the justice of his own declarations, every man confesses himself a guilty sinner, in danger of eternal ruin.—*Venn.*

Paulinus, when they told him that the Goths had sacked Nola, and plundered him of all he had, lifted up his eyes to heaven and said, "Lord, thou knowest where I have laid up my treasure!"

A good man was once conversing with some pious friends, who were in better circumstances than himself, on the nature of true faith, and pertinently observed, "You have, I have no doubt, felt its effect; but to know its true value is to be called to exercise it when the Lord keeps the key of the cupboard."

None are transplanted into the paradise above but from the nursery of grace below.—*Boston.*

Nothing can reconcile the soul to afflictive allotments but looking on them as covenant dispensations.—*Mason.*

"Riches," says Solomon, "make to themselves wings and fly away." The best way to confine the bird in its nest is to keep its wings well cropped by benevolence.—*An old Writer.*

God made man in his own image; and man (to be even with him, as it were,) will needs make God after his image.—*Trapp on* Rom. i. 23.

The pages of Scripture, like the productions of nature, will not only endure the test, but improve upon the trial. The application of the microscope to the one, and a repeated meditation on the other, are sure to display new beauties, and present us with higher attractives.—*Hervey.*

God himself is the stability of our spiritual strength. Were the stock in our hands, we should soon prove broken merchants.—*Gurnall.*

Of a small handful of outward things I am ready to say, It is enough; but that which I long passionately for is a large heartful of God in Christ.—*Arrowsmith.*

What a transformation did the day of Pentecost produce! They who had so long been children grew in one hour to the stature of perfect men; like Aaron's rod, which brought forth almonds in a night.—*M'Leod.*

Mrs. Joyce Lewis, when she was condemned to be burnt for the Protestant religion, said, "As for death, I fear it not; for when I behold the amiable countenance of Jesus Christ, my dear Saviour, the ugly face of death does not much trouble me."

Biography.

SUDDEN AND IMPRESSIVE DEATH OF THE LATE MR. CHARLES DODGSHAM, OF HAMBURG.

THE church of God is often compared to a martial host, both in scriptural and common parlance. In an earthly army, besides the rank and file (the importance of whose service is indeed well appreciated by the commander, but whose names never appear in the Gazette,) there occur leaders and standard-bearers, who are honoured with the posts of peculiar danger and peculiar distinction. Thus, too, it is in God's church militant. In every age there have been Christian Davids, who have, with the uncarnal weapons of holy preaching and living, borne down and disarmed many a vaunting Goliath of infidelity, who had defied alike the armies of the living God and their Almighty Leader. Standard-bearers, too, have been and still are to be found, who by high talents, or an elevated position in human society, are qualified to uphold and defend the banner of Christ, in a manner to which their equally pious brethren have neither call nor capability. But although the private soldier in an earthly army is not commonly, he is occasionally, placed in a position to conduce more than many a leader to the safety and success of an enterprise. Such, for example, is the honourable responsibility of the sentinel on his lonely watch, to whose vigilance is committed the safety of the sleeping garrison; and still more so that of the vidette, stationed on the utmost line which demarcates a hostile country, and who is called to be all eye and ear, for the smallest indication of aggressive movement on the part of those foes by whom he knows himself to be surrounded. And is not this post of watchful observation strikingly illustrative of the position of the believer, whose lot is cast, either alone, or with but a handful of faithful comrades, in the midst of a vicious, worldly-minded, God-contemning community? Such was the post assigned, in the providence of God, to the young, amiable, and, alas! early removed subject of this memoir; and the manner in which he fulfilled his appointed service, the vigilance with which he kept watch over himself, lest the evening should steal upon him unawares, and the zeal with which he sought, not only to maintain, but to extend, the territory of his Divine leader, must surely have found favour in his eyes, since he so soon relieved him from the post of conflict, and called him to enjoy the fruits of victory in his own immediate presence.

Mr. Charles Dodgsham, whose early (not untimely) death we now deplore, was born at Morley, near Leeds, on the 19th of December, 1820, but was sent at an early age to Hamburg for the purpose of learning the German language, with a view to his after settlement in that great commercial city as a wool-merchant. Confided to the care of a pious relative, he grew up in every respect moral and amiable, but without any permanent religious impressions, although there is reason to believe that he was not without occasional strong convictions of the importance and necessity of religion. But he continued to say to every such intrusive thought, "Go thy way for this time, when I have a convenient season I will send for thee," until, in November, 1844, he was roused from his spiritual lethargy by a sermon preached from Rev. vi. 15, 16. "I then began," says he in a letter now before me, "to feel that I needed a Saviour, and left the place of meeting, praying that it would please God to give me a new heart, and to renew a right spirit within me; and I trust that he has, according to his precious promise, given me that repentance which never needeth to be repented of. Of my religious views I would briefly state—that I have been led, by the grace of God, to see the dangerous position I was in as a rebel against God, and have, I hope, felt deeply convinced of the depravity and sinfulness of my own heart, and of the great necessity of devoting my whole self to him, in and through Jesus Christ, who alone is able to save to the uttermost all that come unto God by him. I trust I have been led, by the influence of the Holy Spirit, to cast all my care upon him, knowing that he careth for us, and to seek forgiveness where alone it can be found,—at the foot of the cross. I live in dependence upon my Saviour, placing implicit confidence in him, feeling that in and of myself I can do no good thing. I am at times assailed with doubts and fears, but they soon vanish when I can go and pour out my heart to Him who is a very present help in every time of trouble."

These passages occur in a letter written in July, 1845, in which he expressed his desire to be admitted a member of the English Independent Church in Hamburg, then without a stated pastor, and whose fewness of members, and depressed outward circumstances, assuredly offered no temptations to a worldly-ambitious mind. His application was, after due investigation, acceded to, and from that time, up to the time of his fatal illness, he continued "to walk in all the ordinances of the Lord blameless." On this point I would not stand alone in my testimony, though convinced that I may without fear of contradiction assert, that in all the relations of life—as son, brother, husband, father, friend, and citizen—he was scrupulously faithful in adorning the doctrine of his God and Saviour, by an exhibition of "whatsoever things were lovely and of good report." I prefer, therefore, to quote the following passage from the eloquent, feeling, and deeply impressive sermon, preached by his sorrowing pastor, the Rev. James Smith, on the 16th ultimo, being the Sunday after his death, in the hearing of many who but a short fortnight before had seen him come and go from the house of God, the sentence of death no more legibly written on him than on themselves, from the appropriate text, Matt. xxiv. 44:—"The exhortation, 'Be ye also ready,' is further enforced on our attention by the daily events of Providence. I recount not instances; the event which has surprised and afflicted us all is sufficient. Since last we met here an immortal spirit has gone from our midst! On Lord's-day week *there* he sat and worshipped with us,—only permitted in the providence of God to *enter* upon another year,—to renew his vows unto the Lord in the presence of all his people,—to sit down at the table of

the Lord, testifying his affection and willingness to follow him through another year. But he knew not *what a few hours would* bring forth! *There* he sat, engaged in solemn devotion, or making melody in his heart to the Lord, not knowing that the summons had been issued to call him hence,—that the Son of Man was nigh, even at his door! There, too, he sat, holding fellowship with his brethren in Christ, and with the Father, and with the Son, whilst the arrow of death had even *then* pierced his bosom! *He knew it not!* It came in a day when he looked not for it, and in an hour when he was not aware. But the irrevocable decree had gone forth, Soon thou shalt die! He rose, he retired from the table of the Lord;—he departed from the sanctuary of his God, only to obey the summons—to sicken and die."

This most accurate description was followed up by a powerful appeal to Christians; to the aged; to the young; to the careless and idle; and lastly, to the lukewarm and delaying soul; urging all to take warning by this most impressive event; after which the preacher proceeded:

"And now duty demands that I say a word or two in reference to our departed brother. Eulogy is not required;—lengthened remark is unnecessary. Charles Dodgsham,—you knew his manner of life,—many of you from his youth up. Amiable in disposition, unassuming in deportment; it would be saying too little, that he made no enemies;—he conciliated universal esteem, and won the affection of all wise and good men. In the world he was firm in the maintenance of principle and character; diligent in business, fervent in spirit, serving the Lord. Long in deciding for the Saviour,—too long as he afterwards felt, yet through a period of two years and a half, he as openly bore the name of Christ, adorning his profession, by walking humbly before his God. Though useful, and prayerful, and devout, as a member of the Church; assiduous, punctual, and beloved as a teacher in the Sunday-school; his works of faith and labours of love were not restricted to these genial and delightful fields. In the more private charities of life he was not only active and benevolent, but silent, unobtrusive, and (by many) unobserved, ever-mindful, it would seem, of his Master's precept, 'Let not thy left hand know what thy right hand doeth.' Ill could he be spared, our feelings would dictate, from any of these spheres of usefulness; and often, when anticipating long years of labour here, has *my spirit* hovered over him, beholding in him a source of comfort and aid, when the strength of our fathers, on which we cannot, dare not, too long calculate, should be enfeebled by years, or their bodies repose silently in the tomb! But the Lord Jehovah hath done it! 'His thoughts are not our thoughts, neither his ways our ways.

"I enter not the sacred inclosure of the domestic hearth. Happy in his home, tenderly endeared to the partner of his bosom, *years only* can reveal the magnitude of *her* loss! We tender our Christian sympathy to the bereaved widow and mourning friends, but rejoice with them in the full assurance of hope that he is happy with the Lord. *Her* we would especially commend to the care and blessing of Him who hath said, 'Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me.'

"The circumstances of our brother's death are painfully familiar to most present. On the evening of Friday, the 31st of December, while discharging a civic duty (mounting guard during a fire) he caught a severe cold, which, as his friends observed, he evidently neglected. On the Lord's day following—unwilling to be absent from accustomed duty and the habitation of the Lord, for which he ever longed,—he appeared at his post in the school, attended all the services of the day, and united with his brethren for *the last time!*—Oh, how solemnly interesting to him, and to us all had this been known, in commemorating the dying love of the Redeemer!"—In the evening of that same day symptoms of increased malady appeared, and early on the following morning medical aid was sought, though without any apprehension of danger being felt either by himself or family. Violent inflammation of the lungs, however, was found to have commenced. The most active measures were resorted to, and, at first, with apparent success, so that on Wednesday morning he was considered convalescent. But on that very day the disease assumed a new and more alarming phase, typhus fever having associated itself to the inflammatory attack. Up to this period his mind remained perfectly calm and undisturbed, and he frequently gave utterance to expressions of Christian faith and hope. Even as early as Wednesday, however, he seems to have himself apprehended danger, for in a lengthened conversation with a Christian relative he manifested an impression that the termination might be fatal. Then, too, he cordially avowed the sentiment, that the bed of sickness and of death was not the place most favourable for turning to God and securing the peace of the soul, since all the consolations of religion were then most *needed*, and could be most *appreciated* and *enjoyed*.

On Thursday, his mind was harassed by temptations; and in detailing his feelings to his affectionate partner, he stated that Satan, the great enemy of souls, had been near him, tempting him to forsake the Saviour and follow *him;* but that, though the enemy was near, God was equally near, and would preserve and strengthen him; and this thought calmed and comforted his mind. "Thus, when the enemy cometh in like a flood, then the Lord lifteth up a standard against him." Delirium soon after came on with considerable violence, and continued with but few and short intervals of recollection, even to the close. Yet in the midst of these aberrations, when disguise and simulation are alike impossible; not a word escaped him which could give pain to the anxiously watchful ear of affection. Imagining himself from home, his entreaties to be allowed to return thither were accompanied by the most touching declarations of his love for that home; and the pathos with which he reiterated, "My wife is waiting for me, I must go to her;—oh, if you knew what a happy home I have, you could not have the heart to detain me from it!" conveyed a singular mixture of heartrending grief and soothing satisfaction to *her* who thus saw herself the chiefest, (though, alas, unrecognised) object, of his earthly affections! Still more delightfully soothing, however, was it to hear, within a very few hours of his decease, the low muttering of delirium suddenly interrupted, and the dying believer pronounce (as it

would seem in reply to some fancied interrogator) in tones so distinct, clear, and sonorous, as to be heard in the adjoining chamber,—"*I have no fear. I can trust His promise, and look for salvation through His blood alone, and that is a salvation which every sinner who was ever born on earth may enjoy, if he will accept it; and I know He will save me!*" These were the last coherent words he was permitted to speak! Delirium, and at last stupor, occupied the small remaining period of life, and at half-past eleven o'clock, on the night of sabbath, January 9th, the emancipated spirit left its clayey tenement, at the early age of twenty-seven years, and departed to his Father and our Father, to his God and our God.

Short and violent sickness will, indeed, ever be found to leave little time, and perhaps less power, to seek the Lord for ourselves. But the sick-bed of Charles Podgsham gives a warning of a different kind,—it says, "Postpone not to a sick and dying hour the attempt to be useful to those who are near and dear to you." There are circumstances which may tempt us to do this, in the hope of then finding a more ready hearing. But we learn from his experience, that we may be deprived of our reasoning powers, and thus cut off from the use of what are not unfairly regarded as most impressive adjuncts to exhortation, warning, and reproof. But, happily, in this respect likewise our lamented friend had no cause for self-reproach. In no exercise of Christian duty was he more exemplary than in seizing every suitable opportunity of speaking a word for God. Modest and retiring by nature, such occasions were wisely chosen by him, when no third person was present, either to increase his own diffidence, or to rouse the natural pride of the unrenewed heart. Hence, no dying testimony was needed from *him*,—for the whole tenor of his life,—his private admonitions; his tract distribution; his sabbath consecration; his liberal contributions;—and above all, (because appreciable by all, and too rarely, alas! practised even by religious professors,) his scrupulosity in the conduct of worldly business; his carefulness to shun even the appearance of evil, and conscientious avoidance of whatever could bring reproach on the Christian name,—are the imperishable records by which "he being dead yet speaketh," and has left a testimony in the conscience of many a worldling, that he was "a good man and a just."

The last days of health were employed in devising new schemes of usefulness, which, with characteristic modesty, he preferred proposing through a respected and beloved relative,—"one who was also in Christ before him,"—at a church tea-meeting, held on the 29th of December, at the suggestion of the pastor, with a view to encouraging Christian sociability among the members. These proposals were:—First: That cards, containing announcements of the different chapel services, should be printed and delivered on board the English ships in the harbour. Second: That such of the female members of the church or congregation as are unable to undertake the regular distribution of loan tracts, should be urged to aid the Society, by giving away tracts to strangers who may come to their doors, accompanying the gift by a word of friendly advice. Third: The formation of a German class in the chapel Sunday-school, in which instruction has hitherto been given in English only. Fourth: That a German Sunday-school should be attempted in the St. Paul's suburb, (where nothing of the kind exists,) and to which he offered to give all the time he could possibly command.

In the midst of such plans did Charles Podgsham sicken and die!

He is gone! and, as his pastor so justly said, we could ill spare him! His was no burning light, attracting the world's gaze, but it was a calm, placid shining, which lighted all who came within reach of its rays, and very willing were we to rejoice in his light!

Hamburg can ill spare him! In the mercantile circle into which he was more especially thrown, his example was calculated to commend and advance the gospel of Christ. Many of Hamburg's brokers are descendants of Abraham; with these he necessarily came into frequent contact, and we cannot desire stronger evidence of what they, (shrewd observers as they are of Christian deportment) thought of him, than the fact, that very many testified their respect, by attending, not only the churchyard rites, but by coming to the dwelling-house, in which the funeral service,—comprehending praise, prayer, reading and exhortation—was conducted, in all which they took part, with apparently deep seriousness, though, probably, with inward protest, against some of the doctrines advanced.

He is gone! His young widow and three orphan babes (one born since his death) can ill spare him! But *she* knows, and she will teach her children to know, that the very "hairs of their heads are all numbered," and that though "a widow indeed and desolate," she is not forsaken, for "underneath her are the everlasting arms" of Him who hath proclaimed himself "the Father of the fatherless, and the Judge of the widow in his holy habitation."

The church with which he was connected can ill spare him! Long without the edifying care of a stated pastor, it was just beginning to feel the vivifying influence of regular ministrations. One and another was being brought to join the little pilgrim band, convinced that God was among them of a truth, when this, the most zealous of their young members—the keystone of a firm-knit arch of family and Christian relationship—is withdrawn, leaving a gap not easily to be filled up!

Lastly; The Sunday-school can ill spare him! It might indeed be almost termed his favourite child, to promote the spiritual growth of which his thoughts and exertions were directed with a most unwearying perseverance. Nine o'clock of every Sabbath-morn, in winter as well as summer, found him in the chapel vestry, ready to receive the little pupils, to whom he showed a winning, love-begetting, kindness of deportment. From the Sunday-school he took his seat in the chapel at half-past ten o'clock, where, there being no organ, he was one of the most efficient, as well as most constant of the choristers. Never, excepting from illness or absence from Hamburg, was his place vacant at afternoon service: hence it may be seen that his proposal to assist a German Sunday-school, involved almost too great a demand on a bodily health, which, though generally good, was never robust. But his active zeal deemed nothing done, while aught remained undone;—

and could we reckon o'er all the labours of love which have been, during the last three years, recorded in God's "book of remembrance," we might perhaps be better able to understand why he was so soon gathered into the heavenly garner; even because, though young in years, he was ripe for glory,—the "*child* was, in spiritual things, a hundred years old!" Isa. lxv. 20.

Hamburg, Feb. 5th, 1848.

Since the foregoing memoir was drawn up, the young widow whose desolate state is therein deplored has been herself laid in the same tomb which so recently received the mortal remains of him who was dearest to her upon earth. There is every reason to believe that grief (made more intense in corporeal effect by her efforts to avoid the very appearance of murmuring) was the messenger employed to antedate her time of removal from earth to heaven. And sudden indeed was the summons—most appallingly so must it have been to an unprepared soul; for seventeen hours comprehended the whole period between seizure and death; and during several of even these few hours, there is reason to think she was wholly insensible! But neither death-bed preparation nor death-bed testimony were required in her case. Her previous life, short as it was, had exhibited for many years a beautiful example of great natural amiability, purified and exalted by Divine grace; and seldom, perhaps, has religious decision been more happily blended with "the ornament of a meek and quiet spirit," or more perfectly "clothed with humility." Her first words on learning her bereavement, when, with clasped hands and tearful upward look, she breathed forth, "Though he slay me, I will try to trust in him," were in full accordance with her after calm submission, her child-like kissing of the rod, whose painful, though, as we now perceive, benign mission it was, to shorten the term of her banishment from "glory, honour, and immortality." Thus have those whom God had joined on earth, after a brief separation of six weeks, been re-united in heaven. Sorrowing parents, and three helpless orphan babes, remain indeed behind, to mourn the (to them) irreparable breach. But the former know "Him who hath smitten and who will heal;" know too, and rejoice to know it, that in a very short time they shall follow those who are "not lost, but gone before;" while in regard to the unconscious infants, we are assured that the seed of the righteous shall never be forsaken, and that when father and mother are called away, "the Lord himself will take them up," and "supply all their need, according to his riches in glory by Christ Jesus;" for "in Him the fatherless findeth mercy."

Essays, Extracts, and Correspondence.

THE INTELLECTUAL PRODUCTIONS OF FRANCE SINCE THE REVOLUTION OF JULY.

Translated for the CHRISTIAN WITNESS *from "La Semeur."*

Books have their history—a history varied, curious, instructive, sometimes amusing, more frequently distressing—a true picture of man and society. Laborious researches have been made to ascertain and classify the agricultural and industrial productions of France. We know the *hectolitres* of wheat and *mètres* of calico. Why is not the same interest manifested in its intellectual fruits? After all, much as the worship of the material may preponderate, intellectual things have their place, and, in reality, the first place. A nation not ruled by mind would be like a body without a soul: it would have ceased to live.

If we would have a true picture of the present state of France, we must look not so much at its agricultural and industrial products as at its works of intellect. What has been, for some years past, the state of our literature? To what point have the meditations of men, the labours of genius, been concentrated? What is the proportion in the different kinds of literature? On which side is progress? on which decay?

An Editor of the "*Revue des deux Mondes*," M. Charles Louandre, has endeavoured to throw some light on these questions. He has buried himself in catacombs of contemporary bibliography, and, by dint of patience, presented to us the table of our literary statistics. We shall not follow him through the long detail of his investigations; our object is simply to gather some facts and some figures, and to consider them from our point of observation.

The first thing that strikes the observer is the enormous mass of productions. Books, pamphlets, monthlies, weeklies, dailies, would alone make 240,000,000 octavo volumes annually. Monsieur Louandre does not state the amount of exportation; but supposing—and that is beyond the mark—that it may be a twentieth, there remain 228,000,000 annually for French consumption. Now, certainly there would be nothing extraordinary, even in this vast mass, if each one of the 35,000,000 of France consumed his share, as he does of corn: it would be about six volumes a year for each individual. But, subtracting from the number children who cannot read,

old men who have ceased to read, persons who cannot read, and those who, though they can, read nothing (unless the Almanacs)—we must conclude that, at the most, 3,000,000 or 4,000,000 consume this prodigious quantity of literature. Never was there a generation so voracious of type as the present. It is true we must allow for unsold copies in the booksellers' shops, and those that are transformed into grocers' bags: perhaps one-half goes in that direction.

So much for quantity. The question of quality is still less satisfactory. We are certainly of Royer-Collard's opinion, that the press does more good than harm; but this point granted, the harm is yet very great. But enough of generalities; let us come to particulars.

The science which bibliographers place above all the rest is Theology. In our days, however, this is more an honorary title, like that of the ancient *noblesse*, rather than a real superiority. Theology is not in the first rank, either by the number or merit of its productions. This is not difficult to account for when we consider the kind of education in the Catholic seminaries. Nothing is rarer than hard study. The students are taught an ancient scholastic system of doctrines, a miserable morality, interesting nobody, not even the learner: the wants of the age are left entirely unprovided for. France has no great Catholic theologians. The age of Bossuet is twice dead. We may search in vain among the 575 works on theology for one sensible answer to the German objectors—for one ecclesiastical history with any solidity—for one apology of any value. The only books worth anything, for the last few years, have been borrowed and mutilated from beyond the Rhine. Out of these 575, 250 are mystical writers.

After theology comes jurisprudence. This seems to have gained as much as the other has lost. It has not produced a great number of works, but those are serious, erudite ones, in which we recognise the profound thinker, the man of his age. This department has undergone a complete transformation: it dates from 1789, instead of cumbering itself with the shadows of the middle ages, and endeavours to march abreast of modern notions and necessities. It has cultivated new branches, explored new paths: comparative systems of legislation, the philosophy of right, the right of administration, &c.

Our jurisprudence is, with regard to Europe, in an inverse position from that of the theologians: they do not follow the jurists of other countries—they lead; they borrow little, they give much. Judicial literature is, however, impoverished in one respect: there are fewer collections of pleadings than formerly. The words of the advocate appear in the paper of the morning, and in the evening are forgotten. Our law-courts have lost their ancient importance.

Philosophy has been, since 1830, more fertile than profound. Books are more numerous than ideas. Revolutionary and Socialist philosophers, such as M. Pierre Leroux, are already monotonous and fastidious, though they are but of yesterday: they have three or four strange formulas, on which they ring changes—not the way to supplant Plato, Descartes, and Malebranche.

As to eclectic philosophy, it has reckoned two or three great writers, and a crowd of fervent disciples. Eclecticism is abundant. It has one misfortune: it always fears hurting somebody or jostling something. Philosophy, as well as theology, is none the better for an official character. It makes places, but it parts with liberty: it is loaded with honours, but with fetters too; whether of gold or iron matters not—they are fetters; and philosophy cannot develop itself in captivity.

Political economy has made more remarkable progress. Here is multitude, movement, noise. Everything comes into this department—foundlings, prisons, penitentiary reform, legal charity, extinction of mendicity, agricultural colonies, patronage, abolition of slavery, the condition of the labouring classes, the elevation of the people, the organization of labour; everything is ransacked, discussed, considered on all sides. Every one of these questions has formed the topics, has furnished the text of a number of pamphlets, and, though often exhausted, starts up again with new vigour. General attention is more and more turned to this subject. The Catholics and the Socialists occupy the two extreme points of the field of political economy; the Utilitarians are in the middle, at least so they say. Some Catholic writers have rendered good service to the science of social economy; but they are compelled, in order to remain true to their thesis, to exaggerate so many facts, and mutilate so many others, to attack beneficial innovations, that they become sophists in spite of themselves. The Catholic school has no future. The Socialists are subdivided infinitesimally

—Saint Simonians, Fourierists, Icarian Communists, Equality Communists, Humanitarians, Fraternitarians, and a variety besides. They "go-ahead" with all the ardour of youth, and—with all its inexperience. They have raised many problems, which still await solution; and have scattered many seeds in the public mind. But though they see evils keenly enough, they go sadly astray as to remedies; they know neither the characters of men, nor the condition of society, nor the great laws of humanity. In short, political economy is a science in embryo, if you will; but a science, in the true sense of the word, it is not as yet. To make it so would require some master-spirit, who should borrow something from all the three schools which at present divide it.

We may just mention, and pass on—natural science, physics, chemistry, agriculture, mathematics, astronomy, the marine, the military art, the medical sciences. Here books abound.

History, memoirs, biography. These branches have been much cultivated, and, perhaps, have borne the best fruit. Our age has been singularly fond of historical works. We do not know that, altogether, this is a good sign. The passion for history is developed and increased, just when there is little steadfast faith, and little original, independent thinking. The vacuum itself is sought to be filled by a minute investigation of the past; the historical mania is just eclecticism applied to all things and all times. Nevertheless, history is written with far more science and impartiality than ever. Ancient archives have been explored, ancient monuments interrogated, everything done to give justice. MM. Guizot, De Barante, Mignet, Thiers, Augustin Thierry, De Sismondi, Michelet, have devoted to it their laborious and intelligent researches. Nearly 100,000 copies of Augustin Thierry's works are in circulation.

Memoirs have been cried down. The thing has certainly been abused. Out of a few pages, and some letters of some illustrious personage, the editors heap volume on volume. To get at a few interesting facts, one must wade through interminable chapters about nothing, or about what all the world knew before, and not seldom mixed with falsehood. Memoirs are nothing when they cease to be true: Madame de Genlis, Lafayette, Madame de Créquy, may be had for a fourth, a sixth of the price, and nobody will buy them.

Biography has given us some good works; nobodies get a name by this means. Reviews like them. The misfortune is, that contemporary biography is like the speculation of a courtezan—it exalts or it vilifies; it never judges fairly.

We can only name geography, archæology, numismatics, genealogy, heraldry. The D'Hosiers are not dead. "The copying of armorial bearings," says M. Louandre, "the transcription of heraldic titles, their verification, more or less authentic, have become quite a profession; and the clearing up of heraldry, the history of the *noblesse*, are regarded as a 'capital job.'"

Grammar-makers have not been idle; a profitable speculation it is.

And now for the poets—a melodious and sentimental company. In eleven years, 4,383 editions of the poets, without counting Alexandrines of tragedies, couplets of vaudevilles, fugitive pieces in provincial journals! In 1840, 444 volumes of poetry; in 1842, 452; in 1845, 344. Where is all this poetry gone? Alas! if a poet sells a dozen copies of his book, he begins to think himself a great man. Most of these volumes appear in April and May, under a clear and smiling sky, and die like flowers under the first breath of the dog-days. The verdure of the forest fades more slowly.

And now comes THE fabrication, *par excellence—Romances:* translated—compiled—invented; the furnace is ever at a white heat; the fountain runs without ceasing; it even compresses into the *feuilletons* of the newspaper. These people are remarkable for their industry; there are some ten or a dozen ladies who yield to none. The romance has taken every hue, and agitated every question. For the readers of the *Univers* it is Catholic, and couples conversion with marriage; the faithful are always very clever people, the unbelievers simpletons. The conjugal romance varies according to the writer. If it be a lady, the husband is wrong; if a gentleman, the wife. The philanthropic or humanitarian romance flourished for some time, but gradually decayed. The romance has celebrated brigands, sharpers, assassins, galley-slaves—everything but men.

THE THEATRE *has almost as many writers for it as all the branches of literature put together. Nine hundred dramatic authors!* The figure is frightful, without reckoning those whose portfolios

are filled with rejected tragedies and vaudevilles. Sixteen of these writers share one-third of the million which the theatres of Paris and the departments give to dramatic authors; forty others take the second third; and 144 the third; the rest of the 900 get nothing. Always hoping for one of the upper places, many fall by the way, incapable of anything better or more serious. Oh! how many noble lives has not the theatre destroyed!

One word on the periodical press. It has prodigiously expanded since July—unfortunately not in height, but in superficies: indeed, it has lost in merit what it has gained in number. The cheap press verifies the popular expression, "We have value for our money." To obtain and retain subscribers, it regards solely material interest, sickly curiosity, base passions;—no settled conviction, no firm principle; the voice of the treasurer turns the question. What the cash-account approves, is just and right; what it condemns, is bad, untenable. One of our deputies boasted that he knew the tariff of the consciences of his colleagues; who will help us to that of the journalists? In 1828 Paris had 176 periodicals, it has now 440; the departments have 560—making a total of 1000. This is not too much for a country like ours; the United States have more: but nowhere, except in the realms of poetry, are existences so ephemeral, deaths so numerous. Nothing easier than to start a new journal; nothing more difficult than to support it. With a few credulous shareholders, a little mother-wit, a little *savoir-faire*, a little more audacity, a man may start a daily paper; but without wisdom, talent, consistency, it will go as it came—nobody astonished but the shareholders, who were duped by the quackery of a prospectus. "To start a newspaper," says M. Louandre, "is the dream of a crowd of needy adventurers in literature, politics, sciences, industry; but the art of sustaining existence being a secret known to very few, in no branch have attempts been so numerous, or success so rare. It would be a curious calculation, if we could ascertain the number of these unsuccessful adventurers."

We have thus given the table of the intellectual productions of France, from theology down to newspapers. At the end of the year, how stands the balance?

C.

LONDON MISSIONARY SOCIETY.

THE POWER OF GRACE IN A YOUTHFUL BRAHMIN.

At no former time has the native mind of India been so deeply agitated upon the subject of Christianity, especially in relation to its effects on Hindooism, as at the present period; and probably no sign of the times is more significant and auspicious than the increasing numbers of conversions from the long unyielding ranks of the Brahminical priesthood. In this class are found the men who have the strongest interest in upholding idolatry and caste, and whose pride and prejudice, added to the influence of a most heartless avarice, has, until within a comparatively recent period, opposed an unbending front to the aggressive movements of the Christian Church.

But all things are possible with God, and even the haughty and covetous Brahmin is now seen yielding himself to the power of the cross, and the service of the Saviour. In such facts we have renewed proofs that the gospel is no cunningly-devised fable, like the puerile stories of Hindoo mythology, but the power of God unto salvation to every one that believeth.

The following account of the recent conversion of a youthful member of the Brahmin caste has been received from the Missionaries at Vizagapatam; and though his surrender to Christ has happily been made in the morning of life, before he could feel the full force of those worldly principles which pervade the sacerdotal body of India, yet the sacrifices he has incurred, in the loss of family, and friends, and earthly prospects, clearly reveal the mighty obstacles with which he had to contend in giving himself up to Christ, and confessing before the heathen the name of his new-found Master.

The particulars of the case, as related by the Rev. John Hay, are as follow:—

"We had the pleasure of baptizing a Brahmin youth, who avowed his determination to follow Christ in the face of such a storm of opposition as could leave no doubt that he was thoroughly in earnest. Jaganuatham was a monitor in the English school from 1842 until I went to Europe. At that time he was an earnest Hindoo. I well remember the first time that I pointed out to him the sinfulness of idolatry. The idea was new to him, and, as an abstract truth, seemed at first to excite his interest; but when brought to bear upon his own religious life, it called forth expressions of determined hate. Still he had a strong thirst for knowledge; and, during my absence in Europe, continued to visit Mr. Gordon and Mr. Johnston for instruction.

"On my return, in 1844, he was among the first to rejoin the school; and, as he had made considerable progress, I intrusted to him the care of a small class. I had generally reason to be satisfied with his diligence in preparing his own lessons, as well as with his attention to the youths placed under him. Nevertheless, he was a decided Hindoo; and when his increasing knowledge rendered it impossible for him to believe in all the abominations of the popular superstition, he sought refuge in a form of Vedantism. *That*, too, I was at length delighted to observe, began to give way; and, I believe, I witnessed its dying struggles one day, several weeks ago, when he came to me and asked me

whether I could procure him a copy of the Bhagavadgita.*

"A very little conversation revealed the state of his mind; and after I read and explained to him a few sentences of that celebrated jargon, he seemed satisfied, and wisely concluded that the book did not contain what he wanted. I, therefore, gave him, instead of it, a little book containing the three tracts—'Believe and Live,' 'Sin put away by Christ,' and 'Poor Joseph.' He studied his Bible, and was a constant attendant in the Bible-class on the Sunday morning; but I could never induce him, on any consideration, to write a line upon any subject which involved a comparison of the claims of Hindooism and Christianity.

"This seemed so unlike the conduct of many others in similar circumstances, that I almost felt discouraged by it. But the fact was, he would not denounce the religion of his fathers, nor commend that of Jesus, until he was prepared to abandon one and embrace the other. The conduct of many who have acted differently seemed very much to astonish him.

"Some months ago one of his brothers died, and his mind was filled with poignant grief. One day, soon after that event, I could see that his soul was deeply agitated when we read a fine chapter in Abercrombie's 'Moral Feelings,' which concludes with these words: 'No wanderer lost—a family in heaven!'

"From that time, according to his own account, his misery rapidly increased. At home he strictly observed all the rites and ceremonies incumbent on him as a Brahmin, and then prayed to God, sometimes with, and sometimes without, a reference to Jesus Christ as the Mediator. But, in the latter method, he avers he could never find any peace at all. His employment in the school now became an intolerable burden to him; for, to use his own words, 'he felt as if he were playing with God.' At one time he had almost formed a resolution to run away and never more appear in this district. His mental distress was still further increased when his family made him drink with them the Panchagavya,† assuring him that it freed them from all sin. His own experience but too distinctly told him that it had no such efficacy.

"His relations at length began to suspect that all was not right; and it was arranged that he should forthwith be married. As a preliminary step, they asked him to swear that he would never embrace Christianity. *That*, however, he refused; and some of his school friends, knowing the state of his mind, admonished him that now or never was his time to follow Christ. He was still greatly perplexed; and only a few days before he finally made his abode with us, he returned some books which I had lent him, intending, as he now informs us, to leave the school for ever. However, he finally concluded to open his mind to me; but with so little determination, that, even when on the way to my house on Sunday morning, he felt strongly tempted to run away. 'But where,' was his reflection, '*where* shall I go? my trouble is in my own soul!' In that state of mind he and another Brahmin youth were observed on the sabbath, at an earlier hour than usual, seated in the Bible-class room, the former reading his Bible with tears, and the latter looking very grave and solemn. When the class was dismissed, Jaganuatham followed me to my room, and said he did not wish to go home again.

"'Why?' I asked, 'have you had any quarrel with your family?'

"'No, sir; I never quarrelled with any of my family: I love them all much; but I am a sinner, and I believe that Christ alone can save me.'

"'Are you, then, determined to follow Him?'

"'Yes.'

"'But are you aware of the opposition that you will have to encounter?'

"'Yes.'

"'Can you brave it?'

"'I hope God will strengthen me to do so; but I am most sorry, because of the trouble you will suffer on my account.'

"Such was the substance, and, as nearly as I can recollect, the form of our conversation. Mr. Johnston also conversed with him; and we spent the remainder of the forenoon in prayer, reading the Scriptures, and conversing thereon, anxiously awaiting the arrival of his relatives. At length, his elder brother, having been informed of what had taken place, arrived; and for an hour and a half used every effort to win or drive the lad from his purpose. Finding all his efforts to be in vain, he requested leave to carry him away by force; and, being refused, very reluctantly left the house.

"His mother and sister now arrived, and set up such a noise that we deemed it prudent to close the door for a while. As we had anticipated, an immense crowd began to assemble; and we thought it safe not to open the door again. Two police-peons, however, arrived for the purpose of apprehending our *protégé* on a charge of theft. This turned out to be entirely a false charge, brought forward for the purpose of getting the lad into their possession. When the mob—headed as they were by some of the most influential Government servants—broke into the house, they screamed and yelled most hideously. His aged mother moaned sadly, striking her head against the stones; but, because she did not perform this latter service with sufficient energy, a Brahmin was observed to do it for her several times.

"Jaganuatham was subjected to much ill-treatment in the police-office. Of course all his relatives were allowed free access to him; but, in addition to this, all the haughty Brahmins in the place were suffered to torment him as they liked with their silly babblings. They gave him water to drink, in which they had dissolved some drug; but he refused it. They afterwards gave him sour butter-milk—a favourite beverage with Brahmins—in which they had previously immersed some copper coins. This proved an emetic, and proclaimed the fact that his caste had been broken; though the Brahmins afterwards, in open court, declared that they had reason to believe he had eaten nothing with us.

"About ten o'clock Mr. Johnston and myself went to the police-office, accompanied by several European brethren, and found the place still crowded with Brahmins. After some conversation with him and the bystanders, I asked him, whether he thought he should be comfortable

* A text-book of Vedantism.

† A disgusting compound of the five products of a cow.

there all night? 'Yes!' he replied, laying his hand upon a little bundle under his arm, 'I have my Bible with me.' This he had retained through all the rough treatment he had met with; and, in the middle of the night, when some of his fellow-prisoners asked him, Why he, a Brahmin, who ought to be a guide to others, should forsake his religion and bring so much trouble upon himself? he told them, that the Bible contained the only true revelation of the will of God to man; and, at their request, having procured a small light, read and explained to them some portions of the blessed volume. Amid all the distractions of his position, the Lord enabled him to give some very convincing replies to his adversaries.

"On Monday morning we all appeared before the magistrate; and after an inquiry, attended with great clamour and excitement, we were escorted home by a party of military without further molestation; though it was thought prudent to leave a small guard with us for a few days. Jaganuatham was baptized on the following Wednesday, and next sabbath sat down with us to commemorate our Redeemer's death. He said he was happy, and felt that the Lord was with him. His family have performed his funeral rites, and he has now returned to his duties in the school. May the gracious Lord preserve him, and make him a great blessing to his countrymen!

"The whole community is at present shaken to its centre on the subject of Christianity. The exhibition made of its power and its worth has told very favourably on the minds of the natives generally. Our refusal to prosecute the ringleaders of the riot, even though the magistrate openly said they would be severely punished if we proceeded against them, has led to surmises by no means agreeable to the supporters of Hindooism. This, of course, increases and calls forth malicious fury where gratitude ought to have had place."

WHAT ARE THE DUTIES OF DISSENTERS?

Amongst these not the least important is a thorough knowledge of the great and distinctive principles of Protestant Nonconformity.

That "knowledge is power" has become axiomatic; and that it is a legitimate and potent influence peculiarly necessary to Dissent, is almost equally evident; but, unfortunately, with a large majority, it is a truth which hitherto has "played round the head, but come not near the heart." Now, however, the age of contented ignorance and vapid acquiescence seems rapidly passing away; and if either men or sects maintain their position, they must not only be up and doing, but must also be able to "give a reason for the hope that is in them." And this none might do better than the Protestant Dissenter; because he has a foundation to rest upon which is neither "the baseless fabric of a vision," nor the specious, but decaying, structure of worldly policy, expediency, or power.

To the word of God, and to that alone, must be his appeal; and from that he derives not only doctrines, but also the principles which shall guide him in polity and discipline. Here clear and accurate knowledge is indispensable, not merely for the successful vindication of Nonconformity, but for the full recognition of the distinctions subsisting between the obedience due to governments, human and Divine—the rendering "unto Cæsar the things that are Cæsar's, and unto God the things that are God's." To the Conformist this knowledge is, comparatively, of little use; he moves quietly on in the path marked out by prescription, education, habit, and authority, and needs not to look beyond the dictum of his Church; but, without investigating the arguments and reasons adduced by Dissenters, at once pronounces them schismatical, or, at least, erroneous, simply because they are opposed to a system which he has been taught to consider sacred and unquestionable, but which he has seldom thought upon for himself, or examined by the light of revealed truth. And thus too frequently is it with Dissenters; they have become such because their parents were, and they were accustomed to go to chapel, or were brought up in the sabbath-school; but why they were taken to chapel, and not to church, they cannot tell; and when the clergyman calls upon them—as in the rural districts he often does—telling them of their "danger," and "sin," and of the impropriety of their hearing a minister not "properly ordained," they are silenced, and at a loss for want of a little of that knowledge which would enable them to cover their clerical visiter with confusion. If, however, the signs of the times are legible, this system will not be of long continuance: a spirit of inquiry is abroad pervading all classes and denominations; and whilst the Puseyite is proclaiming the power and authority of the Church, others both within and without the pale of the Establishment are taking more liberal, enlarged, and scriptural views of subjects involving ecclesiastical polity.

Amongst these we recognise one whose name carries with it weight and respect in almost every quarter—the Chevalier Bunsen; whose sentiments, though not in entire consonance with those of Nonconformists, have, in the "church of the future," displayed a marked advance both in liberal feeling and scriptural truth. Yet more strongly may this remark apply to another writer, universally known and esteemed in this country, the eloquent and pious author of the "History of the Reformation," D'Aubigné, who, in his "Protector," has not only done justice to the memory of the greatest man of his age and country—Cromwell; but, in various remarks and reflections interspersed through the volume, has enunciated important, but too long neglected, principles and truths consonant alike with Scripture and the inalienable rights of free Christian men. Admirably does he point out the duties, &c., of the Christian ministry in the following words: "There are means established by the Head of the Church, and by which alone the kingdom of God expands and is maintained. These are neither episcopal succession, nor the open operation of the sacraments, nor other similar institutions. We must faithfully preach the word of God, teach the people, and pray to the Lord without ceasing; we must foster and extend the reading of the holy Scriptures, enlighten men's minds, and convince their consciences by pious conversations; we must diligently labour at the cure and consolation of their souls; we must make the light of a Christian life shine before the world, and, by our example, lead men to be imitators of Jesus Christ," (p. 270.)

Again, in speaking of the connection of the Church with the State, and of a legal form or profession of religion, he is equally in accordance with revelation and enlightened reason: "Protestantism had become the law of the country by a vote of the legislature, and as such was imposed upon all men. A law of this kind cannot give life. Since even the law of God does not produce it, how much less can it be the effect of the law of men? 'Have ye received the Spirit by the works of the law,' asks Paul, 'or by the hearing of faith?' The civil power, by laying its rude and unskilful hands on the tree of faith, may shake down a few beautiful flowers, or break off some noble branches, but cannot impart to it that sap which alone 'bringeth forth much fruit,'" (p. 272.) "Next to its union with Christ, the great essential for a church is its position with regard to the Christian people, its intimate and constant connection with souls,—for 'the field is the world.' Nothing can be more lamentable than for the Church to forget this, and to make its position with regard to the State the material point. It will imagine that it has done its duty, if it preserves the State in a rigid orthodoxy. But of what consequence is it, that Parliament should be the champion of Protestantism, if true Protestantism, the spiritual and Christian life, is found no longer among the people? A Church may then appear brilliant and flourishing from afar, but He that hath the seven spirits of God will address it thus: 'Thou hast a name that thou livest, and art dead.' To sum up all, a national Church is secure only, when, far from boasting of its union with the States, it places no confidence in the guarantees given it by the constitution, but looks for its life and prosperity solely in its union with the living Head; in the strength which the Spirit and the word of God should develop in it; and in the free and energetic exercise of the intellectual, spiritual, and moral forces of each of its members and of the whole community." (p. 274.)

Surely sentiments like these, and from one whose writings will find readers amongst a class not much accustomed to such studies, will not be without their use! We can but regret that the work from which they are extracted will, from its comparatively high price in this age of cheap books, be denied to many who would otherwise eagerly peruse it; possibly in a second edition, which, no doubt, will soon be requisite, this difficulty may be obviated. Happily, the acquisition of that knowledge, of which we have been speaking, does not require deep research, or very extensive reading: a thorough acquaintance with the New Testament is the great essential; and taken to that standard, even the unlearned will be able, not only to defend their own principles, but to withstand and refute those offered by their opponents, which are generally drawn from a very different source.

A second important duty of Dissenters is, fearlessly to carry out those principles which they believe to be accordant with the word of God.

With the conviction of their derivation from this Divine source, there ought to be a full and unwavering reliance on their efficacy, applicability, and power. Where such principles are plainly laid down in the revealed will of God, we have nothing to do but to act up to them—the result we leave to him, knowing that it must be right. We know that our faculties are finite—His infinite; we are also well assured, that in him are not only all the treasures of wisdom and power, but also of love; and that, in His revelations to us, all these are manifest and combined, such revelation being "profitable for doctrine, for reproof, for correction, for instruction in righteousness." Whilst a source like this is open to us, surely we need not hesitate and examine what we think would be expedient and politic! By so doing we defer to the ever-fluctuating standard of human authority and judgment, rather than to the fixed and immutable principles of right and wrong; and, instead of being marked by decision, fervour, and the reliance of a settled faith, motives, plans, and actions become vacillating and uncertain, changing in each succeeding age, and yielding willing deference to the capricious dictates of power. There can be few more striking exemplifications of the power and policy of a firm, temperate, and consistent adherence to principle, than have been manifested by the Society of Friends in their conscientious scruples against oaths, war, ecclesiastical demands, &c.; by which they not only attained to privileges not accorded to other Christian denominations, but did much to lay the foundation of the religious liberty we now enjoy. Throughout the American war, with very few exceptions, they refused to bear arms, and were preserved in the most marked and providential manner from the plunder and violence which everywhere surrounded them; and there is decisive evidence to prove, that such as suffered were those only who had proved faithless to their profession.

Having then carefully and prayerfully tested every principle by the light of Scripture, let us be prepared earnestly and consistently to carry it out, in the full assurance that it will be owned and blessed of God.

A third duty is, earnestly to pray for and cultivate personal religion.

This is of the first and highest importance; and without it there can be no real, permanent prosperity. It is not uncommon to desire and pray for revivals, and yet to neglect personal religion, as though such revivals could be aggregate or corporate without being individual. While, then, it is right, in every sense, to strive for the extension of vital religion throughout the churches, and to pray for the outpouring of the Spirit of God thereupon, let us ever remember, that the first step is to cultivate deep and genuine piety in our own souls, by which prayer is rendered efficacious, (for it is the righteous man whom God heareth;) effort acquires its proper motive and direction; profession is adorned by a walk and conversation in accordance therewith; and all are based on humble yet firm faith in the immutable promises, all-sufficiency, and blessing of God. And if Protestant Nonconformity is to prosper, these must still, as in times past, be its characteristics: for when, on the one hand, all the weight of persecution, authority, and power, have been brought to bear upon it; and on the other, the seducing allurements of place, patronage, and wealth; it has resisted, triumphant and prosperous, only as it stood fast in the truth and power of God; and whilst "holiness to the Lord" shall be inscribed upon that banner, it will be borne victorious through every conflict.

Another important duty of Dissenters is, pro-

perly to respect, and adequately to support, their own ministry.

This is a delicate and difficult subject, on which there may be much diversity of opinion; but where the appeal is only to the "Word and the testimony," the error cannot be very great. Extremes here have too often been the rule, the medium the exception. One party would deify, the other almost degrade, the ministerial office. With the latter, this has been, in some degree, a natural result of their constant and necessary resistance of priestly assumption and ecclesiastical domination. Whilst the word of God says, "One is your master, even Christ, and all ye are brethren," it also clearly indicates a weight and authority attaching to the ministerial office: "Let the elders that rule well be counted worthy of double honour,"—"Obey them that have the rule over you," &c., are passages of this nature; and, in the epistle to the Hebrews, the apostle seems to point out the foundation and ground of this authority, when he says, "Remember them who have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation: Jesus Christ, the same yesterday, to-day, and for ever." And these, we well know, are the qualifications and credentials of the true minister of Christ; and he who possesses these occupies the highest, most honourable, and important station that man can fill; nor can the authority of the State, nor episcopal ordination, nor the prefix of "right reverend" and "very reverend," with all the pomp, prestige, and wealth of the Establishment, render it one jot more respectable or honourable. On the contrary, these detract from and debase it; they are of this world, and tend to foster all that the gospel of Christ is most opposed to. In personal piety, in sound doctrine, in intellectual and moral power, in learning and knowledge, assuredly a large portion of the Nonconformist ministry is more than equal to that of the Established Church: to this bear witness the names of Chalmers, Pye Smith, Wardlaw, Hamilton, Harris, and many others equally worthy of veneration and love. Such being the case, let not Dissenters undervalue or show a want of respect for a body thus endowed; for if they are deficient here, how can they feel surprise or chagrin at the estimation these men are held in by those who both doubt their rightful authority and are ignorant of their qualifications?

And this respect, too, should be practically manifested by adequately supporting them—by proving that love is more powerful than law—by exemplifying both the spring and the power of the voluntary principle. Here Dissenters have often been deficient; and the language of John, which has reference to Christians at large, becomes even more appropriate with this special application: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

A minister is expected to appear respectable, to be charitable, and, in intelligence and information, to keep pace with this progressive age; and is, perhaps, to do all this with from £40 to £100 per annum; and failing this, his character suffers, and faults are imputed which properly belong, not to himself, but to his people. Far from Dissenters ever being a rich or overpaid ministry, that would be a stigma—a disgrace; but where proper views of the ministerial office are held, and where love rules in the heart, assuredly it will be manifested towards the "ambassadors" of that Saviour who has said, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

"If ye know these things, happy are ye if ye do them." T. RATHBONE.

October 18th, 1847.

THE CIRCUS:

A Remonstrance with Christian Professors.

"ABSTAIN from all appearance of evil" is a scriptural direction, which is thus paraphrased by Doddridge:—"In order to preserve your innocence, it will be necessary to guard against circumstances of strong temptation, and things concerning the lawfulness of which you may have just suspicion, though you cannot absolutely pronounce them to be criminal. . . . As you value your safety, abstain from all that has so much as the 'appearance of evil,' and from whatever may be likely to prove the occasion of sin." With such a precept before them, is it not matter of surprise, as well as of sorrow, that Christian professors should frequent, or even visit scenes, and share in amusements of at least doubtful character? It is commonly reported that Christians, who would shun the theatre, make no scruple of going to "the circus." Such report is sufficient to justify, if not to demand remonstrance. It is natural to ask how such a course is to be explained, if not excused? It may be presumed that this thing has been thoughtlessly done. Has the judgment been uninformed? Has the conscience been unenlightened? Has there not been a low state of personal religion and spiritual feeling? Has there been no neglect of the *spirit*, as well as the letter, of the Divine word? or has there been deficiency in the instructions of the pulpit?

Bear with me, Christians, in laying before you some views and convictions which I have entertained on this subject, and which I hope you will henceforth also entertain. If anything advanced should wound such as have been betrayed into the "appearance of evil," I would beseech them to remember that "faithful are the wounds of a friend." Surely none who are Christians can or will be offended. Whatever may be the first impulse of feeling, it is not to be supposed that any Christian will, on reflection, express any other sentiment than that of the Psalmist: "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil that shall not break my head." With tenderness and affection, yet with solemnity and faithfulness, let me warn you of danger to which I am satisfied you are yourselves exposed, and of mischief to others, of which you may be unintentionally the occasion, by participating in worldly amusements, such as those of the circus.

1. *Consider the class of amusements to which they belong.*—That class is the *theatrical:* or if this be disputed, do they not at the best belong to the class of "things concerning the lawfulness of which you may have just suspicion, though you cannot absolutely pronounce them to be criminal?" In some respects the theatre may seem to have stronger pleas in its favour; as, for example, it is said to gratify the taste, the intellect, and the imagination. But who can

plead that taste, intellect, imagination, are gratified in the circus, except, indeed, in the lowest sense of the terms? The circus may excite, and to some extent satisfy curiosity, and can do little beyond. You see splendid horses and extraordinary equestrians performing wondrous feats. Why not go for the same reason to the hunt, the steeple-chase, the race? You see a display of wonderful skill, and results of human skill, and strength, and training in attitude, action, agility. True; but those men, and, O modesty—those *women!*—at what cost have their skill and its results been attained! What expenditure has there been of time, talent, property! What risk of limb and life! What risk, if not loss of morals, character, souls! And for what? Mere pleasure, at best, without the slightest use. A grand objection to the theatre is its moral corruption. It is uniformly polluted and polluting. The mighty magnetism by which, when successful, it draws around it its kindred evils, makes it a pest to the neighbourhood in which it is fixed. And is the circus, the amphitheatre, exempt from the same condemnation when it becomes a fixed establishment? The only reason why the travelling theatre and circus do not exhibit, to a similar extent, the same phenomena of moral pestilence, is, that they do not abide long enough in one place. No further proof is required of the class to which the circus belongs than the bills of the day, announcing a farcical affair called, "The Shop-board in an Uproar; or, The Election, The Duel, The Ghost, and The ***!" Such amusements, if "you cannot absolutely pronounce them to be criminal," have, you will admit, at least a strong "appearance of evil." The principle of the text gives, therefore, sufficient reason why Christians should entirely abstain.

2. *Consider the general impression of Christian minds concerning such amusements.*—Is it not strong presumption against them that in all ages the best and most exemplary Christians have strongly condemned and set their faces against them?—that faithful ministers have uniformly condemned them—classing them, like Bunyan, among the commodities of "Vanity Fair?"—that a Christian minister should find, in a moment, his sense of Christian order violated, and feel himself wounded and scandalized on hearing that any of his flock were known to share them?—that Christians should feel it would be inconsistent for a minister to be present at them, and that all should expect a minister to condemn them? If our Puritan fathers erred on the side of too rigid self-denial, their degenerate sons are in danger from too lax indulgence. Has conformity to the world less evil than of old? "The world," says Cheever, "appears better than it did to Christians, not so much because *it* has changed as because *they* have changed. 'Ephraim, he hath mixed himself among the people.' The people have not come over to Ephraim, but Ephraim has gone over to them; the people have not learned the ways of Ephraim, but Ephraim hath learned the manners of the people. This is too much the case in the Vanity Fair of the world at the present time: there is not such a marked and manifest distinction between the church and the world as there should be; their habits, maxims, opinions, pursuits, amusements, whole manner of life, are too much the same; so that the pilgrims in our day have lost the character of a peculiar people, not so much because they have become vastly more numerous than formerly, as because they have become conformed to the world; not like strangers, but natives in Vanity Fair." What would be the general impression made upon the minds of the majority of church-members if they knew their minister visited the circus? Conceive of him standing staring at "The Shop-board in an Uproar; The Election, The Duel, The Ghost, and The ***!" A notable witness for God! In no way distinguished from another Christian but by being more publicly known and committed, and as officially bound. Certainly the Christian ought not himself to be seen where, on the score of moral propriety, he feels that his minister ought not to be seen.

3. *Consider the general impression of worldly men.*—"Much may be learnt," says Cecil, "from the sentiments of men of the world. If a man of this character, who heard me preach, should meet me where he would say, '*Why, I did not expect to see* YOU *here!*' then he ought not to have seen me there." The remark may equally apply to the Christian communicant. If a man of the world, who has seen you at the Lord's table, should meet you where he would say, "Why, I did not expect to see *you* here!" then he ought not to have seen you there. If we remonstrate with men of the world on frequenting even worse places, they sometimes seek to justify themselves by saying, "Your professors of religion go to 'the circus,' which is certainly a halfway house to the theatre. For my part, I can see little difference; and if they go to one, why not I to both?" A play-goer's own observation on the presence of Christians at the circus was this, "It is but one remove from the theatre." What is so evidently according to "the course of the world" should be avoided.

4. *Consider the sanction and patronage of vice involved in sharing such amusements.*—You sanction the proprietors, the performers, the system. You are compelled to take it in the lump. You sanction an idle, vagabond, unvirtuous, if not vicious life. You sanction indelicate and indecorous language, posture, and dress, or *want of dress.* You patronize in public the training and exhibition of females in immodest costume, and in attitudes which you could not for a moment tolerate in private. Even if you yourself could go and come untainted, you cannot go without patronizing and sanctioning, by your money, your presence, and your example, the reckless expenditure, the injurious excitement, the demoralizing associations of evil men, seducers and seduced, (to say nothing of women,) who constantly crowd the cheaper parts of the house. They retire with unbalanced minds and disordered feelings to the commission of evil meditated or suggested while there, and, "mad upon their idols," return anon "like the dog to his own vomit again, and the sow that is washed to her wallowing in the mire."

5. *Consider how religion is endangered or injured by sharing in such amusements.*—To say nothing of your own personal religion, look at the hindrance to your dependants—to weaker Christians—to children. Some who go themselves hesitate to take their children. Some go for the sake of their children. Some, perhaps, take their children for the sake of going themselves. In either case, the example of the parent becomes the highest sanction for the child. A more effectual method could scarcely be devised

to give children a relish for "the pleasures of sin." If children are thus taught to think no harm of theatricals generally, is it any wonder that they should afterwards become play-goers, or worse? Is it not like setting them on the slope of a Russian ice-hill, and then wondering they should slide down? Is it not like presenting poisoned confectionary, and then wondering they should be sick? Is it not like allowing them to play with a beautiful, graceful serpent, and then wondering they should be bitten? It deserves to be most seriously considered whether these and some apparently less objectionable amusements are not gilded and attractive baits to cover the hook or to set the trap with which Satan most successfully catches souls. It may seem astonishing that people should be so fascinated by what is after all so frivolous, nonsensical, and vain; and more astonishing that among the "sight-seekers" Christians should be found. The general impression on worldly minds has been already noticed. Were there only danger to the credit of religion, without hindrance to its progress, that were a sufficient reason why a Christian should never be seen in "the circus."

6. *Consider how contrary such amusements are to the entire spirit, if not to the express precepts of Holy Scripture.*—The Scriptures do not give us particular precepts about every detail of conduct, but broad principles, which Christian discernment, if not common sense, may readily apply to the occasions of life as they arise. The passage at the head of this paper is one of these broad and simple principles, of easy and universal application. If it be difficult to be a Christian, it is certainly not very difficult to avoid actions openly wrong, or which seem to be so, or which are at best doubtful, especially when such actions must be deliberately done. It is matter of lamentation that any called Christians should seem to have so little knowledge of the spirit of Scripture, so little sense of their own dignity, so little firmness or capacity of self-denial, as even for once to participate in amusements of this class. Perhaps it may be said, they do not transgress the bounds of safety. They do not enter Beelzebub's garden, but they pluck the fruit that hangs over the wall! They sail close to the dangerous reef on which so many have made shipwreck, and drive through the surf at the risk of dashing on the rocks! They try experiments with the moral constitution, drinking as much intoxicating poison as they may without destroying life! They may seem disposed to solve the problem with how little religion they can do, and how much of the world! It is like trying to go two ways at once, or undertaking the task of serving two masters. Not such half-and-half allegiance does the Saviour expect, or safety demand! "Ye cannot serve God and mammon!"

What the Rev. T. Binney has said of the theatre may fairly be applied also to the circus: "It must suffice to say—and now let me be considered as just whispering gently to the ear and to the heart of members of churches, communicants at the Lord's supper, and persons who pass in society for religious men and religious women; hark!—the theatre is utterly inconsistent with their professed subjection to the laws of Christ, their separation from the world, their daily prayer (*if* they pray) not to be 'led into temptation,' and their solemn duty to avoid being 'partakers of other men's sins.' . . . 'Be ye imitators of God.' 'Let this mind be in you which was also in Christ Jesus.' 'Blessed are the pure in heart.' 'Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying.' 'Let the word of Christ dwell in you richly in all wisdom.' 'Mortify your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence.' 'Put off all these: anger, wrath, pride, blasphemy, filthy communication out of your mouth.' 'Put on the Lord Jesus Christ.' 'He that hath this hope in him purifieth himself, even as he is pure.' 'What manner of persons ought ye to be in all holy conversation and godliness!' 'Have no fellowship with the unfruitful works of darkness, but rather reprove them.' 'I beseech you, therefore, . . . that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.'

"My brethren, these and such as these are the precepts of Scripture; and however it may be attempted to give them a meaning peculiar to apostolic times and to idolatrous communities, they are equally applicable in their principles and spirit to every place and to all time, and require a separation from a *baptized world* as well as a *heathen one*."

"Be not deceived; God is not mocked." If you "sow to the flesh," you shall "of the flesh reap corruption." "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world; and the world passeth away and the lust thereof, but he that doeth the will of God abideth for ever."

Be assured that if the taste for spiritual things do not expel the taste for worldly amusements, there is extreme danger lest the taste for worldly amusements will expel the taste for spiritual things. Enough has surely been said to convince any candid mind that no Christian should share in amusements of this class. If you think on the suggestions which have been made, you will surely abstain. Take the *lowest ground*: admit that there is but "the appearance of evil," and the Christian is absolutely and authoritatively precluded. Nevertheless, if you can go with the full conviction that the views here presented are false—with entire forgetfulness of the principle of the apostle—with the certainty that no one will think there is any "appearance of evil" in your presence—with the full assurance that you shall neither do nor get harm—with the full belief that conscience will make no remonstrance when there, and inflict no sting when you come away—why, then, go and enjoy the scenes of the circus, farce and all! Pray God for his blessing on the engagements of the evening before you go, and thank him for the enjoyment you have received when you retire!

Let those who are not Christian professors remember they ought to be such, and let them consider whether wilfully doing what has "the appearance of evil" is not like practically proclaiming that they have no desire to obey God.

Christian Professor! Have you been betrayed into doing what has the "appearance of evil?" Wisely and humbly seek pardon of God, who is so ready to forgive, and then, as "God for

Christ's sake hath forgiven you," "go and sin no more."

Young Friends! "Abstain from all appearance of evil." Be this the principle to regulate your practice: Is it a self-denial? practise it. Is it a cross? take it up. Is it an affliction, or will abstinence involve you in affliction? endure it, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." B. B. B.

HOW TO INCREASE OUR CHURCHES IN LARGE TOWNS.

It cannot be denied that, as Congregationalists, we have allowed vast regions of our densely-populated cities and towns to remain unoccupied, or only possessed by those who spread error. Since our parish is the world, and our commission unlimited and divine, why do we not see churches rising and flourishing in those large towns where now error, ignorance, and vice oppress and enslave vast masses of the people? Is it not because we have failed, in the spirit of our principles, and of our Divine Master, to go forth and claim the world for the Redeemer? Let our large churches but fairly nerve themselves to action, and at no distant period we should see interesting and self-sustaining churches springing up, as the result, where now the prince of darkness reigns supreme and undisturbed.

Each large church may fix upon some destitute and eligible locality, containing say 2000 souls; appoint and support an active, efficient missionary, and amply furnish him with ammunition for the conflict. Supposing him to have 400 families in the district, furnish him with forty visiters, that he may allocate two to every twenty families. These visiters, introduced by the missionary, may visit with good tracts their twenty families weekly, and, as soon as practicable, establish a weekly meeting in one of the houses. If adults could not be collected together at first, let the children of some or all of the families be gathered together into one house, and interest them. The difficulties in the way of assembling parents would soon disappear; indeed they would come, of their own accord, to see and hear what could be said to children. As soon as at all practicable, a large room, in or near the centre of the district, should be secured, wherein a sabbath-school should be established, and, at least, one religious service for the people. A little before service-time let as many of the visiters as can go round and endeavour to influence their little flock to attend, and in a very short time the results will be more than pleasing; they will be truly astonishing. After a short time a day-school may be established, and two regular services on the sabbath-day for the people, as also one or two during the week. Such a plan, prayerfully and zealously carried out, would, by the blessing of God, soon furnish materials for the formation of a Christian church. Much patience, perseverance, and self-denial, it is freely admitted, would be required before the noble object in view could be obtained. But what is toil, and what are difficulties, with such an object before us? How feeble to sustain the mind, and how impotent to nerve to action, must every earthly object of ambition be compared with this! Brethren, the masses of uncared-for souls are perishing! Let their cries, and the dying love and claims of your Redeemer, summon you to your post!

The following is, in some measure, an illustration of what we wish, though not fully carried out, and therefore not all we desire for our churches:

Not four years ago a young man was appointed, by the Directors of one of our northern City Missions, to a most wretched part of the city, to labour as missionary. His sphere of labour was all but unapproachable. The inhabitants, upwards of 2000 in number, seemed to vie with each other in deeds of darkness and crime; and when they saw their missionary visiting from house to house, they only sought to make use of him as a means of more effectually carrying out their fraud, and their violation of every just and honourable principle.

In the course of a few months, however, he succeeded in gathering together groups of ragged boys and girls, and ultimately established an interesting Sunday-school, of upwards of seventy children. It was soon deemed desirable that a new school-room should be built; and no sooner was the proposal made, than several ladies and gentlemen took up the matter, and in a short time a commodious school-room, or station, was erected, and 160 scholars, with twenty-five teachers, assembling every Lord's day. It was a beautiful sight when those children who, when admitted, were to be kept quiet frequently by the calling in of policemen, assembled clean and orderly. And, oh! it was delightful to hear them sing, as they did most sweetly, the praises of God!

After this, a day-school master and mistress were obtained, and religious services regularly held twice on the Lord's day, and on Wednesday evening. The services were conducted either by the missionary or some neighbouring minister, or some one whose help had been sought. It was common, at first, for some one to preach for perhaps a quarter of an hour in the street, near the station, and then several friends, teachers in the Sunday-school, would kindly press the otherwise uncared-for audience to attend the school-room service. Numbers thus heard the gospel, and received tracts, who otherwise might never have heard the "*joyful sound.*"

Besides these services, several prayer and Scripture-expounding meetings were held by the visitors, either on the Lord's day or during the week. A library was also obtained, and circulated among the young. A weekly meeting was likewise held for the young, in which were taught the great principles of sobriety, industry, and religion; and at which they were urged to lay up a penny a-week for a copy of the Word of God. Many of them did so, and some who had formerly lived by the vilest practices. Frequently above 100 attended this meeting.

Such a station, did it belong to us, might, by the blessing of God, soon issue in a Christian church, and bless the neighbourhood at large. Let our larger churches take advantage of our principles, and, in the spirit of our Lord and Master, go forth to possess the land!

February 24th, 1848. R. W. B.

MONEY CLUBS.

To the Editor of the Christian Witness.

DEAR SIR,—Will you have the goodness to oblige me, and other of your subscribers, with your opinion as to the propriety or impropriety of members of churches being connected with Money Clubs?* Is it "well," in the scriptural sense of the word, for Christians to be connected with them at all? If so, is it proper for Christians to connect themselves with such as are held at public-houses? My views are decidedly negative to each of these queries; but I am wishful to elicit your own more mature and candid opinion on the subject.

I am induced to institute these inquiries knowing that there are, in this town, *many* professed Christians who are connected with these Clubs as *private* members, while there are others who are *officially* connected with them, as paid secretaries or "clerks," one of whom I know to be a deacon of a church, and another is a seemingly active member of another church; both of whom, having attended the hallowed services of the sanctuary on the Lord's day, spend much of their time in this occupation, during several evenings of the week following, amid the fumes, frivolities, din, and sensualities of a tavern.

Real, vital religion, it is acknowledged with regret, and on all hands, is at far too low an ebb in our churches. May it not, in a very great measure, be attributed to such practices as these being tolerated? Awaiting your reply,

I remain, dear Sir,
Yours respectfully,

Sheffield, March 7th, 1848. BETA.

TO THE ARTIZAN AND LABOUR CLASS OF GREAT BRITAIN.

PERMIT one who has your best interests at heart to make a few observations upon your position, as men who gain your subsistence by the daily exertion of your bodily powers. When trade is flourishing, labour in demand, and health is continued to you, it is well you should be contented and happy. But, my friends, remember! there is a time of sickness—a time of old age—a time of death—a time of orphanage—and, lastly, a time of destitution. These, more or less, are the common lot of all; reflect upon this sad truth for a moment: has there not been a time when the hand of affliction has been heavy upon you, the last week's wages exhausted, and you have been obliged to ask for credit again and again to supply the necessaries for your sorrowing family; and upon your recovery, you have found you were so deep in debt, that it has required years of your best energies to extricate yourselves? Have you not seen the miserable dole that is awarded to old age; or the old couple, unable any longer to provide for themselves by honourable industry, sent to a Union, perhaps to associate with others by day, and entirely separated by night? How different this from the feelings of the poet who wrote:

> "Now we maun totter down, John,
> But hand in hand we 'll go,
> And sleep thegither at the foot,
> John Anderson my Jo."

* These Clubs are very numerous in this town: there is scarcely a tavern of any note but what has its "Money Club" for a *lure*.

Have you not been witness to cases of death, when the bereaved family has had to solicit the parish-officers to defray the expenses of the interment of those dearest to them? And have you not heard of the newly-made widow, bereft, perhaps, of her only earthly friend; sitting in speechless sorrow, listening to the prattle of her children, who lisp the name of father, though he never comes; having been conveyed to the Union, and arrayed in those garments that bespeak to all beholders the poverty of the wearer, to associate with the openly profane, the prostitute, and the irreligious—her children taken from beneath her fostering care? Oh! Christian men and fathers, how many mother's hearts, already crushed in the dust, may have burst at this crisis! Forbid it, Heaven! that this should longer be the case in Christian England! How different the feelings of that widow, whose husband, in the days of his youth, strained every sinew to provide a small weekly income for the support of his family in his declining years; or when the arm, that had manfully toiled from "morn till dewy eve," should be laid low by the all-conquering power of death; then might she say,—

> "Ah! those small voices, silver-sweet,
> Fresh from the fields my babes appear;
> They fill my arms—they clasp my feet;
> Oh! could your father see us here!"

Look, my friends, on this picture and on that! Perhaps you are ready to exclaim, "We know, we feel all this; but what can we do?" I answer—Much: are you not aware that there are societies, in which you may place small weekly contributions, to be again withdrawn in stated sums in sickness, death, and other calamities? Can you reflect upon the manner in which your money is spent, and honestly say, that you have no pence to spare? Is there not some darling enjoyment you could do without? Is there no money spent at the tavern, or the ale-house? Is there nothing that would be better employed in securing so desirable an object? Well weigh this question before you answer "No!" Supposing you are thirty years of age, by a weekly contribution of five-pence, you may secure ten shillings per week in sickness; and one penny-farthing more will secure your widow ten pounds at your death; and a few pence more will secure her a regular weekly annuity. Resolve to make the attempt, with the assistance of Divine Providence; look upon it as a sacred obligation you owe to your family; bear in mind the proverb, "God will help those who help themselves," and "he that provideth not for his own is worse than infidel." You can provide for your own in health; but what can you do, in a long affliction, if you have made no provision for such contingencies? These societies, conducted upon safe principles, are the poor man's bank. Having, my Christian friends, made provision, to the best of our abilities, for meeting the calamities to which our frail nature is liable, let us "cast our care upon Him who careth for us;" then we shall be in a position to obey that Divine injunction, "Let us not take such thought for the morrow, as shall disturb our present peace." And yet, in half the things we do, we must look forward; we must act for the future, and often a remote future—even distant years to come: How otherwise would the system of life go on? Instinct teaches even the brute creation to look

forward: "The ant provideth her meat in the summer, and gathereth her food in the harvest;" and reason bids us do the same. It is not our duty for the morrow, our labouring to be provided for it, that is condemned; it is our depending upon it, rather than God, to bless our exertions.

Should these few remarks have the effect of producing habits of frugality and foresight in only one home of our vast labouring population, the writer will feel himself amply rewarded. And to God, from whom all good desires, good counsels, and just works do proceed, be all the glory! AMICUS.

IT CHANGES.

HAVING a day's leisure, I arranged with a few friends to take a peep at some of the attractive and improving sights with which London abounds; and visited, among other places, the Polytechnic Institution. We examined the various models deposited there with considerable interest; inspected the machinery; observed the powerful effects of the great electric battery; saw the diver descend beneath the water in the diving-bell; amused ourselves by witnessing individuals receive shocks from the galvanic battery; heard an interesting lecture on chemical affinity; and sat down with a numerous company to an exhibition of dissolving views. The scenes were most beautiful, and called forth the admiration of the spectators as they were placed in succession before our view. Bursts of exclamation were made as each new object appeared in its highest perfection before us. Then all was hushed, and every eye seemed fixed with eager gaze at the varied points of beauty depicted before us, when gradually and almost imperceptibly the object dissolved amidst repeated whispers, "It changes—it changes!" confusion appeared in its place; then the outlines of another object; and so on. I left the institution much delighted and edified by my visit; and with the exclamation, "It changes!" repeatedly recurring to my mind.

On my return home, I thought how applicable to all things around us! We see the plant shooting through the soil; we watch its progress; it puts forth a beautiful flower. We admire its structure, and are charmed with its lovely tints and fragrant smell; but while we behold, its beauty fades, it changes and decays:

"How fair is the rose! What a beautiful flower!
The glory of April and May!
But the leaves are beginning to fade in an hour,
And they wither and die in a day."

So also the fruit—we see its glowing colours; we smell its mellow and delicious odour; but, arrived at maturity, it changes, and decomposition ensues. Such, too, is man—in helpless infancy lovely; in youth worthy of admiration, "green and growing up;" advanced to manhood, in his physical frame a worthy work of the great Creator; but, like the flower and the fruit, change succeeds change, and he is sown in corruption. And such, too, is the nature of earth's honours and pleasures; the objects of ambition and desire attained, they are no longer what they appeared to be. We are verily a changing people in a perpetually changing world. But while this must fill the heart of the worldling with disappointment and despair, seeing the objects he pursues are continually eluding his grasp just at the moment he expects to embrace them, how delightful to the Christian the assurance, there is One who changeth not, the same yesterday, to-day, and for ever! And how sustaining and consoling the reflection, amidst the vicissitudes of life, that, when all earth's changes are over, "we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed!" "This corruptible shall put on incorruption, and this mortal shall put on immortality." W. E. W.

March 3rd, 1848.

Church Affairs.

PROFESSIONAL PIETY.

To the Editor of the Christian Witness.

SIR,—The town from which I write, as you well know, was privileged, in former years, with the labours of one of the men who were in advance considerably of the Church-and-State religion of the times in which they lived. It is difficult to imagine, at times, that this is indeed the place where ——— lived and preached; so different, so widely different, is the moral aspect of the place from that which is presented by his own pen. Could he visit once more the scene of his early labours in the cause of Christ, he would hardly recognize it, except by the venerable face of his far-famed church. The intellect of the town is low, but the morality of it is much lower. This is not to be accounted for on the ground of supineness on the part of his State-Church successors: they truly have done "what they could," as far as the increase of buildings and the augmentation of clerical agency is concerned. This is a thoroughly Church town. It is true there is a commodious and well-attended Independent Chapel, with smaller ones belonging to the Baptists, Wesleyans, Socinians, and Papists; yet the bulk of the population are Church, and nowhere, I should think, are all the ceremonies of saints' days, early sacraments, &c., &c., carried out more punctiliously. The amount of "duty" done by the ten or

twelve clergy—the teeming crowds that respond to "the church-going bell"—the numbers that bide the weekly sacrament, all strangely contrast with the low morality, the disgusting wickedness of our population. This reflection has forced itself upon my mind: If this machinery were of the right kind, could it be so inoperative for good? Does not the fact of a triplicate Church accommodation, and a largely-multiplied clerical staff, with a deteriorating population, seem to say that there must be something defective somewhere? How is it? I am compelled to conclude that the state of things which I have indicated is the result—(natural or not, I do not say)—of a professional priesthood, which is content with a professional piety. So that people do but avoid those conventicles, and regularly (or irregularly) occupy their seats at Church, all is done that need be done to make good Churchmen and satisfy the easy conscience of those who "watch for souls." I may not enlarge on the general subject at present; but I beg to present you with an instance of practice, and an instance of doctrine, to show how far I am right in the conclusions to which I am brought as to the reason for the state of things in our midst.

About three or four years since a second district church was erected here, and the Rev. Mr. P— was appointed thereto. I did not know him; but from what I learn, he was a firm, by which I mean a rigid, Churchman—high in bigotry, if not in doctrine. He considered himself the minister of all the souls in his district, and was strict in his visitations—his object being not so much to inquire into the spiritual state of the people as to press upon them the imperative duty of coming to Church. Of course he found some in his district who were frequenters of conventicles of one kind or other. This moved his pity—sometimes his ire. He expostulated—he entreated—he promised—he threatened. On one occasion he called at the house of a family who were Dissenters. He asked whether they came to Church? The mother answered, "No." He then solemnly reminded her of her duty to do so, and told her she was acting with great culpability in absenting herself, and that the sin of her children's schism would be chargeable upon her. The mother firmly pleaded her inalienable right to choose her own minister, and the place of worship and school her children should attend. Mr. P. admonished her, but with great kindness of manner, and said he hoped she would think of his statements and the scriptures he had adduced, and that at their next interview she would be able to tell him that her views were altered. When next they met she was fully prepared for her reverend casuist, and answered his "scripture texts" with others from the same source, which she had carefully "turned down," feeling, as she said, that if she "trusted to the moment, she should be flustered, and so lose ground." The argument was carried on long and warmly. When Mr. P. found he could make nothing of her, (that is, no proselyte,) he prepared to take his leave, pitying her for her blinded mind, and saying, that though she refused to listen to his advice and to attend Church, he should still regard her family as part of the souls committed to his care, as minister of that district. The interview closed with the following interrogations and replies:

Mother.—Well, Sir, I am anxious to be right; now, will you then promise me that if I abjure Dissent, and come regularly to Church, I shall certainly be saved?

Minister.—No; I cannot go so far as that.

Mother.—Will you then, Sir, say, that if I do not leave Dissent and attend Church, I shall certainly be lost?

Minister.—No, neither should I like to say that.

Mother.—Supposing, Sir, that you and I should be so happy as to reach heaven, will it be asked whether we are Church or Chapel, before we are admitted?

Minister.—Certainly not; but good day to you.

Now this was close questioning for the wife of a working man to put to a gentleman, and a clergyman. I very much question whether a Churchwoman of the same grade could so have stood on the defensive: they are not so taught.

This has run to so great a length, that I must defer the instance of doctrine to another opportunity, as your space may be allowed to me.

Yours truly,
P. T.

THE MANCHESTER BISHOPRIC.

The inspiring influence of a Bishop's presence already begins to be felt in Manchester. It was generally believed that the last contest on the question of Church-rates had settled the matter;

but such is not the fact, as will appear from the following document, issued a few days ago from the "Churchwardens' Office, 46, Fountain-street, Manchester:"

The Churchwardens of Manchester, having reason to believe that much of the present unwillingness to pay Church-rates arises partly from a misunderstanding of the purposes to which it is devoted, and partly from the misrepresentations of designing men, are anxious to circulate the following answers to some of the strongest objections that have come to their knowledge; in hope that hereafter a payment so small in itself, and yet so useful in its total amount, will no longer be withheld by the reasonable among their fellow-parishioners:

1. *Some persons, it is found, object under the idea that the money goes to the support of the Clergy.*

Nothing can be more erroneous; not a farthing of it is paid to the Clergy, in any shape whatever.

2. *Others, that the Incomes of the Clergy are so large, that they ought to keep the Parish Church in repair themselves.*

We have the best reasons for believing that the Incomes of the Clergy are much overrated, and are not more than is necessary to maintain them in their proper station in this wealthy and expensive town, and to enable them to meet the constant demands which are made upon them for charitable contributions. Besides, Churches are not built for the use of the Clergy, but of the Parishioners; and, therefore, it is but right that they should keep them in repair.

The Choir of the Parish Church, which is for the use of the Clergy, is repaired by the Clergy.

3. *Others, that they contribute to the support of their own places of worship, and think that others should do the same. Some Churchmen refuse on this pretext, saying that all the Churches of the Parish have an equal right to partake of the Church-rate.*

The Parish Church is the property of, and is open to the whole Parish. Other Chapels belong to *Pew-owners*, who have an *interest* in them, and should therefore support them. They are not open to the Parishioners at large, as the Parish Church is. This argument applies to District Churches, as well as Dissenting Chapels. They are not intended for the use of all; and should, therefore, be repaired by those who have a *right* to frequent them.

4. *Others allege that they never go to Church, and therefore, as they derive no benefit, they ought not to be expected to pay.*

The same argument would justify a man to refuse to pay the Poor-rate. He who pays that rate does not benefit by it, except indirectly, by relieving his poor brethren. So it is a sufficient reason for a man to pay his Church-rate (a rate which the property of the parish has been liable to from time immemorial) to consider that, by that rate, he secures some thousands of his Parishioners a free seat in his Parish Church for ever. If the *seats* were rated, they would no longer be free.

5. *Others refuse to pay because the rate is not laid in a legal way;—again, others do pay it on this very ground.*

This is a condition of things for which the Churchwardens, personally, throw themselves on the kind consideration of their fellow-parishioners. For the sake of peace, and on the promise that the rate should not be thereby diminished, they have forborne to enforce a rate by legal means. They hope that it will not in future be necessary to exact by *law* what they would rather procure by *reason*.

6. *Others say that the property belonging to the Church collectively would be sufficient, if properly distributed, to keep the Parish Churches in repair without laying rates.*

This, even if true, is a question over which the Churchwardens have no control. Nor does Church Property appear ever to have been designed for that purpose; Parish Churches having always been built and repaired by the Parishioners for whose use they are erected.

With respect to "conscientious scruples," the Churchwardens trust that no well-regulated conscience will be seriously hurt by contributing a small sum to enable their poorer fellow-Christians to worship their Maker, and learn their duty to God and man, without having anything to pay for the enjoyment of so inestimable a privilege.

This instrument was accompanied by the following:

Churchwardens' Office,
46, Fountain-street, Manchester,
March 8, 1848.

SIR,—I am requested by the Churchwardens respectfully to submit for your consideration the accompanying paper; and I am directed to call at your office in a few days, in the hope that you will have ordered payment of your proportion of this year's Church-rate, which you have not as yet paid, and which, as the Churchwardens wish to assure you, would be most beneficially employed.

I am, yours obediently,
THOMAS LINGE,
Comptroller.

Men of Manchester! What say you to these things? According to the logic of Fountain-street, you are thus hemmed in on all sides, and nothing remains for you but to bow and pay! Is it even so? An experiment is here being made alike on your sense and your patience. Seldom, indeed, has such an insult on reason been perpetrated in the midst of a great community of enlightened men. Only Churchmen could thus be found to talk; and only men whom the Church has blinded can listen to such drivelling. The article aforesaid does no less violence to truth than to justice. There is not a shrewd school-boy in Manchester, nor a sensible milk-maid in all Lancashire, who will not laugh to scorn the logic of the Churchwardens. But let us be just; we do not believe that the Churchwardens wrote it. It must be the production of some clerical hand, and have been weakly adopted by the Churchwardens. No Manchester merchant could prevail with himself to do such violence to right reason and social morality. As we have already said, Manchester, being now dignified into a Bishopric, all that appertains to its Ecclesiastical economy must be brought into harmony with that dignity. The clergy are impatient of their present position: they pant for the vindication of their supremacy, and stand prepared to assert it, even at the expense of the peace of that great city. Well, since they will have it so, so let it be! Every step will only tend more strikingly to illustrate the unscriptural character of their system, the very phraseology of which is wholly foreign to the word of God. Whoever heard of the "Churchwardens' Office at Corinth or at Philippi?" These Churchwardens are taught to speak with leering contempt of your conscientious scruples. In their view "a well-regulated conscience will not be seriously hurt by contributing a small sum" in support of a system anti-Christian in its essence, and in its tendencies destructive equally to the peace of society and the interests of New Testament Christianity!

Men of Manchester! awake! Lift up your voice, and be not silent, till this system of outrage and injustice be swept from the face of our country!

"CHURCH."

To the Editor of the Christian Witness.

SIR,—Will you allow me to put a few questions to "A Protestant Dissenter Indeed," who writes, in your last Number, so indignantly respecting the application of the word "church" to Dissenting places of worship? If the strength of his arguments were as great as the violence of his spirit, and his readiness to impeach the motives of those who differ from him in opinion, our case would be bad indeed. As it is, the only reason for noticing his letter at all is to be found in the extensive ignorance of many of our people, which permits them to receive bold assertions as necessarily true, and their blind prejudice against everything which has not been usual in the "denomination."

1. Your correspondent says that the only New Testament application of the word "church" is to Christian men, and that Paul makes a distinction between the "church" and the "place," &c., &c. Are we then to understand that the New Testament was written in English? If not, how can the sense of an English word be determined by a reference to it? Your correspondent's argument is very like one against Dissent which I heard many years ago, viz., "that the word '*chapel*' is not in the New Testament, but we read of '*churches!*'"

2. Does your correspondent know that our word "church" does *not* mean (what he says it has always suggested to his mind "since he became a child of the free woman") "a body of believers in Jesus regularly meeting together," &c., or any assembly at all? It comes from a Greek word, signifying "of, belonging to, concerning a lord or master; especially belonging to the *Lord* (Christ)." Can a more proper word be applied to our places of worship?

3. As to the Greek word which is *improperly* rendered "church" in our version, does your correspondent know that it is not universally agreed that it always means, in the New Testament, the people, and not the place? But, conceding that it does, would anything happen to that word, even were *it* used as a name of our places of worship, that has not happened to other words of like meaning? The word "*synagogue*" means "an assembly," as well as "ἐκκλησία," but who needs to be told that it is always applied, in the New Testament, to the place, and never to the congregation?

4. Your correspondent lays much stress on the confusion arising from the application of the same word to the building and the people. But is not the custom of so applying words common? Do not the "House of Commons" and the "House of Lords" mean both the men and the place in which they meet? Is it not usual, in some parts of the country, to call the place of worship "the meeting?"

5. Your correspondent seems to be an advocate for the term "chapel" as a title of our places of worship. Does he know the meaning of this word, and the origin of its application to religious edifices? The *first* is *absurd*, as it is generally used; the *last* was *Popish*. Your correspondent wishes "to learn upon what grounds an Independent Chapel can possibly be called 'a Congregational Church.'" I beg to inquire, upon what grounds a Congregational place of worship can *properly* be called an "Independent Chapel?"

6. Is your correspondent aware that in America "church" is the title which our denomination, together with others, applies to places of worship? Have any of the disastrous consequences which he imagines resulted from the practice in that country?

7. Your correspondent is very liberal in his assumptions of consistency, and wisdom, and sound principle, as the characteristics of himself and of those who think with him, and as liberal in his charges and insinuations against those who differ from him. If he be right, they have pride in maturity and Popery in bud, and are going in a course which is sure to end in the death of true Nonconformity. Is the correct use of words, and the making a distinction between things that differ, a proof of being puffed up? Is the refusal of what is sound and sensible in other denominations necessary to the consistency and the preservation of Dissent? Which is most likely to injure Nonconformity, the calling our places of worship by a proper title, or the employment of weak and ignorant arguments, the indulgence of an unchristian temper, the adherence to absurd customs, and the imputation of bad motives?

I am, Sir,
Yours truly,
March 11, 1848. "CHURCH."

*** From a number of replies to a former article we have selected the above, which proceeds from the pen of one of our ablest ministers, who has presented a laudable example of brevity, although at the close he has used language needlessly strong, and by no means provoked by the article on which he animadverts.—ED.

Philanthropy.

SABBATH DESECRATION.

To the Editor of the Christian Witness.

SIR,—I have pleasure in forwarding you, for the purpose of publicity in the WITNESS, copies of two Petitions intended for presentation to the Houses of Parliament, against one great cause of sabbath desecration—the sale of intoxicating drinks on the sabbath. They are as follows:—

PETITION FOR THE CLOSING OF PUBLIC-HOUSES ON THE LORD'S-DAY.

To the Right Honourable the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled,

The humble Petition of the Inhabitants of ——,
Sheweth,

That your Petitioners have observed with deep regret, the evil consequences of the privilege granted to those who deal in intoxicating liquors, of pursuing their ordinary calling on the Lord's-day; and they believe it to be impossible to select any other trade which would exercise so injurious an influence on the morals of the nation.

That many of those engaged in this trade have expressed an earnest wish to close their houses on that day; but state, that they cannot afford to do so while others continue open.

That the servants employed in this traffic are, in the present state of things, permanently and cruelly deprived of that moral and religious support which the sabbath is intended to afford, while probably no class of persons more greatly need its sanctifying influences.

That, by opening places for the sale of intoxicating liquors on Sunday, a resort is prepared for the idle and worthless portion of our population; and, by the seductive influence of strong drink, they are allured to the commission of crimes, such as they would have shuddered at but for the demoralizing power of the circumstances by which they are surrounded.

That a large majority of such persons would soon feel that they had cause to be thankful for a law which would secure them against such a temptation.

That the allurements which such places present form one great reason why working men generally are unable to provide education for their children, who are frequently sent to the public-house instead of to the Sunday-school; and thus our rising generation are taught evil and injurious habits, the effects of which we may expect to see in a corrupt and depraved career in after-life.

Your Petitioners, therefore, humbly pray and earnestly entreat that your Honourable House will enact, that all places where intoxicating liquors are sold shall be closed from eleven o'clock on Saturday night until six o'clock on Monday morning, under heavy penalties.

And your Petitioners, as in duty bound, will ever pray, &c.

The form of address to the House of Commons is as follows:—

To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled,

The humble Petition, &c., &c.

[N.B. This Petition must be copied in writing, and there must be at least *three* signatures *on the same sheet* on which the Petition is written.]

CONGREGATIONAL PETITION FOR THE CLOSING OF PUBLIC-HOUSES ON THE LORD'S DAY.

To the Right Honourable the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled,

The humble Petition of the Members and Friends of the Congregation of ——,
Sheweth,

That your Petitioners most earnestly desire to call the attention of your Honourable House to the prevalence of the vice of intemperance in this country, and its demoralizing influence on society, more especially on the labouring classes, whom it leads on to almost every species of crime, as is shown by the testimony of judges, magistrates, and others in authority.

But your Petitioners would direct your attention more particularly to the awful extent of intemperance which commonly takes place on the sabbath, in consequence of the immense

number of houses which are open on that day for the sale of intoxicating drinks, and the delusive and wicked arts which are practised to entrap the unwary, tempt the young, and betray the labouring classes into a wasteful expenditure of a considerable portion of their earnings, which ought to be devoted to the support and comfort of their families.

Your Petitioners having always considered it a religious duty, inculcated by the word of God, to "keep holy the sabbath-day"—a precept they concieve alike obligatory on the Legislature, and on all classes of the community—view with alarm the fatal consequences of its gross violation, if unchecked by Legislative interference.

Your Petitioners, knowing that "righteousness exalteth a nation," humbly submit, that the surest safeguards of our national happiness and prosperity are to be found in the recognition and maintenance of Divine law; and the Almighty having instituted the sabbath, and enjoined its observance on mankind, your Petitioners believe that an adherence to this Divine command, by a prohibition on the part of the British Legislature of the desecration of the Lord's-day, will be one of the best securities which this country can have for the promotion of true religion within it, as well as for its advancement in science, arts, and general prosperity.

Your Petitioners, therefore, most solemnly and urgently entreat the serious attention of your Honourable House to the subject, so vitally important; and trust that you will, with the least possible delay, pass a law, closing public-houses, and rendering the sale of intoxicating drinks illegal, on the sabbath-day.

And your Petitioners, as in duty bound, will ever pray, &c.

The form of address to the House of Commons is as follows:—

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled,

The humble Petition, &c., &c.

[N.B. This Petition must be copied in writing, and there must be at least *three* signatures *on the same sheet* on which the Petition is written.]

I refrain from any further remarks, because I am conscious that the injurious tendency of this form of dishonouring the sabbath is dreadfully injurious to youth in the schools, and maturer Christians in the congregation; commends itself to every lover of mankind, and especially to those who labour for the salvation of men.—I am, Sir, yours,

W. M. Symons.

1, *New Bridge-street, Vauxhall, Lambeth.*

THE JEWS.

The indifference of the great body of Christians, both real and nominal, to the temporal and spiritual welfare of the Jews, is surely not the least among the strange things of our world; but that such is the fact, is beyond all manner of doubt. Speaking of the various sects of the Church of Christ in these realms, there are two partial and curious exceptions. A portion of the members of the Church of England are sincerely solicitous about the well-being of the sons of Abraham. The Established Church of Scotland, too, prior to the Disruption, was, as a community, deeply alive to the interests of Israel; so much so, that to promote this was one of their Five grand Ecclesiastical Schemes, to which the whole of the Established congregations were invited, and expected to make annual collections. The Free Church, which were then of the Establishment, brought with them all their zeal for this cause, to which they are still heartily devoted; while the community they have left ceases not to care for it. It is within the truth to say, that the Scotch Establishment and Free Church contributes vastly more for this object than all the other communities of Christians unitedly in the British empire. The various bodies of Dissenters, both in Scotland and in England, are greatly defective in this matter. But times, we trust, are improving; the new Society in London for "*Promoting Christianity among the Jews*," upon thoroughly catholic and evangelical principles, is a good omen for Israel. We do trust that it will succeed in awakening public attention, and commanding the confidence essential to success. The gentlemen to whose hands it is committed are well known to the British public, and well deserve, while they fully enjoy, the confidence of the various sections of the Church of Christ. The following narrative, supplied by one of their number, will, doubtless, interest our readers:—

A VISIT TO THE JEWISH SYNAGOGUE, JANUARY 29, 1848.

Entering the synagogue in Duke's-place, I found a large and respectable congregation, listening, with much attention, to the Rev. Dr. Adler, who, at a small desk in front of the sacred receptacle of the Law, was preaching in English, without notes, and with considerable earnestness and affection. He spoke of the existence and attributes of God; his spirituality—explaining the representations of Scripture, as though he had hands or feet, could be angry or repent, by the necessity of adaptation to our limited and imperfect conceptions. The nature and obligations of the law—its Divine authority, immutability, and perpetuity—were enforced with much power; and his hearers were reminded of their duty to worship, fear, and love God; that their confidence would not be im-

paired, but strengthened, by holy fear; that they needed thankfulness for the past, grace for the present, and supplication for the future. He spoke of the *oral* law as being of equal authority with the written, as not contrary to it, but explanatory of it. He strongly urged the duty and blessedness of a virtuous life; and referred to the moment when, not like "the spirit of the beast, which goeth downward," "the spirit" that is in us "shall return to Him who gave it;" and spake of the resurrection: "We know not how it will be brought about; but we do know that many who sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt." He reminded his "dear brethren," also, that although they were originally "a kingdom of priests," they were now scattered through all lands, for their sins; but that, though sifted like wheat in a sieve, not a grain should be lost: "The rod should come out of the stem of Jesse," and Israel would again possess their loved Jerusalem: and that this *must* be attended with happiness to all the world; for that then men will "learn war no more," and "the whole earth shall be filled with the knowledge of the glory of the Lord as the sea is full of waters." The chief Rabbi then poured out an affecting prayer, and retired from his elevated position, to unite as a worshipper in the remainder of the services. The chanting and singing were very beautiful, and all was conducted with order and apparent seriousness. It was very impressive, and wakened up sweet memories of the patriarchs and prophets, and of the great Teacher of Nazareth, when, as the congregation dispersed, the little boys gathered round the Rabbi, and he laid his hand on the head of each, and blessed them. My companion remarked to me, as we retired, "This is not like visiting a place of Roman Catholic worship. There we should have heard awful errors: here we have heard the truth, although not all the truth. When Dr. Adler spoke of the resurrection, and said, 'We know not how it will be brought about,' how I longed to tell them of Jesus, who is 'the resurrection and the life!'" My own mind was much impressed. I did not feel as among strangers. They read my Bible; and as they attuned their fine voices to the words of their own inspired Scriptures, it was easy to imagine the very presence of Asaph and the sons of Korah, and of the royal psalmist himself. But what, then, do they want? May we not leave them as they are? Oh! fellow-Christians, they want what neither you nor I can impart to them—*that* without which "they cannot see the kingdom of God." For this we must be more earnest intercessors; and for this we must endeavour to engage their own prayers.

Leave them as they are! What, on the edge of a precipice, and unconscious of their danger! *Leave* them to go up to the judgment-seat, with nought in their hands but the law, which seals their condemnation! *Leave* them as they are, placing the words of men on a level with the word of God; resisting the Holy Spirit and his teaching; rejecting the Son of God, and trampling his word under their feet! *Leave* them, as though there were no thoughts in the heart of God concerning them; as though there were no place for them at the gospel feast; or as though there were some other way of salvation for them than that of faith in the Lord Jesus Christ!

Leave them, as though we owed them nothing, and as though the church and the world had nothing to expect from their conversion to God! Leave the Jew, with the guilt of a Saviour's blood upon his head, when that precious blood, sprinkled upon his awakened conscience, would save his soul! Oh, no! no! However my feeble instrumentality may fail to reach others for whom my prayers are breathed, I cannot pass by the Jew. He is at my side; he has the Bible; the Spirit of God can and will awaken him; "when the veil is taken away, Israel will turn to the Lord." Let me be much in prayer, and let me join heart and hand with those who, in bonds of love and simplicity of purpose, are seeking the salvation of the first-born, the people near to the heart of God!

I am unwilling to close this brief notice without referring to the gentlemanly civility shown to us at the synagogue, as Christian visiters.

Preachers and Preaching.

PULPIT ELOQUENCE.

A RECENT number of the *Bibliotheca Sacra* contains an article of much force and truth on the various requisites for successful pulpit oratory. The writer says, "It depends, first, and as a prerequisite, especially in this country, upon a well-trained and well-disciplined mind. Natural genius, without cultivation, will sometimes, under favourable circumstances, produce a powerful effect. We see it in stump orators, during the canvass of an exciting election. We have felt it in the public confessions of many a recovered drunkard, who, from his own melancholy experience, narrates the woes of them who 'tarry long at the wine.' The outcry of real distress is always eloquent; so is the burst of unfeigned joy; so is the anthem of salvation shouted by the young convert.

"But we should remember, that it is not merely an occasional outpouring of emotions, on some one subject, that the pulpit demands. It is a perpetual flow of wise and earnest speech, *a whole life of oratory*, an amount of literary labour paralleled in no other profession. Critics express amazement at the mental fertility of Walter Scott, but every clergyman who composes his two full sermons a week writes sufficient for five or six moderate-sized octavos in the course of a year, and enough for a considerable library during his ministry. It is true, that few men accomplish so much; for they find it impossible. They resort to exchanges, to extempore, or to premeditated, but unwritten, discourses, or to a repetition of some of their best sermons. But, with these alleviations, the amount of labour requisite to prepare for the pulpit, taken in connection with the pastoral and miscellaneous duties of the minister, is incredible to those who have not experienced it.

"Now, a mind of moderate capacities and imperfect cultivation, with sincere piety and apostolic zeal, can produce a few valuable, not to say brilliant, discourses. But after a few sabbaths, certainly after a few months or years, when, by frequent repetition, the fire of one's eloquent thoughts has perished, his performance becomes necessarily flat, sterile, and unprofitable. The preacher, to sustain himself, must be constantly presenting truth in new relations, with new forms of speech, and with fresh emotions. But to speak well on common topics, on the same reiterated themes, is the employment of the minister's life. To do this, he must have a mind disciplined to investigation, and furnished with materials of thought. Without it, a man can no more make good sermons, week after week, and year after year, than he can make worlds. Even with it, he *may* fail; but without it, failure is unavoidable. Remember, he is to speak to the same congregations, to intelligent, shrewd-thinking New Englanders, to the vigorous, masculine intellects of republican, opinionative Americans; he is to speak on subjects with which many of them have been familiar from their childhood, which they have heard not merely once or twice, but—in respect to those who sit under the same preacher, as is sometimes the case, half a century—thousands of times. He, who could uniformly speak well, under such circumstances, without cultivation, must be more than man.

"Nor can a mind *continue* well furnished without continued study. Our collegiate and theological courses are, perhaps, sufficient, by way of professional preparation. But in them we attain only the rudiments. Our early acquisitions are our capital, which must be constantly increased to meet increasing wants. Whoever expends upon it, in neglect of all accumulation, will soon become an intellectual bankrupt. And here, with all deference, we would start an inquiry as to the cause of the prevailing mania in our congregations for young ministers? Why are so many old men turned out of their pulpits, to get their living by the road side, or even not get it in their profession at all? Is it because they have less experience, less wisdom, less piety, less information than their younger brethren? Certainly, *no!* It is because, as Samson lost his strength with his hair, men lose their power of efficient speech, as their locks fall off, or begin to change their colour? Why, who is the genius of eloquence in Homer? Is it not the Pylian *sage*, the patriarch of three generations—

"'Experienced Nestor, in persuasion skilled,
Words sweet as honey from his lips distilled?'

"Who is the 'old man eloquent' of the American congress? Who but a statesman of almost fourscore—a man, who, if he had been the pastor of a country church, ought, according to the natural course of things, to have been superannuated and laid aside twenty years ago? The stars, both of the American and British senates, are nearly all venerable for years. And no person has yet been thought worthy of the Presidency of the United States, the most responsible office in the world, till he had attained the experience of an aged man.

"Why, then, this general desire to exchange old men for young ones in the pulpit? Among other reasons, may not this be *one*? Amidst the labours of the ministerial profession, in the constant interruptions to which it is exposed, in the severe drafts which are continually made upon the pastor's spirits, is not study too much neglected? Are not 'the old acquaintances,' if we may whisper such a question among ministers, too often brought forward? 'The barrel' too often upturned?—the yellow, blotted manuscript too frequently exposed? Or are not the same generalities, though on fresh paper, too often repeated? We know the ready apology, and it has weight. In the multiplicity and pressure of duties, there is not time for so many miscellaneous avocations. Why should study, so indispensable to success, be placed last in the catalogue of our employments? Ought not this to be a fixed principle with every settled clergyman, that the most sacred purpose for which time is given, next to actual preaching and the cure of souls, is *study*? 'Give thyself to reading,' said Paul to Timothy. 'Neglect not the gift that is in thee. Meditate upon these things, give thyself wholly to them;

that thy profiting may appear to all.' We do seriously advise every young minister, if he would give the pulpit its true power, if he even desires to retain this situation, to let *study* be the last duty which he neglects.

"In addition to some general knowledge of the current literature, by which he acquires a perception of present modes of thought, and the condition of the popular mind, let him discipline his powers, occasionally, at least, if not by mathematical demonstrations, by the close study of such works as Butler's Analogy, and Edwards on the Will, by reading the magnificent prose and poetry of Milton, by attention to such delineations of character as are found in Othello and Macbeth. Let him also give some attention to the ancient classics—to those immortal works, which always have been and always will be models of good composition. Let him be as deeply read as possible in theology and in theological and general history. Above all, let him meditate upon the sacred Scriptures, catch the spirit of the sweet Psalmist of Israel, and rise to the sublimities of those grand old prophets, whose anthems resound like the sea. The New Testament will be the source of his authority, the chief fountain of his eloquence. The masters of Christian oratory are Paul and John, and—bowing reverentially at the name—Jesus. 'Never man spake like this man.'"

MINISTERIAL ANECDOTES.

A LITTLE work, entitled "Biographical Sketches of the Moody Family," has recently been published, giving sketches of Rev. Joshua Moody, of Portsmouth and Boston, Rev. Samuel Moody, of York, and Rev. Joseph Moody, of York, commonly called "Handkerchief Moody." We extract the following anecdotes:

"When Mr. Moody was on a journey, I think in the western part of Massachusetts, he called on a brother in the ministry, on Saturday, thinking to spend the sabbath with him, if agreeable. The man appeared very glad to see him, and said, 'I should be very glad to have you stop and preach for me to-morrow; but I feel almost ashamed to ask you' 'Why, what is the matter?' said Mr. Moody. 'Why, our people have got into such a habit of going out before meeting is closed, that it seems to be an imposition upon a stranger.' 'If that is all, *I must* and *will* stop and preach for you,' was Mr. Moody's reply. When the sabbath day came, and Mr. Moody had opened the meeting and named his text, he looked round on the assembly, and said, 'My hearers, I am going to speak to two sorts of folks to-day, *saints* and *sinners*. Sinners, I am going to give your portion first, and I would have you give good attention.' When he had preached to them as long as he thought best, he paused, and said, 'There, sinners, I have done with you now; you may take your hats and go out of the meeting-house as soon as you please!' But all tarried and heard him through."—*Sewall.*

"A young clergyman was once visiting him, and on the morning of the sabbath he asked him if he would not preach. 'O no, Father Moody,' was the young gentleman's reply, 'I am travelling for my health, and wish to be entirely relieved from clerical duties. Besides, you, sir, are a distinguished father in Israel, and one whom I have long wished to have an opportunity of hearing, and I hope to-day for that gratification.'

"'Well,' said the old man, as they wended their way to the meeting-house, 'you will sit with me in the pulpit?'

"It was perfectly immaterial, the young minister replied; he could sit in the pulpit or the pew, as Father Moody preferred. So, when they entered the meeting-house, Father Moody stalked on, turned his companion up the pulpit stairs, and went himself into the parsonage pew.

"The young man looked rather blank when he found himself alone, and waited a long while for his host to 'come to the rescue.' But there Father Moody sat before him as straight and stiff as a stake or a statue, and, finding there was to be no reprieve for him, he opened the Bible, and went through with the exercises. Perhaps the excitement caused by this strange treatment might have enlivened his brain; at all events, he preached remarkably well. After the conclusion of the services, Father Moody arose in his pew, and said to the congregation, 'My friends, we have had an excellent discourse this morning from our young brother; but you are all indebted to *me* for it.'"

REV. JOHN BROWN, OF WHITEBURN, SCOTLAND.

HIS MANNERS, AND STYLE OF PREACHING.

THE Rev. John Brown, of Whiteburn, was for many years one of the most devout and useful ministers of the Secession Church. Indeed, he was a perfect patriarch in the rural district where he exercised his ministry. Every one knew him and loved him, as a man of singular goodness and apostolic zeal. When a boy, the writer used to attend his church, and well does he remember his meek and venerable countenance, and the thrilling tones of his musical voice. He rode about his parish on an old white pony, fat and good-natured like his master; and never failed, when he met one of his youthful parishioners, to stop and enter into conversation with him. "Weel, my lad," he would say, patting my head, "how d'ye do—and how 's your faither, and how 's your mither? And a' the family, are they weel? Gie them my compliments. And now you maun be a good boy; dinna forget to say your prayers, and God will bless you. Gude day!" So off he would amble with a benignant smile, leaving a sweet and holy impression behind him, not forgotten to this very day. In preaching, Mr. Brown had a peculiar tone or tune, which at times was perfectly thrilling. He frequently used the Scottish dialect in the more pathetic and practical parts of his discourses, and by this means produced a great impression upon his simple-hearted hearers. His style, too, was naturally quaint and terse, and this, set off by his benignant look, his varied and tender tones, often made his sermons very memorable. Some of his illustrations I remember now, though I ceased to hear him preach in my eighth year, having been removed to another part of the country. The following are specimens, perhaps not the best that might

be given, but certainly characteristic:—"There are three sorts of folks in the world; the butterfly, the wasp, and the bee. The butterfly is the gaudy fool, the wasp is the malicious wicked, but the bee is the gude Christian." Imagine this, and the following, uttered with a peculiar sing-song, and most expressive look and emphasis:—"When ye see reek coming out at the chimney, ye may conclude there 's fire in the house; so, when ye hear a man cursing and swearing, ye may be sure that the fire of hell is kindled in that man's heart." "O my friends, hold on and persevere in the good ways of the Lord. A few more losses and crosses, a few more troubles and trials, and we'll cross the swellings o' Jordan, and then, O then, we'll sit and sing thegither on the hills of Zion." "Fear not, little flock, it is your Father's good pleasure to give you the kingdom. O the heart of our heavenly Father is a heart of tenderness and love! He will never leave you nor forsake you. Why, only think on 't—ye 'r his ain dear bairns; he 'll tak you by the han', and lead you through the wilderness, till he bring you safe to the heavenly Canaan, the hame of his children, the inheritance of his family."—*Turnbull's Genius of Scotland.*

PREACHING IN INDIA.

I WAS one day preaching on the text, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Having shown what is meant by the strait gate, and the disposition required of every one who would enter in, I described the different characters of persons who wished to enter, but could not. The first class were the worldly-minded. "Behold," I said, speaking as a Hindoo would speak, "behold, there comes a man. He cares for nothing; he thinks not on God, nor on the salvation of his immortal soul; he cares not for heaven or hell; his mind is engaged in the enjoyment of his pleasures. Yet, if you ask him whether he expects to enter heaven, he will look at you with astonishment, and answer, 'Of course I do.' Then look at him on his elephant, surrounded by his numerous followers, and in the enjoyment of all the comforts and pleasures of this life. He comes up to the strait gate, and believes that he will pass through without difficulty. But will he be able to pass through?" One of the hearers arose and exclaimed, "No, never! He must come down from his elephant, or he will never be able to pass through, for the gateway is too narrow and low." "You are right," I replied; "and unless we follow the same plan, and descend from our elephants of carnal pleasure and worldly-mindedness, we shall never effect a passage through the strait gate."

The second class were those of whom our Lord has said that they cannot serve God and Mammon. "They are willing on one side to serve Christ; but, at the same time, they wish to serve the world: they are those who receive the Word among thorns. One side of them," I said, "is quite ready for their Master's service; on the other side they have a large bundle of the world." Having described the contents of that bundle, I said, "These persons feel confident that they will be able to pass through the strait gate; but will they?" "Never," exclaimed a man, "unless they leave their bundles behind." "Yes, my friend," I replied; "so it is. Unless they leave their bundles behind, they will never effect an entrance; for Christ will not receive a divided heart. Either we must give up our hearts entirely to Him, or He will not accept them at all. He will either drive out sin, or sin will drive Him out. He will either reign supreme, or He will not reign at all."

The third class were the proud and self-righteous. Here I had only to describe a character which we daily meet with in Benares, a proud Mohammedan. "See," I said, "there he walks. He is sure of going to heaven; and why? Because he has done no one any harm; he pays every one his due; he says his prayers; gives his alms; and, therefore, God is bound to admit him into heaven. Then he walks stately and at a quick pace, conscious of his merits and good deeds, and expects to rush through the strait gate into heaven." As I said this, another rose up, and, with great emphasis, cried out, "Let him stoop, stoop, or he will break his head." I turned toward the man, and said, "Do you understand, my friend, what you say?" He replied, "Yes, I think I do. If I have rightly understood you, that man, if he wishes to enter heaven, must leave his having done no one any harm, his paying every man his due, &c., behind, and come as a poor sinner. By stooping, I mean that he must humble himself, or he will never pass through the strait gate." I replied, "Perfectly true. If we do not come as poor sinners unto Christ, and entreat Him to help us through the strait gate, we shall never be able to enter in."—*Rev. C. B. Leupolt.*

CLERICAL POWER.

THE *Oberlin Quarterly Review*, edited by Mr. Mahan and Mr. Finney, contained in the May number an article entitled "Authority, a Prerogative of the Ministerial Office." It is a rough piece of work, written against Demagogues, Agrarians, Socialists, and Levellers in Church or State. Against these it stiffly maintains the prerogative of the ministry, asserting "that the pastor stands in Christ's stead to the flock, and hence occupies a position of authority;" and that he is "the servant of *God*," and not "the servant of the *people*." The writer assigns as his reason for urging these views, that they "may be of service in checking the progress of the errors, fanaticism, and wild vagaries, with which the nominal church abounds at the present time!" "We urge our doctrine," he says, "as a check to error, a bridle to fanaticism, and an obstacle to religious anarchy!" We have long made it a point not to be astonished at any monsters generated by the rich mud of Oberlin; or we might have been a little surprised to see the doctrine of priestly domination starting out of it like the frogs which Herodotus describes as produced by the prolific slime of the Nile, the upper half pawing and croaking, while the nether portion is still in the *mire* state. But as Oberlin has been a hot-bed for spawning out so many frogs of fanaticism, it is about right that it should hatch out at least one crocodile to devour them again, before they get to be as numerous as the reptiles which pestered Pharaoh. On the whole, it is

not so very strange, that they who have waked the tempest of anarchy should seek shelter from their own whirlwinds in the dead calm of ecclesiastical despotism. It is thus that confusion usually cures itself. The men whose principles and measures threatened to subvert the churches and the ministry, are just the men to rush through the tumult they have created, and come out at the opposite extreme.—*Christian Observatory.*

Education.

A THOUGHT FOR PARENTS AND TEACHERS.

Moral government should be mild and affectionate, yet steady and uniform.

In order to be efficient it is not necessary that discipline should be a fury brandishing her lash, and frowning her subjects into trembling obedience; rather let it be conceived of as a benignant matron, wearing at once the dignity of resolution and the smile of condescension. Firm in the execution of her purposes, there is little occasion for severity. Her statute-book is the law of God, her sceptre the wand of love. Hence her children, if they have less of the obsequiousness of slaves, have more of the affection of children. They appear before her undisguised, and are as mindful of her laws abroad as under the vigilance of her eye. Thus she leads them around the walks of duty; and, though self-denial is often required, and punishment by no means unknown, they are willing to confess that "her ways are ways of pleasantness, and all her paths are peace."

As blows and stripes brutalize and harden more than other punishments, let them, if practicable, be avoided. They appeal to *mere* corporal feeling, without that mixture of reflection and moral feeling, which most other punishments, even of a corporal nature, tend to excite. During an imprisonment within a room or a house, a boy will probably be led to think; but during a whipping he seldom reflects. Another evil attending blows and stripes is, they are apt to discompose the minds of both parent and child, unfitting the one from attending to, the other from urging, motives and reasons with any prospect of advantage. This is a most important consideration. In proportion as motives of a higher kind can be mixed with those of a lower, they tend extremely to qualify the evil which arises from the latter. Greatly, then, ought modes of punishment to be avoided which, while they press most severely on our animal nature, afford the least room for the influence of higher principles.

To the objection, that Solomon teaches contrary doctrine, the answer is threefold:—First, His directions on this subject naturally partook of the servile character of the dispensation under which he lived. It is reasonable that the discipline of education under the gospel should be modified by its persuasive and benignant spirit. St. Paul indeed says, "What son is he whom his father chasteneth not?" but he may be understood as alluding to the existing practice rather than as giving any instructions on the subject. Besides, (and this constitutes a second answer to the objection,) chastening may be of various kinds. The language of the wise man, "the rod, stripes," &c., may be interpreted figuratively of corrective discipline in general. Third, It is not contended that corporal punishment should be wholly abolished. Sparingly, it may be employed with good effect. The doctrine maintained, is, that the subjects of moral education should be governed by the dread of it as little as possible.—*Babington's Practical View of Christian Education.*

STUDY A CHILD'S CAPACITIES.

If some are naturally dull, and yet strive to do well, notice the effort, and do not censure the dulness. A teacher might as well scold a child for being near-sighted, as for being naturally dull. Some children have a great verbal memory, others are quite the reverse. Some minds develop early, others late. Some have appeared stupid, because the true spring of character has never been touched. The dunce of a school may turn out, in the end, the living, progressive, wonder-working genius of the age. In order to exert the best spiritual influence, we must understand the spirit upon which we wish to exert that influence; for with the human mind we must work with nature, and not against it. Like the leaf of the nettle, if touched one way, it stings like a wasp; if the other, it is softer than satin. If we should do justice to the human mind, we must find its peculiar characteristics, and adapt ourselves to individual wants. In conversation on this point with a friend who is the principal in one of our best grammar-schools, and to whose instruction I look back with delight—"Your remarks," said he, "are quite true: let me tell you a little incident, which bears upon this point. Last summer I had a girl, who was exceedingly behind in all her studies. She was at the foot of the division, and seemed to care but little about her books. It so happened that, as a relaxation, I let them at times, during school hours, unite in singing. I noticed that this girl had a remarkably clear, sweet voice; and I said to her, 'Jane, you have a good voice, and you may lead in the singing.'" She brightened up, and from that time her mind seemed more active. Her lessons were attended to, and she soon gained a high rank. One day as I was going home, I overtook her with a school companion: "Well, Jane," said I, "you are getting along very well; how happens it you do much better now than at the beginning of the quarter?"

"I do not know why it is," she replied.

"I know what she told me the other day," said her companion.

"And what was that?" I asked.

"Why, she said she was encouraged."

Yes, here we have it—she was encouraged. She felt she was not dull in everything. She

had learned self-respect, and thus she was encouraged.

Some twelve or thirteen years ago there was in Franklin school an excessively dull boy. One day the teacher, wishing to look out a word, took up the lad's dictionary, and on opening it found the blank leaves covered with drawings. He called the boy to him.

"Did you draw these?" said the teacher.

"Yes, sir," said the boy, with a downcast look.

"I do not think it is well for boys to draw in their books," said the teacher, "and I would rub these out, if I were you; but they are well done. Did you ever take lessons?"

"No, sir," said the boy, his eyes sparkling.

"Well, I think you have a talent for this thing. I should like you to draw me something when you are at leisure at home, and bring it to me. In the meantime, see how well you can recite your lessons."

The boy felt he was understood. He began to love his teacher. He became animated, and fond of his books. He took delight in gratifying his teacher by his faithfulness to his studies; while the teacher took every opportunity to encourage him in his natural desires. The boy became one of the first scholars, and gained the medal before he left school. After this he became an engraver, laid up money enough to go to Europe, studied the works of old masters, sent home productions from his own pencil, which found a place in some of the best collections of paintings, and is now one of the most promising artists of his years in the country. After the boy gained the medal, he sent the teacher a beautiful picture, as a token of respect; and I doubt not, to this day, he feels that that teacher, by the judicious encouragement he gave to the natural turn of his mind, has had a great moral and spiritual effect on his character.

GOVERNING CHILDREN.

"Sow in the morn thy seed,
At eve hold not thy hand."

1. THREATEN seldom, and be careful *how* you threaten; never lie. Some parents tell lies: no wonder their children become liars.

2. Never scold your children, nor tell them to do a thing—no, not the merest trifles—unless you intend them to do it, and do it NOW.

3. Never give them anything for their crying. Some parents (very unwise) endeavour to pacify their little ones by promises of sweetmeats, and sometimes by telling them of witches, ghosts, hobgoblins; or that bears, or the "black man," will catch them! Abominable! Such impressions are often ruinous—lasting as eternity. Some children have been actually frightened to death!

4. Never allow your children to be wasteful; this evil will follow them to the grave. Bread, pie, cakes, and other fragments of food, partially eaten, are often thrown away! Shameful! Thousands are now perishing for the crumbs that fall from your table. Christ said, when he fed the multitude miraculously, "Gather up the fragments, that nothing be lost."

5. Never suffer your children to cry at mere trifles; some acquire this habit very young, and will cry, fret, whine, or snivel continually—their little faces *actually* become *wrinkled* from crying. Stop this thing; stop it *now*; stop it *for ever*. Your own happiness, and those around you, demand it.

6. Govern the appetites of your children: let their meals be regular, their diet plain, simple; always keeping in view their age, circumstances, exercise, &c. Self-denial is the first and most important thing, the very *essence* of well-being. Lay your hand here *firmly*. Let self-denial be first, last, *always*.

7. Never permit your children to be tempters to others. We know one family of children perfect tormenters to all around them. *Impudent!* Most intolerable!

8. Do you punish sometimes for wilful disobedience? chastise corporally? Very well; be calm as a clock, yet decisive; keep down passion. Do not kick, beat, or slap; take the rod, so Solomon says, so say we; take the rod, let it *tingle*—do up the work, do it *thoroughly*; work well done is done for ever. Ask God to bless it. Is the stubborn will subdued? Keep it subdued always. Seest thou a spark of the "old man" rising? *put it out*, as you value the soul—put it out! keep it out!

9. Parents, dear, train your little ones for God. Lay out your strength here; stretch every nerve—you will never regret it. Polish these jewels; polish them highly; put on the finishing touch. God commands it; the world demands it.

HINTS FOR PARENTS AND TEACHERS.

IN giving instruction to the young and ignorant, take these rules:—1. A little at a time, and often repeated. 2. When you give a definition, let it be clear, lest you produce confusion. 3. Do not suppose your labour lost, because you are not able to make your pupil understand *everything*. "Wonder is broken knowledge." Most of *our* knowledge is of that kind. 4. Never teach a scholar that he is dull; if you do, he will believe you after a while. There is great force in those words of our Saviour: "Learn of me, for I am meek and lowly." As if he had said, "I will not charge you with stupidity—I will teach you the same lesson over and over again—I will be patient with you." Follow this example. 5. Invest your lessons with interest. Engage the cheerful attention. "Search out and set in order many proverbs," or striking modes of illustrating and enforcing truth. 6. Improve events and occasions. Things are often good only as they are seasonable. 7. Avoid a gloomy countenance and manner. 8. Yet beware of levity. A frivolous manner belongs to frivolous men and subjects.

Review and Criticism.

Christianity in its Power; or, Piety exemplified, in the Heart—the Family—the Church—and the World. By JOHN MORISON, D.D., LL.D. Ward and Co., London.

WE are glad again to meet Dr. Morison in his appropriate walk of advancing domestic religion. His "Homilies for the Times," "Counsels to Young Men on Modern Infidelity," and the "Evidences of Christianity," "The Fear of the Lord the Guardian of Truth," "The Church: a Manual for Candidates for Christian Fellowship"—to mention none of his larger works—have all contributed much to the piety of the age; but to none of them singly do we attach more importance than to the present work. It will be seen that the outline is simple and grand—the power of Christianity in the individual heart, in the family, in the church, and in the world. What points are these! And these points are wrought out with all the clearness, closeness, and force, by which the writings of the author are so uniformly distinguished. It is altogether a seasonable and powerful piece of practical theology. We cannot withhold the concluding paragraphs:—

1. *How happy they who have escaped from the world's temptations and griefs!* "They are before the throne," and serve God day and night, without weariness, and without a shadow of remaining imperfection. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne, shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." Oh, with what adoring wonder and gratitude do they look back on "all the way in which the Lord hath led them, to prove them and to try them!" What dangers have they escaped! what deliverances have they realised! what enemies have they been enabled to vanquish! What supports and comforts have been vouchsafed to them! what boundless stores of mercy have poured in upon their souls! How perpetual, then, their gratitude! how loud and rapturous their song of praise! They now see, as they could not here, what a world of trial, temptation, and conflict, they have escaped; and their eternity will be spent in celebrating the matchless power and compassion of their almighty Deliverer.

2. *How vigilant must they be who are yet "in the world!"* One forgetful moment may peril the peace and comfort of years. The Master says to all his friends, who are yet in the world, "Watch." There are dangers on every side; and "the heart is deceitful above all things, and desperately wicked, who can know it?" But the watchful Christian shall stand secure, while the fiery darts of temptation fly thick around him. "The shield of faith" they cannot pierce; and danger *seen*, and provided for, will be danger escaped. "Greater is he that is for us than he that is in the world." Jesus will "never leave us, nor forsake us,—no, *never*." The weak and the feeble of his disciples, he will sustain and defend. Only let them trust in him, and not in an arm of flesh; and they shall ere long find themselves with that victorious band, who are seen standing on mount Zion, "with white robes, and palms of victory in their hands," raising loud their anthems of praise to God and the Lamb for ever and ever.

3. *How sad and perilous their condition who are not only* IN *the world, but* OF *it!* Oh, what a wretched portion, to an immortal mind, is this polluted, transitory, dying world! Let the poor child of earth, who hangs upon its smile, who hugs its pleasures, who grasps with eager desires its possessions, endeavour to realise the thought—that "the world passeth away." Yes, it is rapidly escaping from the hands of its possessors; and in a little while they must leave it all behind them. But, oh! if the worldly spirit is not vanquished by the power of faith, ere the summons to quit the world shall reach them, let them remember that their souls will be undone for eternity. Be entreated, O child of the world! to part with it for Christ: "You cannot serve God and Mammon." Cling to the world, and lose your soul: relinquish the world—and Christ, and happiness, and heaven, will be yours, and yours for ever!

CHARACTERISTIC NOTICES.

The Way of Life; extracted from the Works of the great Reformer, Martin Luther. To which is prefixed, an Historical View of the Doctrine of Justification. By the Rev. J. MILNER, Author of "The History of the Church of Christ." Pp. 192. Baisler, Oxford-street, London.

THIS publication is at once seasonable and valuable; presenting as it does a copious embodiment of Luther's views upon all the subjects of which it treats—subjects comprising everything fundamental to the hopes of men. We are, indeed, much pleased to find Luther, if we may so express ourselves, thus made popular. Mr. Baisler has assuredly, by the publication of this volume, rendered a great service to the Christianity of England. The mighty movements at present going on in Europe are simply a development of the principle first propounded and proclaimed in thunder by Luther, who has been justly denominated "The Continental Liberator of Thought."

City Cousins. By the Author of "Annie Sherwood." Pp. 177. Religious Tract Society, London.

MARKED by all the solidity of the profoundest truth, brought forth with the simplicity of John Bunyan, and graced with a charm which cannot fail to captivate every reader. The cuts are admirable.

BOOKS RECEIVED.

A Treatise on Diet and Regimen. By WILLIAM HENRY ROBERTSON, M.D. Fourth Edition, re-written and much enlarged. Part V. pp. 240. Churchill, London.

The Magnet of the Gospel. By J. R. BALME. Hamilton and Co., London.

Robertson's Scottish Church Book, for training Youthful Hearers to habits of Attention.

A Pocket Expositor of the New Testament. By THOMAS KEYWORTH. Second Edition. Hamilton and Co., London.

Portugal and Gallicia. By Lord CARNARVON. Part II. Murray's Home and Colonial Library, No. LV. Murray, London.

The Fruits of the Spirit. By the Rev. W. H. ELLIOT. Pp. 102. Ward and Co., London.

The Holy Trinity; a Divine Revelation what God is. By J. WHEADON. Toms, Chard.

A Smooth Stone from the Brook, slung in the name of the Lord of Hosts, the God of the armies of Israel, at Popish Doings in Kentish-town and other places; or, Remarks upon the History of Saint Alexis. By T. W. GITTENS, Camden-town. Lewis, Gower-street, London.

The Crotchet Gem. By Mrs. BURRELL. Second Thousand. Groombridge, London.

A Paraphrase and Commentary on the Epistle to the Hebrews: with Treatises on the Meritorious Ground of Justification, and the Calls and Invitations of the Gospel. By A. M'LEAN, one of the Pastors of the Baptist Church, Edinburgh. In Two Volumes. Vol. II. M'Donald, Elgin.

The Way of Life; extracted from the Works of the great Reformer, Martin Luther. By the Rev. J. MILNER. Baisler, Oxford-street, London.

Poetry.

SPEAK NOT HARSHLY.

BY MISS JULIA A. FLETCHER.

SPEAK not harshly—much of care
Every human heart must bear;
Enough of shadows sadly play
Around the very sunniest way—
Enough of sorrows darkly lie,
Veil'd within the merriest eye.
By thy childhood's gushing tears—
By thy griefs of after years—
By the anguish thou dost know,
Add not to another's woe.

Speak not harshly—much of sin
Dwelleth every heart within;
In its closely-cover'd cells
Many a wayward passion dwells.
By the many hours misspent—
By the thoughts to folly lent—
By the wrong thou didst not shun—
By the good thou hast not done,—
With a lenient spirit scan
The weakness of thy brother man.

THE WISH.

I ASK not golden stores of wealth,
Or rank, and pomp, and state;
The noble's glittering coronet,
The mansion of the great;
I care not that around my brow
Fame's laurel wreath should twine;
Or, that on History's glowing page
My name may proudly shine.

I envy not the calm retreat,
From worldly noise and strife—
The lowly cot—the flower-gemm'd path—
The simple joys of life:
I ask not that in soft repose
My peaceful days may glide,
As the light bark is borne along
The deep, unruffled tide.

But *this* I ask: that while I live,
I may not live in vain;
For I would cheer the aching heart,
And soothe the mourner's pain—
Would wipe away grief's bitter tears,
The poor man's struggles aid;
And guide the wanderer back, whose steps
From virtue's path have strayed.

Then, whether affluence and state
Shall be my destin'd lot,
Or 'neath the humble cottage roof
I dwell, it matters not—
If I, by self-denying love,
Earth's weary ones can bless,
And deepen, as I pass along,
The stream of happiness.

Religious Intelligence.

THE CONGREGATIONAL CHURCH, ST. JOHN'S, NEW BRUNSWICK, AND THE COLLEGE AT LIVERPOOL, NOVA SCOTIA; AND THE REV. J. C. GALLAWAY.

THE Rev. J. C. Gallaway, A.M., who relinquished his charge at West Bromwich, in September, 1843, at the call of the Colonial Society, and who has since laboured in the city of St. John's, New Brunswick, where his labours have been blessed in the formation of a Christian church, the gathering of a large congregation, and the erection of a commodious and substantial chapel, felt it his duty, in consequence of the office which he sustained, as agent for the above Society for the two provinces of Nova Scotia and New Brunswick, and the peculiarly urgent claims which many places in those re-

gions presented, to visit his native land this winter. On leaving, it was his pleasure to receive the following address from the church which had been formed through his instrumentality in the city of St. John's:—

"Reverend and dear Sir,—We, the members composing the Congregational church under your pastoral care, who have enjoyed the distinguished privilege of your very acceptable and useful ministrations during a period of four years, desire, now that you are about to leave us for a few months, to express our strong and unabated attachment towards yourself; our undiminished interest in your ministerial services; and our hearthy sympathy with you in the objects which lead you to contemplate an early visit to your native land.

"However much, dear Sir, we may regret, as a matter of personal interest, your temporary absence from among us, we would not forget that you are emphatically a missionary; that you were sent out, and have been heretofore supported, by a Missionary Society; that you came, at the request of that Society, to promote missionary operations, not in this locality only, but throughout these two important and improving provinces; and that you took the pastoral oversight of us in the Lord, with the distinct understanding at the time, that the more general cause would occasionally call you away from us, and demand your temporary services elsewhere.

"Believing, dear Sir, that you are deeply imbued with the missionary spirit; knowing that you have travelled extensively in these two provinces; and confiding in your judgment; we are willing to admit that you are the best judge of what is the most likely course to further the work of God in these lands. Shall we, then, do anything to retard or forbid your purposed visit to England at the present time? With all our heart we say, Go; and may the God of grace go with you!—go, and the Lord grant you great success!—go, and interest the churches in our fatherland on behalf of Colonial Missions—go, and beg imploringly for more men and money for these provinces—go, and plead in earnest for means to assist in the erection of a college, to which we may hereafter look with hope for the supply of our Congregational pulpits, when you, dear Sir, and others that are now bearing the heat and burden of the day, shall be called to finish their work, and to rest from their toil—go, and in your absence (we were about to say) do not forget us; but we need not prefer such a request, for you have already given us the assurance that not a single day shall we be absent from your thoughts; that, though absent in body, you will be present with us in spirit, "joying and beholding our order, and the stedfastness of our faith in Christ." Go, then, and we shall follow you with our prayers, that the God of heaven, and earth, and sea, may give you a safe and prosperous voyage across the mighty deep; that your life may be precious in his sight; that you may experience a happy meeting with your beloved wife and the only remaining pledge of your mutual affection; that your mission may be abundantly crowned with success; and that, in due time, you may be restored to us in the fulness of the blessing of the gospel of Christ; that so we may once more see your face and hear your voice, and through your instrumentality be edified, built up, and meetened for the glory and blessedness of heaven!"

Since Mrs. Gallaway's arrival in England, the state of her health, which had suffered materially in St. John's, has been such as to lead her medical adviser to give his decided opinion against the propriety of her return to a city where the climate is so severe, and where she was called last winter to part with three children. Upon receiving this decision, Mr. Gallaway felt it his duty to offer to the Committee of the Colonial Society, to return alone to the scene of his pastoral labours in St. John's, for a period of six or twelve months. To this offer the Committee replied in the following resolution:—

"That the inability of the Rev. J. C. Gallaway to fulfil his intention and desire of returning to carry forward the mission so successfully commenced by him in St. John's, and in the provinces of New Brunswick and Nova Scotia, in consequence of the precarious state of Mrs. Gallaway's health, has been to this Committee an occasion of serious disappointment and regret; because it appears to give a discouraging check to hopeful prospects of great success in that important work.

"But this Committee having maturely weighed Mr. Gallaway's proposal to return alone to the scene of his missionary labours for a term of six or twelve months, deems it best to decline that zealous offer—first, because the funds of the Colonial Society are not in a state to meet the expense of such proposed visit; secondly, because the Committee has hope of soon sending forth an efficient minister to Halifax, Nova Scotia, who will be able to enter on the general service in the two provinces into which Mr. Gallaway's activity has led him; and, thirdly, because the church at St. John's appears to be satisfactorily supplied, for the present at least, by the Rev. Charles Mackay, from Lower Canada.

"But the Committee cannot close its connection with the Rev. J. C. Gallaway without expressions of warm regard and respect, nor without bearing testimony to the efficiency of his labours, and to his truly missionary spirit and views while in the service of the Society; and of its hope that Mr. Gallaway will be a zealous and successful advocate of Colonial Missions while again labouring in his native land."

As Mr. Gallaway is thus prevented from returning, according to his full expectation and hope, to his sphere of labour in St. John's and the two adjoining provinces, he feels the more desirous of rendering all the help to the good work commenced there, by obtaining subscriptions in aid of the building-fund at St. John's, and the College in Liverpool, Nova Scotia. Already have subscriptions to the amount of £120 been promised towards these objects. As one purpose of the subscriptions in England is to obtain a library for the college, donations of books will be a most acceptable mode of aiding this important object.

RECOGNITION, ST. THOMAS'S SQUARE, HACKNEY.

On Thursday, the 2nd of March, the Rev. George Thomson, from Aberdeen, was publicly recognised as co-pastor with the Rev. Dr. Burder, on his completing that day the thirty-fourth year of his pastor-

ate. The Rev. Dr. Cox commenced the service with prayer; the Rev. John Hunt, of Brixton, read the Scriptures, and proposed the usual questions; to which interesting replies were returned by John Dennis, Esq., one of the deacons, on behalf of the church, and by the Rev. George Thomson. Dr. Burder then implored the blessing of God on the colleague who had been chosen by a united church, with his most cordial concurrence. A powerful, touching, and most appropriate address to Mr. Thomson was delivered by the Rev. Algernon Wells, of Clapton; and an energetic and impressive address to the church, by the Rev. John Kennedy, of Stepney. The edifying and solemn services of the evening were concluded with prayer by the Rev. Dr. Smith, of Homerton College.

ORDINATION.

On the 23rd and 24th of February, 1848, the Rev. J. D. Williams, late of Homerton College, London, was set apart to the pastorate of the Congregational churches worshipping at the Tabernacle and Coity, Bridgend, Glamorganshire. At three o'clock the first day, at Coity, the services were conducted by the Revs. L. Lawrence, Adulam; W. Watkins, Llwyni; and T. Rees, Silva, Carmarthenshire: and at six, in the same place, by the Revs. R. Rees, Carmel; T. Evans, Pembre; and D. Evans, Neath. Also the same evening, at the Tabernacle, two sermons were preached by the Revs. E. Jacobs, Swansea, and R. Thomas, Hanover, Monmouthshire. At ten o'clock the second day the Rev. O. Owen, Brynmenyn, read and prayed; the Rev. J. Davies, Llanelly, Breconshire, delivered the introductory discourse; the Rev. L. Powell, Cardiff, proposed the questions; the Rev. W. Griffith, Llanhaven, offered the ordination prayer; the Rev. W. Jones, Swansea, gave the charge to the minister, and the Rev. B. Owens, Merthyr, to the church. At two o'clock the Revs. N. Stephens, Sirhowy, D. Lewis, Lanvapley, (in English,) and T. Rees, Llanelly, preached; and at six the Revs. J. Evans, Maendy, J. Jones, Rhydybont, and W. Griffiths, Llanhaven. There were present on the occasion twenty-eight ministers: the attendance at each of the services was absolutely overflowing. We have hardly ever known a young man commencing his ministerial labours with prospects so bright and cheering.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES; OF THE BOARD FOR GENERAL EDUCATION; AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

EIGHTEENTH ANNUAL ASSEMBLY OF THE UNION.

The meetings of the Eighteenth Annual Assembly will be held in Crosby Hall, Bishopsgate-street, London, in the forenoons of Tuesday the 9th, and of Friday the 12th of May; and in the Congregational Library in the forenoon of Saturday, the 13th of May. The Rev. Thomas Binney, of the Weigh-house Chapel, has consented to be put in nomination for the office of Chairman for the year.

First, It will be of great consequence for brethren to bear in mind that, under the present constitution of the Union, only contributing churches are entitled to send delegates to its Assemblies; and that no brethren can now be members of the Assemblies who are not either delegated by contributing churches or personally annual contributors to the Union. Tutors of the Independent colleges, officers of public societies connected with the Independent churches, ministers or deacons connected with churches eligible for connection with the Union, can become personal members of the Union by contributing yearly not less than five shillings. A list published on the cover of this Number of the Witness, of all contributing churches, and of all personal contributors, up to the 20th of March, will show how many of the best friends of the Union have not yet qualified themselves, either as churches or as individuals, for membership therewith, under the new regulations.

Next, As the proceedings of the Annual Assembly are this year to be conducted according to the new plan adopted last year, it will be necessary that particular attention should be paid to the following explanatory announcements:

1. On Monday, the 8th of May, the meeting of Distributors of the Fund in aid of Aged Ministers, derived from the profits of the Christian Witness, and of the Friend of the People, will be held in the Congregational Library, at two o'clock precisely. The board of distributors consists of the Editor of the Magazines, the officers of Associations, *in membership with the Union*, and the Committee of the Union.

2. Precisely at four o'clock on the afternoon of the same day, Monday, the 8th of May, the preparatory meeting of brethren entitled to membership in the Assembly of the Union will be held in the Congregational Library. At this meeting all business to be brought before the ensuing meetings of the Assembly will be considered, and, if necessary, referred to committees for further preparation. Also by this meeting a committee will be nominated to advise the Assembly on the choice of committee and officers for the year 1848-9, and of chairmen, and place for Autumnal Meeting, for 1849-50.

3. At seven o'clock in the evening of Monday, the 8th of May, a sermon, in behalf of British Missions, will be preached in the Poultry Chapel, by the Rev. Dr. Halley, of Manchester.

4. Tuesday, 9th of May, the first Morning Session of the Assembly of the Union will be held in Crosby Hall: Chair to be taken at half-past nine o'clock precisely. Business proposed for this Session—Report of the Union—Letter to the Churches on Improvement in the literature of the denomination—to be presented by Dr. Hamilton, of Leeds; brief report on British Missions—Report on Magazines, and on distribution of profits.

5. Tuesday, 9th of May.—Evening Meeting for British Missions, in Exeter Hall. Chair to be taken at six o'clock. This new movement is most important, and will require the strenuous support of every friend to British Missions.

6. Friday, 12th of May.—Second Morning Session of the Union, in Crosby Hall. Chair to be again taken at half-past nine o'clock. Business proposed for this Session—a fraternal con-

ference till twelve o'clock; at that hour the business of the Board for General Education to be introduced.

7. Friday, 12th of May.—Evening Meeting for General Education in the great room, Freemasons' Tavern. Chair to be taken at six o'clock. This is a proceeding absolutely necessary in the present position of the great Educational question, and of that portion of the Congregational body devoted to purely voluntary education in reference thereto. Their united and vigorous support of this meeting is earnestly desired.

8. Saturday, 13th of May.—Third Morning Session of the Union to be held in the Congregational Library. Chair taken at half-past nine o'clock. Business proposed for this Session: Consideration of plan for the proposed fund in aid of insurances for deferred annuities to assist in the support and comfort of ministers in their declining years; and appointments of officers and committee, with other routine arrangements.

Such are the proceedings in anticipation at the ensuing Annual Assembly; they are of great interest—they refer to questions of growing importance, and the attendance and co-operation of all friends of the Union are respectfully invited.

BRITISH MISSIONS.

THE Board feels pleasure in being able to announce that in addition to the Annual Meeting of the United Societies, arrangements have been made for a Sermon on their behalf, which, should the effort prove successful, will be the order of services connected with the Anniversary of the Institutions in future years. The Directors have also great satisfaction in stating that the Rev. Dr. Halley, of Manchester, has kindly consented to preach on the occasion. The services will, therefore, be as follows:—viz, on Monday Evening, the 8th of May, Dr. Halley will preach, at the Poultry Chapel (the Rev. S. Bergne's); service to commence at half-past six o'clock. On the following evening, the 9th, the Annual Meeting of the United Societies will be held at Exeter Hall. The Chair to be taken at six o'clock precisely. The Directors would respectfully urge the friends of each of the Societies to evince their attachment, by being present at these services. Much of the future prosperity of the Institutions will depend on the success which may follow these new arrangements. Instead of three public meetings, there will be but one. It is of the utmost importance, therefore, that there should be a combination of the energies of all who are concerned for the spiritual welfare of the British people at home, in Ireland, or the colonies. The destitution and ignorance which prevail in large districts of our own beloved country,—the debasing superstition which enslaves the great mass of the people in the sister land,—and the wants of the rapidly increasing population of our colonies,—present a claim on the efforts, the liberality, and the prayers of British Christians, which cannot be surpassed. In addition to which, it may be confidently asserted, that there never was a period in the history of either of the Societies, when the opportunities for introducing suitable agents for the work were more numerous or more promising. Wide and effectual doors are opened and the people themselves are earnestly crying, "Come over and help us!" Shall their cry be unheeded? Will our churches refuse, or neglect to render, the aid which is required? The Directors cannot persuade themselves to believe this to be possible: they will cherish the hope that such efforts as the case requires will be put forth; a hope which is sustained by the growing conviction, so generally expressed, that *Home* must be cared for in a greater degree than has ever yet been attained.

HOME MISSIONARY SOCIETY.

THE Committee have to announce that the Rev. Dr. Massie has entered on the duties of his office. All communications must, therefore, in future, be addressed to him.

From the journals of the agents, it appears that they are pursuing their work with unwearied diligence, and that, amidst the many and formidable difficulties with which they have to contend, they are favoured with the presence and blessing of God. In many stations there appears to be a considerable measure of success attending the labours of the Missionaries. Additions are made to the churches, and large numbers of children are receiving instruction in the sabbath and day-schools.

The following extracts from the journals will illustrate and confirm this statement, and will be read, the Committee think, with great pleasure by the constituents and friends of the Society:—

From a Grantee in a Western County.

"During this quarter sickness and death have greatly thinned the attendance at the chapel as well as the cottage services. For the last few sabbaths, however, the congregations have improved. My spirits were much depressed when I last wrote respecting ——; but I have been taught to stand still, and see the salvation of the Lord. Many of the young in that place are inquiring their way to Zion with their faces thitherward, while others are rejoicing in Christ as their Saviour. One dear youth was added to the church at our last meeting; which, I trust, is the drop before the shower. Never, since my residence in this place, have so many young people assembled in my house for spiritual conversation. This I must regard as a cheering omen. My labours here have been most arduous; but, whilst I have gone forth weeping, I shall (trusting in the Lord) doubtless return, bringing many precious sheaves with me. The cause at —— is wonderfully progressing. About this time four years I first preached the gospel there; there were only a few who would listen to me, but the little one has become a thousand. The church prospers; eight members have been added since my last communication. There are now twenty-eight in church-fellowship, who, I believe, shine as lights in the world. The congregation increases; for whose accommodation we have erected a temporary building, capable of containing two hundred persons. It was opened for the first time last sabbath-day, and was well filled. My having been so much engaged in preparing and arranging plans for our new chapel, will account for the lateness and brevity of this report. I must add, that

another room has been opened on sabbath evenings, on the borders of —— parish; more than a hundred persons attend."

From a Missionary in a Midland County.

"I was requested, a few weeks ago, to visit the daughter of a respectable tradesman in the town, who, from the commencement of your agent's labours, has been a regular attendant at the house of God. I had seen her in her usual seat on the previous sabbath, but now I found her on the bed of affliction, from which she was never to be restored. The object for which she desired my presence was not that for which we are too often summoned to the sick chamber—to assist a terror-stricken mind in a few weak and unsatisfactory efforts to obtain peace with God.

"With unmingled satisfaction I listened to a recital, of which the following is the substance:—Having taken my seat by her bed-side, she said: 'Sir, I have often wished to talk with you, but have never had courage to come to you for that purpose. I wished to tell you what great things the Lord had done for me. When first I attended your ministry, I was gay, giddy, and thoughtless; and, though for years I had been a constant hearer at the parish church, yet I only became confirmed in the opinion that I was quite good enough, and that I possessed as much religion as other people. At length I was induced to come to your chapel. At first I was tempted to question the truth of what I heard; but the Spirit and the Word strove powerfully with me, and prevailed. For months I was in much distress of mind. You preached from the words, "Come unto me all ye," &c.; and you said, "Let the freeness of Christ's intercession induce you to come." I thought, Is it really so? So free! so earnest! then I will come. I came —(here her tears choked her utterance)—I came; I found the Saviour, and he has made me happy.' Ah! there are moments of joy to the servants of Christ, and this was one to me. This dear young person was afflicted with a disease attended with extreme suffering. Six weeks of agony she had to endure before it pleased her heavenly Father to say, 'It is enough, come up hither!' but not one expression of impatience escaped her. Once, on visiting her, I said to her, 'Martha, you have now had a month of severe suffering?' 'Yes, sir; but it has been the happiest month I ever spent: I did not think a bed of affliction could have been so sweet.' I was with her when she died; the last faint sound that escaped her lips was, 'Jesus—Jesus!'

"I cannot close without another interesting particular. Her father had not entered a place of worship for years. During the illness of his daughter this ungodly parent was the object of deep solicitude; Martha conversed and prayed with him many times. He is now occupying the seat at chapel left vacant by his sainted daughter. There is, indeed, a great work going on in ——.

"The young members of our church are very active. A church-meeting is never held, but there are some to receive, and others to propose. On Thursday last we received two, and proposed eleven. Our church will next month number fifty-six—all of whom, but ten, are the fruit of the labours of the Home Missionary agents."

Other instances could be given; but these may suffice to show that the agents are not "labouring in vain, or spending their strength for nought." The blessing of God is manifestly accompanying their efforts; and it is an occasion of sincere and deep regret to the Committee that the limited resources of the Society forbid such an extension of the sphere of its efforts, as the state and circumstances of many portions of our country require.

IRISH EVANGELICAL SOCIETY.

THE Committee have great pleasure in announcing to the friends of Ireland, that the work entrusted to them to perform is prospering to a degree that has been seldom, if ever before, witnessed in the entire history of the Society. The distribution of the Relief Fund, during the famine of last year, has awakened a feeling in favour of the agents, which, by the blessing of God on their efforts, may be productive of the most beneficial results. The prejudices of the Catholic population have to a great extent been broken down. Multitudes are willing to listen to the faithful preaching of the Gospel; whilst not a few are the subjects of impressions of the most hopeful kind. Contributions in aid of the objects of the Society are *offered;* whilst that portion of the periodical press which is under direct Catholic influence is advocating our cause, and calling on its readers to come forward and assist in the erection of chapels for the adults, and schools for the young. This is especially the case in the province of Connaught. The Mission there was commenced in the year 1845; and was undertaken with the hope of irradiating with the "light of life" that dark and benighted portion of the sister kingdom. The Missionaries and Scripture-readers, to whom this work was entrusted, laboured for some time amidst great difficulty and discouragement. No one smiled upon them, or bade them "God-speed!" But, persevering through evil report and good report, they have gained the esteem of all classes and denominations. By a "patient perseverance in well-doing," they have lived down the prejudices with which, at the beginning, they were regarded; and are now gladly received wherever they go to dispense the words of eternal life.

The Rev. J. D. Smith, the Irish Secretary of the Society, has recently visited the province, and was everywhere received with the utmost cordiality. He preached to crowded congregations of Romanists and Protestants, who listened with the most intense interest, whilst he exhibited Christ as the only Saviour of sinners.

The following extract from the *Castlebar Telegraph and Connaught Ranger*, of February the 9th, will show the estimate in which the agents of the Society are regarded by the *Catholic* press, and the effect produced by their persevering labours:—

"On the afternoon of Wednesday last the Rev. J. D. Smith, Irish Secretary to the Society, arrived in Castlebar, as deputation from the Committee. Notwithstanding the shortness of the notice given of his intention to visit this locality, the large and very respectable number of persons who congregated together to hear him preach, evinced the high and, we may add, deserved respect in which the local ministers of the Society are held in this town and neigh-

bourhood by the people of all persuasions. At seven o'clock the room and large hall were crowded, while many were obliged to retire for want of accommodation. This was the more to be regretted, as several of them had walked three or four miles, under the clouds of a cold winter's night, to hear the ambassador of that Society, who acted the good Samaritan to our country when 'famine was sore in the land.'

"Owing to the dense crowd in the room our reporter could not take down the discourse; which we much regret, as seldom do we hear of ministers preaching without their language being tainted with that sectarian bias which carries with it neither edification nor conviction. Not so in the present instance: Mr. Smith came not to rail but to preach—not to exalt this and lower that church, but he came to preach Christ crucified; to proclaim to the family of Adam that 'there is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit.' His address could not fail to impress effectually the auditory, that true and scriptural Christianity consists in the possession of a Christian character, the enjoyment of Christian privileges, and the maintenance of Christian practice before God and the world, by walking not 'after the flesh, but after the Spirit.'"

Mr. Smith preached also at Ballinasloe, in the county of Galway; and at Sligo, in the county of that name. In the latter place the Rev. Noble Sheppard has laboured for many years; and, by his Christian deportment and zealous efforts, has gained the respect of all parties. His unwearied exertions in mitigating the sufferings of his unfortunate countrymen during the famine of last year, have deservedly gained for him the unfeigned and unbounded esteem of all classes and all denominations, Catholic and Protestant. During Mr. Smith's visit to Sligo, a meeting was held for the purpose of raising contributions for the erection of a new chapel, the present building being old, and situated in a locality difficult to be found by persons who are not thoroughly acquainted with the town. The appeal was responded to with the greatest enthusiasm by all present, and the sum of £300 subscribed that evening, which has since been augmented to £500. This noble and generous effort will show that the Irish are willing to aid, on any fitting opportunity, the great cause which the Irish Evangelical Society exists to promote. The Committee cannot doubt that the British churches will sustain the efforts made by their friends in Sligo; and that, before the present year is ended, Mr. Sheppard and his congregation will be occupying a more spacious and convenient house of worship, in which his ministry will, by the blessing of God, tell more effectually on the population of that important town.

In addition to the chapel to be erected in Sligo, the Committee have it in contemplation to promote the building of suitable chapels in Castlebar, Waterford, and Kingstown; and school-houses in the most neglected districts in Connaught, to be used as preaching stations; towards the cost of which considerable sums are already promised in Ireland. A plan is under the consideration of the Committee, by which, it is hoped, this great work will be accomplished without affecting the general income of the Society. They would respectfully entreat the pastors of our churches to give the plan their most serious consideration, when it is brought under their notice; that they will seek the assistance of their people to carry it into effect; and, above all, that they will seek that blessing from the Giver of all good, without which the wisest plans and the most persevering efforts will be fruitless and vain.

COLONIAL MISSIONARY SOCIETY.

ESTABLISHED 1836.

HALIFAX, NOVA SCOTIA.—The Committee announces with pleasure that the Rev. W. H. Heudebourck, of Wolverhampton, is under engagement to proceed on the Mission to this important city, and hopes to embark in the month of April. The Committee entertains great hope that the energy and enterprise of Mr. Heudebourck will be blessed to accomplish happy results both in Halifax, and in the entire colony of Nova Scotia.

SYDNEY, NEW SOUTH WALES. — Second Congregational Church. The following letter from Dr. Ross, giving an account of the auspicious commencement of this undertaking, will be read with much interest and hope by all friends of the Society. The copious statistical account of the population of the colony will illustrate the rapid progress and vast prospects of the British settlements in Australasia. How can the importance of missions to such colonies be overrated!

"*Sydney, November 4th*, 1847.

"MY VERY DEAR SIR,—It is not twelve months since I returned from Van Diemen's Land, and yet in this short space of time a new chapel has been projected and built in the southern suburbs of Sydney—called, Redfern Congregational Church, and opened for the public worship of God, and its pulpit occupied by an excellent minister of the gospel, who has drawn around him a congregation which promises to increase, and fill the whole place.

"In the month of March last, the foundation stone was laid by Mr. John Fairfax, one of my deacons, while I conducted the service, and delivered an address. In the month of April, the Rev. Joseph Beazley arrived, on invitation, from Van Diemen's Land, with his family, and commenced preaching in Paramatta-street, in a very large room, fitted up for the purpose, and hired at the rent of a guinea per week. Here he collected a very good congregation of from 200 to 250 persons, which was increased by the attendance of between 80 and 100 children belonging to a Sunday-school, which for some years had been carried on by some of the members of my church in that neighbourhood, but which has now been transferred to the new church. On Wednesday, the 27th of October last, the new building was opened for regular public worship, by two services; one in the morning, and the other in the evening,—while, between the two, a public prayer-meeting was held at four o'clock. The attendance on each of the services was particularly good, considering that they were held on a week-day. The Rev. W. B. Boyce, superintendant of the Wesleyan Missions in Australasia, introduced the service of the morning in the usual way. His prayer was very excellent and appropriate. I preached the sermon from Genesis xxviii. 17:

'This is none other than the house of God.' After which the collection was made, and amounted to £92 2*s*. The Rev. W. Ritchie, who is at present supplying Dr. Lang's pulpit, gave out the hymns and offered up the concluding prayer. In the evening the service was commenced by the Rev. R. Mansfield, in a very impressive and edifying manner. Mr. Beazley preached from Job vii. 17: 'What is man that thou shouldest magnify him, and that thou shouldest set thine heart upon him?' The collection amounted to £55 12*s*. On the following sabbath three sermons were preached: in the morning by the Rev. John Saunders, (Baptist Minister) from Matt. v. 14; in the afternoon by the Rev. Mr. Harris, (Wesleyan) from Isaiah ix. 7; and in the evening by Mr. Beazley, from Mark xvi. 15. The collections after these services amounted to £35,—making the whole sum collected at the opening £182 14*s*., increased by after additions to £186 15*s*. Was not this noble? The chapel is beautifully situated on the top of a rising ground, from whence you have a view of the greater part of Sydney. It is a very conspicuous object from many of our public streets. 'It is set upon a hill, and cannot be hid!' The edifice is spacious, being 66 by 40 feet inside the walls, and about 30 feet high, and will seat in the pews and free-sittings between 500 and 600 persons. It has no galleries. The whole expense is upwards of £1,100;—the debt now remaining unpaid, about £500. The money has been raised chiefly by my people, some of whom have done nobly, both by way of subscription and at the opening collections. A few of them have, in addition, bound themselves to see that Mr. Beazley has a salary of £200 per annum for at least three years, and hitherto they have had to pay him at this rate out of their own pockets. They are doing these things while supporting their own expensive place of worship; and are bound for a considerable debt still resting upon it. Do they not deserve your encouragement? I hope there is now on its way to me authority to draw on your Treasurer for £40 or £50 for the current, and each of the next two years, towards the payment of Mr. Beazley's salary. In what my people have done you have an earnest of what they are still willing to do in other localities, so soon as their hands are sufficiently free to engage in new enterprises.

"Will you excuse me if I say that I was rather disappointed to find that no notice whatever was taken of the opening of my new chapel, on the 1st of January, 1846, in either the WITNESS, or the *Evangelical*—the account of the services was transferred from the *Sydney Morning Herald* to the *Patriot*; but that was all. I am also very much disappointed to find that in the Congregational Year Book for 1846, no list is given of the Colonial Churches. Will you have the kindness to secure the publication of the substance of this communication in the WITNESS or *Evangelical*? as I hope you have done that regarding the Foundation Services, transmitted at the time, in a copy of the *Sydney Herald* which I sent you. I have been induced to venture thus far, in consequence of the remarks of my people, who have expressed to me their wonder at the silence of our periodicals; they seek not the praise of men, but in the record of the proceedings of our churches, they are surprised that ours has no place.

"You wished to know something of the statistics of this colony, and I promised to send you a statement. I have hitherto been prevented from fulfilling my promise by the non-publication of the census, until within the last few weeks. I now furnish you with the following items, embracing all that, in a Missionary point of view, will be interesting to you:—

The total Population of the Colony per Census of 1846 is . . .		189,609
Of them there are in the Middle District . .	154,534	
In the Port Philip District .	32,879	
Crews of Colonial Vessels .	2,196	
		189,609

Omitting the Crews of Vessels;

Of these there are:	Males.	Females.	Total.
Free . . .	102,652	73,923	176,575
Bond . . .	9,921	917	10,838
	112,573	74,840	187,413

Religionists in the Colony.

Church of England	94,731
Church of Scotland	21,909
Wesleyan Methodists . . .	7,935
Other Protestants	4,850
Roman Catholics	56,262
Jews	1,086
Other Persuasions, Mohammedans and Pagans	640

Religionists in Sydney and Suburbs.

		Increase per cent. in the whole Colony last five years.
Church of England	17,976 . .	30·6
Church of Scotland	3,994 . .	67·4
Wesleyan Methodists	1,672 . .	145 3
Other Protestants .	2,021 . .	162·3
Roman Catholics .	11,953 . .	61 9
Other Persuasions .	139 . .	209·2
Jews . . .	603 . .	28·2

Population of Principal Towns.

Sydney	38,358	Suburbs 6,832 .	45,190
Bathurst			1,883
Goulburn			1,171
Maitland			3,319
Newcastle			1,471
Parramatta			4,454
Windsor			1,679

The Total Urban Population is . .	84,973
Rural ditto	102,440
	187,413

Ages and Sexes, exclusive of Crews of Vessels.

	Males.	Females.	Total.
Under Two Years	7,884	7,890	15,774
2, and under 7 .	14,404	14,398	28,802
7, and under 14 .	10,708	10,104	20,812
14, and under 21 .	7,075	7,387	14,462
21, and under 45 .	59,009	30,315	89,324
45, and under 60 .	10,694	3,804	14,498
60, and upwards .	2,799	942	3,741
	112,573	74,840	187,413

Yours, dear Sir, affectionately,
ROBERT ROSS.

To the Rev. Algernon Wells.

Theology.

THE MISSIONARY SPIRIT:

ITS CULTIVATION.

LIKE every part of the creation of God, the Missionary spirit in the human soul has its season of infancy. It is susceptible of change; progressive or retrograde; tending to maturity or decay. Admitting, therefore, (and who can deny the fact?) that such change is possible, it behoves the accountable being to employ every appointed means in order to prevent the decline, and to promote the progress and maturity, of the Missionary spirit. In this article it will be our object to exhibit the means to be employed for the cultivation or growth of the Missionary spirit.

Allow us, then, Christian friend, to urge thee to contemplate the Missionary field. That field is the world. And it is derogatory to the spirit and genius of Christianity to suppose that a follower of Jesus can brood over the miseries, the degradation, the danger, the guilt, and the purchased privileges of hundreds of millions of deathless spirits, without awakening to activity every attribute of the Missionary spirit. The painter, the orator, are successful in proportion to the nearness of their approach to nature; nothing unnatural, however beautiful, can add to the effect in either case; simple, unadorned nature is all that is required, in order to thrill the man of taste and feeling. So with the Missionary field: no display, no fiction, even if admissible, could add to the effect. To the spirit imbued with attributes kindred to those of its risen Lord, nothing more will be requisite than to exhibit, in actual life, the personification of what the Bible denounces as base and ruinous; and every emotion which Jesus feels towards the throng who are "perishing for lack of knowledge," will burst forth into wakefulness and activity. Reader! why was it that yonder minister, who advocated the claims of the heathen upon a Christian congregation, produced such indescribable feelings in thy breast? Did he take advantage of thy foibles, or deceive thee by concealed sophistry? Nay, but he annihilated the space between thee and the heathen: he removed the covering from the pit in which they dwell; he shed a light upon the region where the shadow of death has long rested; and although, even then, the one-half was not portrayed, thy heart was overwhelmed with grief on account of their condition. But we should remember no such extraneous effort is indispensably necessary to produce this result; and he who never gives himself the trouble to contemplate the condition of the unrenewed mass of Adam's fallen race in the quietude of the closet, but who depends solely on the efforts of some one else to awaken his zeal and sympathy, thereby furnishes the cause and the proof, that he possesses little, if any, of the Missionary spirit. Let us never cease to contemplate the present condition of the heathen, both at home and abroad, until our contemplations, and the emotions to which they give birth, become the settled habits of our renewed nature; and then, the indulgence of those habits, in the forming of which *this* spirit was extensively cultivated, will mature the attributes of that state of mind which constitutes the consummation of a virtuous character, and which is aptly termed a Missionary spirit.

We should, in the next place, consider duly our obligations to cultivate the Missionary field. Among the hardships of a probationary state, the fact that we are often required to labour and to suffer without being able to discover any valuable purpose thereby subserved, occupies a prominent place. Could we but see, as God sees, the end from the beginning, so far from repining at our providential lot, the labours and sufferings of life, like Jacob's seven years

of servitude for Rachel, would appear comparatively short and pleasant. Were we permitted to discover the place for which Providence is fitting us, the necessity of submitting to that course of discipline which prepares us for it, would be more readily admitted. Hence, while the Christian contemplates the glorious abode in which he is by-and-by to dwell; the beings with whom he is to associate, and the employments with which his eternity is to be occupied—all pure, without spot, or wrinkle, or any such thing—even were there no command enjoining holiness as a prerequisite, its necessity would be felt. Having, therefore, examined the Word of inspiration, Christians will find it written, "Ye are the light of the world. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." "Go ye into all the world, and preach my gospel to every creature." Admit these passages to be the truth of God, and then, as an unavoidable consequence, it follows, that every principle included in a Missionary spirit is indispensable to the Christian character. The first step towards the performance of the duties here enjoined can never be taken until the Missionary spirit is implanted in the soul; and never can we adequately perform our allotted part in this ponderous work until that *spirit* is possessed in a high state of cultivation. Considering, therefore, our positive obligations, in our varied spheres, to perform Missionary work—to banish ignorance, and superstition, and vice from our world, and to restore light, and purity, and happiness to the degraded children of men—who can refrain from feeling deeply the necessity of employing every laudable means for the cultivation of the Missionary spirit? Let us, therefore, never cease to contemplate our dread responsibility to act, as agents under God, for the renovation of a polluted race, until we feel the accomplishment of our part in that great work to be intimately, if not inseparably, connected with our own soul's salvation; and while that state of feeling exists, our efforts to secure a meetness of spirit for the work assigned us will be energetic and untiring.

A moment's reflection on the advantages we may secure and confer by the *cultivation* of the Missionary spirit, cannot fail to subserve this desirable object. If a close resemblance to ancient worthies—to apostles and confessors, and an assimilation to the spirit of Jesus Christ—be an enviable attainment, then the cultivation of the Missionary spirit may not be viewed with indifference. Nor should we lose sight of the future; for it will appear at the last day that the honour of "shining as stars in the firmament for ever and ever," while denied to many who have possessed mental cultivation in a high degree, and wealth and intelligence, shall be conferred upon the humble poor, who, under the burden of a Missionary spirit, have agonized successfully for the souls of dying men. Or when brought to the threshhold of eternity, having neglected to cultivate the Missionary spirit, whoever did exclaim,

> "I have finished the work
> Thou didst give me to do!"

Nor is there less to awaken an interest when we contemplate the advantages which, when possessing a Missionary spirit, we are made the honoured agents of conferring upon others. It is not indispensably necessary to ponder the records of Omniscience, and to ascertain the influence our apostolic spirit has exerted on heathen lands, in order to furnish proof or illustration of the benefits which, as agents, we may dispense, when actuated by this frame of mind. In every circle, and in every relation—from the domestic group to the largest scale of relationship existent in our world—a highly-cultivated Missionary spirit is calculated to exert a benign, a saving influence. It extirpates

selfishness, annihilates sinful ambition, banishes discord, and cements in hallowed union the saints of God; it resists the force of the destroyer, and liberates the enslaved; and wherever her walks are taken, the blessings of intelligence, and civilization, and regeneration are the hallowed monuments by which her progress and her amiableness are attested. Nor are we lacking evidence to sustain the high position, that the church, in her operations both at home and abroad, is rendered a public benefit just in proportion to the extent to which she cultivates the Missionary spirit. Divest her of *this*, and, like the ancient Jews, she becomes unwilling to receive to a participation of gospel privileges, without limitation or exclusion, all whom God invites. But let every member of the Christian church be imbued with the Missionary spirit; let the church become emphatically a Missionary community, not merely in name and profession, but in spirit, in word and deed, and it is not too much to expect such "days of grace" as characterised the Pentecostal revival. Cherish, then, that spirit, with whose very existence, the happiness of millions of redeemed spirits, for time and for eternity, is so closely identified; and let the fact that such a connection exists create an insatiable desire for the *mind* which brought Christ from the throne of universal empire to the condition of *the babe in Bethlehem;* and from a state of consummate glory and happiness to the horrors and sufferings of the cross.

It should not be forgotten, that whatever other means may and must be employed, the cultivation of the Missionary spirit can never be effected without the devotion of our talents to the Missionary work. Has grace produced, even in the lowest possible degree, this hallowed state of things in thy heart? Then remember that exercise is as essential to its *growth* as respiration and food are to the protraction of animal life. Whatever is received must be employed; and in this case the use will be found inseparably connected with improvement. And when we contemplate the numerous attributes of the Missionary spirit, and the diversity of ways in which that spirit can subserve the good of man and the glory of God, we cannot fail to discover that a field of labour is furnished adapted to the talents of every member of the militant church. But how many reproach the benignity of the Creator by desiring the talents committed to others, and lightly esteeming those which the wise Disposer of all things has committed to themselves! To desire *ten* talents, and yet bury the *one;* to withhold our substance, and yet desire to go to heathen lands as a Missionary (though utterly unqualified for the task), is quite in keeping with the innumerable inconsistencies which disgrace the human character. But the man who would cultivate a Missionary spirit must turn to the best account for Missionary purposes every talent he possesses. To suffer golden opportunities to pass unimproved, hoping to enjoy still greater advantages,—to withhold a penny, because a man cannot afford a pound,—is one of the most effectual methods ever suggested by the foul prince of night to banish every attribute of the Missionary spirit from the Christian's heart. However small our influence, however circumscribed our sphere of action, however few our talents, and however worthless in our own estimation our best efforts, embracing every opportunity afforded, to the utmost extent of our ability, to promote the spiritual interests of dying men, by the fixed economy of Heaven, our capability of doing good will be increased, and the spirit by which we are actuated cherished and matured.

Although we have exceeded the contemplated extent of our observations, we cannot conclude this article without directing our readers to *prayer*, as indispensable to the cultivation of a Missionary spirit. To such a spirit the propensities of degraded human nature are diametrically opposed; and the destruction of those propensities, as well as the introduction of their opposites, requires the exertion of Omnific energy. This power is at the command of

prayer; and it therefore becomes us to pray for more and more of the Missionary spirit, until everything of an opposing character is destroyed. It is unnecessary to inform our readers that the exercise of prayer, apart from the consideration of the blessing sought, by bringing us into a state of communication with Him who, for Missionary purposes, was anointed with an unmeasured unction, is calculated to imbue the believing soul with the same gracious Spirit. Let us then resort with confidence to that genial atmosphere, where, while prayer ascends, every blessing of the covenant is dispensed, and the Missionary spirit shall neither sicken nor decline, but progress from strength to strength, until, in all the majesty of maturity, it is translated to a brighter state of existence.

To accomplish the maturity of the Missionary spirit, what a host of agents the gospel has enlisted—the Spirit's influence, the living ministry, the press! Nor is it meet to overlook the less obtrusive efforts of those whose personal appeals for donations to sustain Missionary operations are calculated to remind thee of thy duty, and to convince thee that, at least in *spirit*, thou oughtest to be a Missionary. The man of science may boast of discoveries, and the warrior of his splendid triumphs and the extension of dominion, but infinitely beyond these it is the glory of the present age that even "babes and sucklings" are cultivating a Missionary spirit. Is it possible, then, for the Christian to be negligent or indifferent respecting this matter? A spirit upon the cultivation of which depends the diffusion of life, and liberty, and hope amongst multitudes of redeemed intelligences, demands incessant attention. And shall not we, upon whom the light of life shines, labour to maintain in ourselves, and promote the extension in others, of a *spirit* which is calculated to disseminate the same glorious advantages to the remotest corners of a sin-cursed world?

LOT'S CHOICE, LOT'S RUIN.

"*Then Lot chose him all the plain of Jordan,*" GEN. xiii. 11.

THE history of Lot is full of interest and valuable instruction. He is introduced to our notice as a young man, travelling in company with Abram: we see him becoming rich; and, at last, he passes from our notice, poor, wretched, and friendless. The circumstances of his early life appear to promise well for the world to come; but the last act of his old age is one of those of which it is written, "Because of such things cometh the wrath of God upon the children of disobedience." The act of choice recorded in the text above had much to do with the blighting of his once fair prospects and character. Let us notice the circumstances which led to the choice; the choice itself; and the effects which flowed from it.

I. The circumstances which led to the choice.

1. Increase of riches.—"And the land was not able to bear them, that they might dwell together; for their substance was great, so that they could not dwell together." Increase of possessions required a wider field. How soon were the pilgrims from Chaldea become rich! God's blessing multiplies a man's possessions faster than anxious worldly care. He who neglects his spiritual affairs to attend to his worldly business, does not take the surest way to that he seeks. God's blessing had multiplied their substance; but increased riches are not increased joys. How soon, in this case, appeared the abuse which ungrateful man makes of God's gifts! Increased worldly riches led to quarrels.

2. A quarrel.—The servants of Abram and Lot strove together, and scandalized their Master's religion. What a proof of the depravity of the human heart, when the blessings of Providence lead to strife; and those who could dwell together in peace amidst poverty, quarrel when in the midst of plenty! Abram was grieved to hear of quarrels in which his servants took part. A truly godly man will be as tender of the reputation of his household as of his own personal character. In this dispute Abram stands

forth as a man of peace, ready to sacrifice his own rights for the honour of religion and the character of his household. "Let there be no strife, I pray," "for we are brethren."

3. A liberal offer.—Abram, in his anxiety for peace, gives into the hands of Lot that which God had promised to himself. "Is not the whole land before thee?" It was a noble offer, and stands forth as a worthy example. "Here is the whole land, choose thee for thyself; I will be content with that thou rejectest." Such a spirit as this would save religion many scandals, and families many quarrels. Though apparently, at the time, the sacrifice made by Abram was a great one, in the end we find that he pursued the safest and wisest course; his possession proved the most durable and valuable.

II. The choice itself.—"Lot chose him all the plain of Jordan."

1. It was selfish.—On what ground was the preference made? "It was well watered." What motives prompted the choice? Evidently selfish ones. Abram had placed himself in Lot's hands: by the choice Lot was choosing for Abram as well as for himself. The portion chosen was the fairest and the best. It was not an equal division. It was *all* the well-watered plain. There was no thought of the claims, rights, or wants of Abram. Under all the circumstances of the case, it appears meet and right for him to have returned the power of choice to Abram, and to have said, "Nay; but choose thee for me and for thyself."

2. It was a covetous choice.—Lot hasted to be rich. He lifted up his eyes, and beheld the well-watered plain: that appeared to promise him the speediest way to further increase of wealth. His selfishness forbade him to consider the claims of others: his covetous spirit at once decided the choice. The same portion that offered pasturage and water presented a market. The cities of the plain, as well as the herbage and streams, contributed to render that portion desirable to a selfish and covetous heart; but whatever rendered it apparently desirable for Lot made it equally so to Abram. In this case the spirit of covetousness overreached itself. The future, unfolded in prophetic vision, could not have guided Abram to safer choice than to take the portion Lot left for him. Abram lost nothing in the destruction of Sodom. The discharge of present duty will guide us as safely out of the course of future evils as the gift of prophetic vision.

3. It was a worldly-minded choice.—Lot acted in this choice like a man to whom this world was everything. Had he thought of the next—had he considered the danger to which he was exposing himself, his children, and his servants—he would have acted differently, and not have made a choice which led not only to separation from the fellowship and pious counsel of Abram, but also exposed his household to the evil influence of the cities of the plain, the inhabitants of which "were wicked, and sinners before the Lord exceedingly." It is an evil hour of misfortune when youth forsakes the counsel of pious age to "stand in the way of sinners."

III. The effects which flowed from this selfish, covetous, worldly choice.

1. It associated Lot with sinners; gave him a common interest as well as fellowship with the wicked. Till now he had been Abram's companion: now he was joined in close bonds to the cities of the plain. Sad, indeed, it is when the professed disciple of the Saviour enters on a worldly calling that flourishes or fades with the prosperity or adversity of the wicked. It blunts his feelings, dries up the tears of sympathy, and blinds the judgment. What sympathy can the publican be expected to have with the progress of religion and temperance? His interests are associated with crime. That which makes others poor makes him rich. How shall the mental vision of the spirit-merchant appreciate the reasons for temperance? Lot, we are told, was grieved with the conversation of the inhabitants of Sodom; but we do not learn that his residence among them reformed any. The effect of the intercourse he had with them, as regards his own heart, is matter of conjecture; but this is true in all cases, "Evil communications corrupt good manners." The last recorded act of Lot's life shows he was not improved, and says to all, "Go not in the way of evil men."

2. It involved him in their troubles.—That God who watches the way of the sinner, and plants thorns in his path; who set an angel with a drawn sword in the way of Balaam, crossed the course of Lot with battle and war. Chedorlaomer and his confederates made war upon the cities of the plain; and, as one of the results, Lot and his family were captives, and his substance in the hands of others. The tidings of the battle reached Mamre: "there came one that escaped, and told Abram the Hebrew."

The man of peace prepared for war; he armed his servants, and pursued the victors; he fought and conquered; he rescued Lot and the inhabitants of Sodom, with their substance. The events of that day ought to have warned Lot to escape from among the wicked. But still he chose to dwell there, and even married his daughters to some, perhaps, of the chief men of the city, but certainly to men not worthy of the daughters of a man that feared God. Their position and prospects might be worthy of Lot's daughters; but still it was an unequal yoking: "Be not unequally yoked together with unbelievers." They believed not the warning, and perished.

3. It involved him in worldly ruin.—Years came between the choice and the ruin; yet there is an evident connection. The choice was intended to promote the increase of worldly prosperity, and so, for a season, it probably did. The measure of Sodom's iniquity became full. The cry was heard, "Cut it down." The voice of Abram was heard saying, "Spare it;" but Sodom could not be spared. Heaven rained fire upon the cities of the plain, and soon they were a blackened mass of ruins. Abram, at early morning, looked towards them, and beheld them sending up smoke as of a furnace. Where was Lot? safe? Yes! But where his riches? where his flocks and herds, for whose increase he chose all the plain of Jordan? where the marriage alliances he had formed with the men of Sodom? All, all were gone! Of that abundance which filled the land nothing was left to its possessor. That God who saved him from captivity, and delivered all his substance from the spoilers by the hand of Abram, had now sent an angel, but only to snatch his person and family as brands from the burning. He had escaped, but not his wife. His children were with him, but only they. He who could not make a home of less than all the plain of Jordan, is left in a mountain cave, in penury and disgrace. Learn hence,

(1.) The end of selfishness.—Self-denial has not more of the nature of duty than of the means of promoting man's comfort and peace. Behind this dark curtain, woven of selfishness, covetousness, and worldliness, with its shifting scenes of increasing riches, battle-fields, and marriage alliances, ending in the smoke of ruined cities, we see the hand of God moving and guiding all to an end, and hear his voice in providence, saying, "Blessed are the meek, for they shall inherit the earth." The selfishness of Lot saved Abram from loss in the destruction of Sodom. The selfishness of man forgets the rule, "Do unto others as ye would they should do unto you," and, grasping at too much, loses all.

(2.) The end of a course pursued in a worldly spirit.—Ruin, temporal and spiritual. Whatever the final state of Lot, his worldly prospects were ruined, and his moral and spiritual character were destroyed. It may be that the Scripture history gives us no further account of Lot, to impress more fully upon us the lesson that a course of selfish, covetous, and worldly conduct ends in the loss of all happiness. Lot's temporal ruin is but a shadowing forth of the more fearful doom which awaits the whole class whose conduct resembles his.

(3.) The importance of choosing rightly early in life.—How much may depend on a single act of choice! Not once in life, but continually are we exposed to the danger of choosing, for worldly gain, ease, or pleasure, that which may involve us in ruin and disgrace on earth, and the loss of God's favour hereafter. To avoid this end, our only safety is to choose the favour of God as our portion and happiness; Jesus Christ as our way to that portion; and his people as our company, while travelling through the world. This choice, made early in life, will shut out the room for choosing wrong. This choice made, other acts of choice will bend to it. Like a master-mind among men, or a ruling passion in conduct, it will make others give way to it, or conform to its spirit, and thus assist in promoting its objects and end. This choice made, the vessel is ballasted and provided with anchors, and will be able to live out the storms on life's sea.

What so worthy of your choice as the favour of God? Determine that this shall henceforth be your portion. The favour of the ever-living God is better far than wealth or the favour of princes: it will outlive death, and outlast the earth itself. It was this favour that saved Lot's person; it will save your soul.

To that favour there is no way but through Jesus Christ. The righteousness which is by faith of Jesus Christ must be yours, to have God's favour. You must seek it as a sinner, through the mediation of the sinner's Saviour; nor need you seek it in any other way; nor can you have it but as a believer in him. Reconciled through the cross, the favour of

God will become your portion. Lot had not more urgent reasons to choose at once his portion when Abram made him the offer, than you have to choose at once, now God offers you his favour; neither was the danger of Lot greater, nor did his safety require a more urgent flight when he left Sodom, than your danger urges, your safety requires, an immediate choice of God in Christ as your present portion, your all in all.

Had Lot made such a choice, when he chose all the plain of Jordan, as would have kept up his intercourse with the Father of the faithful, how different might have been the last days of his life! Reader! if you have not done so already, make God your choice, as your portion and happiness on earth; seek his favour through the name and merits of the Lord Jesus; make "them that fear the Lord and keep his precepts" your companions on earth. Reject every counsel, every choice that would separate you from these. Here is your case; let it be your prayer:

> "Beset with snares on every hand,
> In life's uncertain path I stand;
> Saviour Divine! diffuse thy light,
> To guide my doubtful footsteps right."

W. D. I.

"LOVE NOT THE WORLD."

1 John ii. 15.

In enforcing Christian duty, or in adopting Christian practice, it is needful to know on what the obligation to either rests. In an age of activity and clear-sightedness like the present, it will not do for the heaven-born man to lag behind. He must not shrink from a full declaration of what he feels bound to perform, or fail to give a manly reason for his conduct. He avows it, as a part of his creed, that he is not to love the world; but the thoughtful believer wishes to know what is involved in such a statement—what is forbidden in such a precept.

This passage, from the way in which it has been used, has often rung on our ears anything but pleasantly. It appears to us to have been used without a clear thought attached, and consequently it has fallen upon us as the idle wind. We were not instructed; we were not convinced; we were not "pricked to the heart." By being made to mean too much, it meant nothing. In spirit, if not in words, it was forced to say, "Love not the beautiful flower or the running brook, the varying landscape or the leafy tree; love not the star-lit sky, with its wondrous distances and amazing magnitudes; love not to trouble your thought with animals and plants, with shells and weeds;—all these, and such like things, are beneath you, unworthy and sinful. You, Christian brother, have a nobler destiny; fulfil this better purpose." We could not help comforting ourselves, in silence, with the conviction, If all these things are God's, they have something in them thoroughly to understand which we shall be the better enabled to spell out intelligently the name of God.

Come we now to consider and to enforce what the apostle meant when he spake these words, "Love not the world." Christian! they have a deep meaning for you, could you but induce your mind to get at it. They are powerful for good; earnestly, kindly, confidently uttered. Give heed!

1. They mean *that you are not to love the world to the neglect of God.*—What madness it is to roam about the green earth without remembering from whence it came! to possess life without thinking on whom it depends! Yet how many of such there are! They are Atheists, Godless, God-neglecters, of the lower, baser sort. They can gather the fruit, or enter the cave, or climb the hill, or be enchanted with a sun-set sight, without feeling the warm emotion rising upwards to God. Now this, or anything approaching to this, is a love of the world which is strongly forbidden, and with reason. Would it be becoming to think of your father's house without a thought of your honoured parent? Would it be patriotic to live protected by the laws of your country, without a grateful remembrance of their authors? How sad, how ungrateful, how wicked it is that you think so seldomly of God! You prefer to listen to any sounds before his; you can track the footsteps of any being rather than of him; you are ravished with the charms with which he has gilded this earth, but are not enamoured of him; you have an eye to catch a fine prospect, a mind to appreciate order and harmony, and yet how feebly you look through to the God of nature, and, in the midst of his manifold works, join in with the choral song to him! Oh! "love not the world" thus! Could it speak to you it would say, "I am but a meaner offshoot from the great Source of life; a mere speck in

the vast region of creation, given for thee to live on here, that through me thou mayest climb up Godwards, and be helped by me to understand him. Love me only because of him."

2. These words mean *that you are not to love the world to the neglect of religion.*—Is there no danger? We would point you to hundreds who daily flit before us in the great crowd of the living, bending their high faculties to the getting of wealth for personal aggrandizement, and all the while deliberately shutting out religion from their schemes. We sicken as we look at the pale faces of the sons of toil, whose counting-house is a forge for their personal enrichment, as if the end of life was only *that.* We sicken, too, to behold the busy artizan tugging away at his great load from "early morn to dewy eve," till a shattered frame can endure the torture no longer, and he ends his being thus! We would not be so visionary as to say that religion forbids men to labour hard to secure an honest livelihood, or, by fair and honourable dealing, peacefully to retire into the vale of life with an ample competency; but that which the Scripture, backed by common sense, condemns, is an all-grasping, restless, feverish spirit, every faculty of which is filled to the overflow with a "love of money." Surely such indications, among Christian men, at least, are not of good repute. Oh! what disgrace has been brought upon religion by men who bear her name, and who profess to be her disciples, returning, after a mock renunciation of the world, to its bosom, to caress it more fondly, and to love it with a stronger love! What mean ye by your pretended attachment to the unworldly, the heavenly? Why reckon yourselves the lovers of truths which conduct to the source from whence they sprang? Is religion only a name, inoperative and worthless? Would that men would let it have its right influence; directing, controlling, elevating their affections; giving them to see that all things earthly are passing away, and that heaven alone is secure!

3. These words mean *that you are not to love the world to the neglect of your soul.*—How fearful, alas! the number of those who are so taken up with present scenes—things pertaining to the outward life—as to have no thought about the soul! What mind would not be appalled to read the catalogue of those who, through worldly pleasures and gratifications, have neglected the soul? I remember the face of many a youthful companion with whom I started in life's course, some bidding fair for worldly distinction, others for insignificance, but most for a neglect of the soul! Many a young man has been turned aside from a consideration of the claims of the soul by the giddy, irrational laugh of the world. Many a son has left his parents' roof, given to God by the prayers and tears of a fond mother, whose early convictions have been rubbed from his mind by the world's cruel hand. Many a man has vowed, when his business was established and his prospects fair, that he would respond to the call of the inner voice; but trade has only served to engulf him in its whirl, till the hope of release is finally given up. Multitudes of old men tremble on the brink of the grave, remorseful, peevish, unhappy, with everything of an external nature heart could wish, but with no power to pull out the sting which torments them on account of their soul! Be warned, ye men of the world, who worship at her shrine, lest the fire of your own lighting consume yourselves! Depend upon it, you cannot choke the voice within without many a bitter rebuke, even here! And if, perchance, you should hush the call of conscience by the deafening, ceaseless buzz of business, that call will only rise the louder and be the fiercer when death comes, and the day of doom approaches. "O that they were wise; that they understood this; that they would consider their latter end!" Deut. xxxii. 29. "For what shall it profit a man if he shall gain the whole world, and lose his own soul?" Mark viii. 36.

4. These words mean *that you are not to love the world to the neglect of the claims of Jesus.*—"I speak as to wise men; judge ye what I say." You profess to "have fled for refuge to lay hold upon the hope set before" you "in the gospel." You were received, perhaps with gladness, certainly with confidence, into the bosom of the church of Christ. Your brethren, one with you in fellowship and in aim, rejoiced over you as a fresh trophy of grace, and eagerly waited for the service you would render to the new cause you had embraced. "But wait on, anxious pastor, and self-denying brethren. You have welcomed me within your sacred enclosure; I take my accustomed place in the sanctuary; I take the bread and pass the cup with you;—as for exertion in behalf of Jesus, I never stipulated for that; in truth, it has not much attrac-

tion for me, and I am too busy to let it obtrude on my thoughts, or rob me of my time." Too busy, indeed! So you never fancied that religion was to give a tone to your conduct, or to be the regulator of your life! You are above all that! Why should *you* trouble your head about the progress of Christianity, the up-building of the church, or the conversion of the world, when your thoughts can be so much more profitably occupied in getting gain? I put it to you, then, as a man of honour and honesty, If religion, which, when possessed, engrosses the mind, leads to personal devotement, prompts to labour, dethrones self, and overcomes the world, has not this influence upon *you*, why do you profess it? Is it gain that you are seeking, by a dull, perfunctory, outside discharge of duty? Give up the search as vain. Do you expect church-membership to give you a title to the everlasting mansions? "Thou art neither cold nor hot," Rev. iii. 16. Oh! I beseech you, by the awfulness of that day which is at hand, by the terror of that frown, by the torments of that world of woe, to be up and doing! Cleanse yourself

"From the rank vapours of this sin-worn world."

The day is far spent, the night is near; already the lengthening shadow is seen, and the clouds begin to gather; the world and all things therein are fading away before you; and woe be to you if you carry back but the one "talent," with the "There thou hast that is thine!" Matt. xxv. 25. "Brethren, the time is short: it remaineth that they that buy be as though they possessed not; and they that use this world as not abusing it: for the fashion of this world passeth away," 1 Cor. vii. 29—31. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him," 1 John ii. 15. L.

Skipton.

THE TRUE FOUNDATION.

It cannot be too deeply impressed on every mind, that Jesus Christ is the only foundation on which men, as guilty and condemned beings, may safely rest their hope of everlasting happiness. This is a truth most explicitly declared in the Scriptures; but, notwithstanding its certainty and importance, it is frequently denied or disregarded. Very many, alas! substitute in its place schemes of their own devising—the mere offspring of ignorance and presumption. Let it be remembered, however, that the way to heaven being clearly revealed by the eternal God, all who refuse to avail themselves of it must inevitably perish. No one is authorised, under any pretext whatever, to reject the gospel method of salvation: "For other foundation can no man lay than that is laid, which is Jesus Christ," 1 Cor. iii. 11.

This solemn statement, with many others to the same effect in holy writ, make it abundantly evident that no foundation but that which is divinely appointed—the mediatorial and atoning work of Christ—will ever be acceptable to God, or efficacious for man. It is for want of a deep and permanent conviction of this truth that numbers are tossed about by every "wind of doctrine," by human inventions and corruptions, which tend not to the salvation of the soul, but the contrary. Right views on this momentous point are, therefore, of incalculable importance, and cannot be too widely disseminated.

We remark, that it is by believing or trusting in Christ that we are made to rest on him as the sure foundation. In strict accordance with this is the testimony of Scripture: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." Christ affirmed that he was himself "the Way, the Truth, and the Life," which shows that there is no salvation but by and through him. Deliverance from spiritual death and misery is procured for us by his merit. "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord," Rom. vi. 23. Our guilt is an obstacle to the possession of the favour of God, which no human power can remove. But the necessity of our case is fully met, inasmuch as Christ is "exalted a Prince and a Saviour, to give repentance and remission of sins." Forgiveness brings peace to the burdened soul. "Being justified by faith, we have peace with God through our Lord Jesus Christ." Such as believe are also regenerated, or made "new creatures" in Christ, by the operation of his Spirit; and, therefore, they "walk not after the flesh, but after the Spirit." Whosoever truly believes in the Son of God "shall not perish, but have everlasting life;" whatever may have been his previous character or condition, he is, by believing, put in posses-

sion of salvation. But the whole tenor of Scripture proves that those who lay other foundation than this, and continue in their rejection of the Saviour, bring on themselves swift and utter destruction.

There are, indeed, some persons who build on no foundation at all, supposing that there exists no necessity for it. In this class may be ranked those who deny the immortality of the soul, the accountability of man, the resurrection of the body, the universal judgment, and the endless happiness or misery of every human being. They shut their eyes to the plain proofs of these truths which are contained in the Bible, and give themselves up to the poisonous influences of scepticism. But, however secure they may at present consider themselves, if they persevere in unbelief, they will one day find out their error to be an awful one, and render in their case the solemn words of inspiration fearfully appropriate: "His own iniquity shall take the wicked himself, and he shall be holden with the cords of his sins. He shall die without instruction, and in the greatness of his folly he shall go astray," Prov. v. 22, 23.

But there are those who, without falling into the delusions of speculative unbelief, imagine that their good deeds will procure the Divine favour, and give them a title to heaven. These persons have too high an opinion of themselves to suppose that they have deserved "everlasting destruction from the presence of the Lord, and from the glory of his power;" or, they think that something meritorious in themselves will avert the awful catastrophe. They have no thorough conviction of their moral guilt and depravity, and their destitution of all that is good. If in their outward life there appear no flagrant violations of morality, they conclude that all is well, though, being unrenewed "in the spirit of" their "minds," they have no experimental knowledge of the "power of godliness." This assuredly is building on a foundation essentially false, and not on that laid by Divine sanction and authority; for nothing can be more unscriptural than the notion that we are able of ourselves to merit the approbation of God. The true Christian spirit is one of humility, not of pride; of reliance on Christ, not on ourselves, or our doings. Even the best and holiest men are led to feel and confess that they are, after all, "unprofitable servants," Luke xvii. 10.

Some, it is to be feared, rest their hope of heaven chiefly on a profession of religion. They imagine that union with the visible church, and regular attendance on external ordinances, are all that is necessary to salvation. This is an error which operates most perniciously on such as embrace it, because it prevents them from seeking the religion of the heart, and induces them to remain strangers to "the kingdom of God," which "is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." To be in a state of salvation implies not merely a profession of Christianity, but an experience of its renovating power and sanctifying influence. "If any man be in Christ he is a new creature: old things are passed away; behold, all things are become new," 2 Cor. v. 17. Such is the emphatic language of an inspired apostle, whose intimate acquaintance with the nature of true religion cannot be matter of doubt.

In conclusion, let all keep in mind, that by the word of God we are solemnly and repeatedly warned against laying wrong foundations, and are exhorted to place our dependence entirely on Christ Jesus. On this one, eternal, immutable, and all-sufficient foundation, let us therefore, as indviduals, steadfastly rely, that we may be happy and secure for ever.

M. W.

THE LOVE OF JESUS.

"*Now Jesus loved Martha, and her sister, and Lazarus.*"—JOHN XI. 5.

How much is comprehended in this short sentence! What volumes it speaks for the happiness of the family of Bethany! Well might the beloved disciple, who knew the depth and richness of Jesus' love, pause thus early in his narrative to introduce so delightful a fact. No language can express Lazarus and his sisters' privilege in having the "Lord of life and glory" for their affectionate friend and intimate companion—one whom they could look to, in every trial and perplexity, as an infallible guide and all-powerful comforter. How they first heard the glorious news of full salvation through Jesus, and when they first believed, we know not: enough is it for us to know they heard their Master's call, and followed him. What their outward circumstances were, we are not told: they filled, in all probability, a humble station,—little esteemed in the world, yet in the sight of God of great price. "Now Jesus loved them;" therefore, all that could promote their real happiness was

secured: rich in the inexhaustible treasury of a Saviour's love, rich in knowledge. To them "life and immortality had been brought to light" through the gospel. Rich in faith, in Jesus they beheld the long-expected Messiah, their loving Redeemer, whom the prophets had foretold, and their fathers waited for in vain; and when their earthly course was run, they beheld awaiting them "a house not made with hands, eternal in the heavens." Jesus, who "knew what was in man, and needed not that any should testify to him," "loved Martha, and her sister, and Lazarus." What high testimony is this to their character! How bright and durable a monument to their memory, engraved in the volume of inspiration itself, and thus descending to Christians in remotest ages! Divine providence often appears mysterious to us: "now we see through a glass darkly," and know but in part; therefore, many among Christians are sometimes, like Israel of old, "filled with doubts and perplexities because of the way," forgetting that what we know not now we shall know hereafter. Let us remember our duty to our Sovereign requires us at all times to place perfect confidence in his government, and to believe "all things work together for good to those that love God, to those who are the called according to his purpose."

Prosperity is often dangerous: long-continued health and enjoyment tend to fix the affections of God's own children too much on things seen and temporal. How many have exclaimed, with the Psalmist, "Before I was afflicted I went astray!" The Lord is merciful and gracious, and doth not willingly afflict the children of men. He saw there was a needs-be when Lazarus was sick. Lazarus, the beloved friend of Jesus, was sick. Oh! afflicted believer, think of this in sore trials and anguish; doubt not the tenderness of thy heavenly Father; believe what he sends is best for thee; doubt not his power. He could raise thee up in perfect health, as he did Lazarus; for "his arm is not shortened, that it cannot save; nor his ear heavy, that it cannot hear" thy complaints. Prosperity is no sign of God's favour, nor adversity of his displeasure. Often we see the wicked flourish as the bay-tree, while the righteous are brought low: affliction, though not in itself joyous, but grievous, nevertheless afterwards yieldeth the peaceable fruits of righteousness to them that are exercised thereby. Of "an innumerable multitude" now in heaven it is said: "These are they who through much tribulation now inherit the promises." May they not shine most among the jewels of God who have passed through the fiery furnace of affliction, as gold most tried is brightest?

Reader! art thou a Christian? Hast thou taken thy lot among the people of God? and does the Spirit itself bear witness with thy spirit that thou art his—his redeemed, his chosen? If it be so, if thou hast this testimony, "love to God in thy heart," then thou art rich indeed: imperishable riches are thine; an eternal Friend is thine, for Jesus is thy friend; he loveth thee, and condescends to call thee brother. Earthly friends may fail thee in the hour of need, but Jesus hath pledged himself to be with thee now and throughout a blissful eternity. Oh, eternity!—that sweet, that awful word, eternity, makes him thine for ever! The sun which shines on the dwellings where friends meet together, the solid earth, and shining stars, lasting as they seem, must pass away, and come to nothing; but the friendship of Jesus will flourish in those new heavens wherein dwelleth righteousness. "Through ages more numerous than the drops of summer rain, and the flakes of winter snow, which have fallen from the creation to this day; the spirits of the just made perfect, the goodly company of the redeemed, can witness that Jesus Christ is an eternal friend. Death has long ago taken away their worldly possessions, their health, their strength, their time, but not their Redeemer—that perfect and most blessed friend, with whom they must abide to everlasting."

Or art thou yet undecided—hesitating between two paths; loving worldly pleasures, yet fearing the wages of sin; unwilling directly to follow Jesus, yet conscious the wrath of God is on all those who live a life of disobedience to his revealed will? Oh, choose this day whom thou wilt serve!—enter into God's service. "Seek the Lord while he may be found, call upon him while he is near." Mercy's door will not always be open to thee. Many now in hell were once, like thee, almost persuaded to be Christians; but they put off attending to the "one thing needful" to a more convenient season, and perished in their sins. If there is any desire to become a new creature, any abhorrence of sin, any thirsting after holiness in thy bosom, recognise the Holy Spirit's influence, ear-

nestly implore its continuance with thee; "be not high-minded, but fear;" take heed lest thou quench the Holy Spirit of God. Many hindrances must arise to check the growth of grace in thy soul, from the natural depravity of our hearts, and the numerous snares of our great adversary, "who goeth about as a roaring lion, seeking whom he may devour;" but, oh! wait upon the Lord in persevering prayer; walk now by faith, rather than sight, looking unto Jesus, "the author and finisher of faith." Never forget the mercy-seat; free, full access is given to thee, to all; and "now is the accepted time; behold, now is the day of salvation."

Or art thou at variance with thy God, living in open rebellion to his authority and laws,—one of the giddy multitude, who have given themselves up to the dazzling pleasures of an evil world—a world that must soon pass away? Then, truly thou art in a greater than Egyptian bondage, and the captive of a harder lord than Pharaoh; for thou art in the gall of bitterness, and in the very bonds of iniquity, though thou knowest it not. Thou sayest, "Peace, peace, when there is no peace." There can be no peace apart from friendship with God. Deceive not thyself with false hopes. Though now the sun of prosperity shines on thee, remember the days of darkness, for they may be many. The hour of death will come; sooner or later it must come; then all thou lovest will be snatched from thee; those visionary dreams of earthly pleasure will pass away, as the early dew when the sun ariseth, and thou wilt be alone; thy spirit, stung with the remorse of a guilty conscience, will pass alone into the presence of thy God. A God whose laws thou hast rejected, and whose love thou hast disregarded, will be thy judge. How canst thou stand in that great and terrible day of the Lord? Oh, flee from the wrath to come!

> "Life is the hour that God hath given,
> To escape from death, and fly to heaven;
> The day of grace; and mortals may
> Secure the blessings of the day."

Now, whilst in the land of the living, supplicate the favour of a holy God. In the grave there is no hope; no man "can by any means redeem his brother, or give to God a ransom for him: the redemption of the soul is precious, and it ceaseth for ever," Psa. xlix. 7, 8.

July 31st, 1846. H. C.

EFFICACY OF PRAYER AND THE FAITHFULNESS OF GOD.

BY THE AUTHOR OF "THE SINNER'S FRIEND."

"*Whatsoever ye shall ask the Father in my name, he will give it you. Ask, and ye shall receive,*" JOHN xvi. 23, 24.

HERE is a positive promise of success to the suppliant who shall pray believingly, and not faint.

The honour of the word of Christ stands engaged for the fulfilment of the promise: "Ye shall receive."

The only condition enjoined is, Ask!

God is faithful to his Son; therefore, whatsoever shall be asked in his name will most assuredly be granted.

It is utterly impossible that any penitent sinner, or a humble believer in the Lord Jesus Christ, can ever ask in vain.

The following striking instance of the mercy and faithfulness of God, in answer to prayer, came under the writer's own personal knowledge:

The beloved partner of a believer in Christ became the subject of a dangerous illness; her life given up by her physician, who had announced to the anxious husband that the object of his tender regard would probably expire within a few minutes. At this awful, soul-trying extremity, it pleased God to remind him of the promise laid up for believers; and at the same moment a voice from above seemed to say, "Now is the time to make use of it." With a trembling heart the deeply-tried husband, with thrilling emotion, ejaculated, "Lord, for the honour of the word of thy beloved Son, (that whatsoever should be asked,) O grant me the life of my wife!"

The poor man could say no more; he sank back in his chair with a heavy sigh, the very breath of his soul, and humbly awaited the answer of the Lord.

The angel of death, with his dart upwards poised, appeared ready to strike the fatal blow; but suddenly a voice from heaven, a voice of love and mercy, seemed to exclaim, "Stop! A prayer has come to the throne of grace in the name of my beloved Son; it must be answered." Instantly the hand of death was stayed; the fatal dart was turned aside; and, contrary to every expectation, the beloved wife, who had taken leave of all she held dear on earth, was restored to her affectionate husband, to unite with him many years, until the present day, in praise and thanksgiving to that gracious God whose ear is never heavy, nor his arm shortened that he

cannot save, even when hope itself has almost expired.

May this deeply-interesting fact be an encouragement to every fearful soul to exercise implicit confidence in that gracious God whose word can never fail!

Throughout the whole of this trying dispensation it pleased God to strengthen the anxious husband, to the last moment, with confidence to feel, as well as to reply to the sympathy of numerous friends, "'Though he slay me, yet will I trust him,' and love him too."

PROSPERITY.

BEWARE of it! It hardens and corrupts the heart, when of a worldly sort; unless the Author of all is gratefully acknowledged, and the obligation recognised habitually to devote all to him. Many a man has passed through the deep waters of affliction, and come forth a wiser and better man; few men ever enjoyed great worldly prosperity without becoming proud, self-sufficient, and worldly. Indeed, the very man whose graces have shone like gold when stript of all earthly goods, has found those graces dimmed by the flood-tide of fortune.

The cry of "hard times!" which was wont to salute our ears on every side, is hardly heard in all our borders. The agricultural, commercial, mechanical, and manufacturing interests of the country, were, as a whole, never more prosperous. The busy world was never busier. Thank God for it all,—but beware! A pond without an outlet will soon stagnate and spread disease and death. If real or supposed wealth is suffered to accumulate unduly in Christian hands, and the heart is allowed to rest on uncertain riches, it will be the occasion of ruin; or, if it is squandered on unworthy objects, God will bring his stewards to a terrible account. If we would not provoke a speedy succession of judgments to follow these mercies of a bountiful Providence, there must be a prompt and cheerful distribution of a liberal portion of our possessions in works of charity. Now is the time for urging forward the various schemes for evangelizing our country and the world. Let them all be abundantly sustained. And above all, let those who have an interest in the throne of grace, plead for a baptism of the Holy Spirit from on high, that while temporal blessings abound, spiritual mercies may more richly abound in all our borders, and that our prosperity be not the occasion of bitter sorrow.

*** When this came to hand, things were as they are here described. How changed! *How far were recent convulsions the punishment of abused prosperity?*—ED.

Biblical Illustration.

BALDNESS.

"*On all their heads shall be baldness,*" ISA. xv. 2.

To cut off the hair of the head and the beard was expressive of great grief. It is well known that the Orientals regard the beard with great sacredness and veneration, and they usually dress it with great care. Great grief was usually expressed by striking external acts. Hence they lifted up their voice in wailing; they hired persons to howl over the dead; they rent their garments; and for the same reason, in times of great calamity or grief, they cut off the hair and even the beard. Herodotus (xi. 36) speaks of it as a custom among all nations, except the Egyptians, to cut off the hair as a token of mourning. So also Homer says that, on the death of Patroclus, they cut off the hair, as expressive of grief, (Iliad xxiii. 46, 47,)

"Next these a melancholy band appear;
Amidst lay dead Patroclus on a bier;
O'er all the corse their scattered locks they threw."
Pope.

The principle on which this is done is, that thereby they are deprived of the most beautiful ornament of the body—an idea which lies at the foundation of mourning in all countries and ages. The loss of the beard also was the highest calamity, and would be expressive of the deepest grief. "It is," says D'Arvieux, who has devoted a chapter to the exposition of the sentiment of the Arabs in regard to the beard, "a greater mark of infamy in Arabia to cut off a man's beard, than it is with us to whip a fellow at the cart's tail, or to burn him in the hand. Many people would rather die than incur such a punishment. I saw an Arab who had received a musket-shot in the jaw, and who was determined rather to perish than to allow the surgeon to cut off his beard to dress his wound. His resolution was at length overcome, but not until the wound was beginning to gangrene. He never allowed himself to be seen as long as his beard was off; and when at last he got abroad, he went always with his face covered with a black veil, that he might not be seen without a beard; and this he did till his beard had grown again to a considerable length." Burckhardt also remarks that the Arabs who, from any cause, had the misfortune to lose their beard, invariably conceal themselves from view until their beards are grown again. Compare Isa. iii. 24; xxiii. 12; Jer. xli. 5; Micah i. 16; in all of which places cutting off the hair is mentioned as a token of mourning. The idea is, that the Moabites would be greatly afflicted. Jeremiah has stated the same thing of Moab, chap. xlviii. 37:

"For every head shall be bald, and every beard be clipped:
And upon all hands shall be cuttings, and upon the loins sackcloth."

Lessons by the Way; or, Things to Think On.

HOWE'S REASONS FOR NONCONFORMITY.

Dr. Wilkins, afterwards Bishop of Chester, in a conversation with Mr. Howe, expressed disappointment that the Act of Uniformity had been followed by such consequences; intimating especial surprise that Howe himself, so remarkable for the *latitude* of his opinions on ecclesiastical matters, should have scrupled to conform,—desiring to know his reasons. Howe replied, that they had not time then to go into the whole subject, though he would unreservedly do so at a convenient opportunity; "but one thing he could tell him with assurance, that that *latitude* of his, which Dr. Wilkins was pleased to take notice of, was so far from inducing him to conformity, that it was the very thing that made him and kept him a Nonconformist." The doctor then asked him, whether it was the *discipline* of the church to which he chiefly objected? To which Howe replied, "that he could not by any means be fond of a church that in reality had *no discipline* at all; and that he thought *that* a very considerable objection against the Establishment." Wilkins then pressed him to mention some of his principal objections. On this Howe said, "that he could not recognise, in the present constitution, those noble and generous principles of *communion* which, he thought, must sooner or later characterise every church of Christ; that, consequently, when that flourishing state of religion should arrive, which, he thought, he had sufficient warrant from the word of God to expect, a constitution which rested on such an *exclusive* basis must fall; that, believing this to be the case, he was no more willing to exercise his ministry *under such a system*, than he would be to dwell in a house built on an *insecure foundation*."—*From Urwick's Life of Howe.*

DYING EXPERIENCE.

We must not lay too much stress upon what is called "dying experience." The last hours of some men—eminent in piety and usefulness, as they were in talents and labours through life—have been overcast with gloom that prevented bystanders from recognising the glories of their departure. But the orb setting behind a bank of dense black clouds, is himself far beyond their reach. They affect not his brightness, but merely our view of it. While to us he seems to sink in darkness that extinguishes his beams, he is really rising in other skies, and gladdening the sight of other observers; and clothed in splendours, as if the Almighty had afresh, or for the first time, robed him in the reflection of his own divine effulgence. "We walk by *faith*, not by *sight*;" and when a man's *life* has testified that his *heart* is *right* with *Christ*, we know that his safety for glorification is in *Christ's* hands, though his enemies be in malice loading him with anathemas, or he, by morbid influence from what is animal, or what is mental, be writing volumes of bitter things against himself at the crisis of his leaving the body. Still a *cloudless sunset* is pleasant to witness, though, in its *effects on nature*, quite *secondary* to a *cloudless day*.—*Dr. Urwick.*

"ABBA, FATHER!"

This little word, "Father!" conceived effectually in the heart, passeth all the eloquence of Demosthenes, Cicero, and of the most eloquent rhetoricians that ever were in the world. This matter is not expressed with *words*, but with groanings; which groanings cannot be uttered with any words of eloquence, for no tongue can express them.—*Luther.*

EFFICACY OF PRAYER.

It is recorded of one of the Reformers, that, when he had acquitted himself in a public disputation with great credit to his Master's cause, a friend begged to see the notes which he had been observed to write, supposing that he had taken down the arguments of his opponents, and sketched the substance of his own reply. Greatly was he surprised to find that his notes consisted simply of these ejaculatory petitions: "More light, Lord!—more light—more light!" And how fully was the true spirit of prayer compressed and illustrated in these short aspirations! Could they fail of success? "If any of you lack wisdom, let him ask of God."—*Rev. C. Bridges.*

VALUE OF TIME.

"Time is the cradle of hope, but the grave of delusion. Time is the stern corrector of fools, but the salutary counsellor of the wise. Wisdom walks before it, Opportunity with it, and Repentance behind it. He that has made Time his friend, will have little to fear from his enemies; but he that has made Time his enemy, will have little to hope from his friends." Hear this, ye young! it is high time even for you to awake; for the hours of youthful hope and spirits bear but a small proportion in "memory's backward view" to the whole of life. But be assured that they *do* bear to it a most *important proportion*, if, even now, you become formed to love and serve your God. Oh! happy—happy he, "whose yesterdays look backward with a smile!" his to-morrow brightens with a "joy unspeakable and full of glory!"—*J. Bullar.*

IMPORTANCE OF A FIRM RELIGIOUS BELIEF.

This testimony of a man of pre-eminent science deserves to be often and deeply pondered by those to whom it more especially applies. It is neither the lamentation of a recluse, nor the splenetic effusion of a mortified man. Sir Humphry Davy had been as acceptable in the world of fashion as he had been successful in the pursuits of philosophy; yet in his last days he wrote thus:—"I envy no qualities of the mind or intellect in others, nor genius, power, wit, or fancy; but if I could choose what would be most delightful, and, I believe, most useful to me, I should prefer a *firm religious belief* to every other blessing: for it makes life a discipline of goodness; creates new hopes when all earthly hopes vanish; and throws over the decay, the destruction of existence, the most gorgeous of all lights; awakens life in death, and from corruption and decay calls out beauty and duration; makes an instrument of torture and of shame

the ladder of ascent to Paradise; and, far above all combinations of earthly hopes, calls up the most delightful visions of palms and amaranths, the gardens of the blessed, the security of everlasting joys, where the sensualist and the sceptic only view gloom, decay, annihilation, and despair."

SELF-REFLECTION.

OUR mind, which is naturally like our eye, is in this too like, *i. e.*, that it can see everything but itself. It doth not, by using it, preserve its peculiar self-reflecting power; is blind towards itself beyond what naturally belongs to it. An object may be too near our bodily eye to be seen. Our mind is herein too bodily, too much carnalized, sunk too deep into flesh. It is the next thing to itself; and here, not by its primitive nature, (by which, as an intellectual sun, it could revert its beams and turn them inward upon itself,) but by depravation, it for the most part sees nothing; or doth worse, thinks itself to see what is not to be seen, certain imaginary excellencies, which make the man his own idol; an object of a sort of adoration to himself, and of scorn and derision, most probably, to every one else.—*Howe.*

THE LANGUAGE OF CANAAN.

"As in water face answereth to face, so the heart of man to man;" and, in a peculiar sense, it is true of those who, in the apostle's sense, have been made to drink into "one spirit." I remember, fifty years ago, when I was a schoolboy, my dear father brought home with him a stranger, with whom he sat and conversed freely about the things of God—things I then knew very little of; however, I listened to their conversation, found they agreed very well, and seemed hugely pleased with each other. When he was gone, my mother asked my father who the other was? from whence he came? and whether he had any business with him? and, finding he had none, how he became acquainted with him? I shall never forget his answer: "*He spoke the language of Canaan.*" Dear, thought I, what is that? I did not understand it then, but have thought of it a hundred times since. Souls bound for the heavenly Canaan, as they receive a *new* nature and a *new* heart, so by degrees they acquire a *new language*, and ere long shall learn a *new song.*—*J. Williams' Diary.*

IMPORTANCE OF THE RIGHT DIRECTION OF THOUGHT.

ALL will *think*, some more and some less, for mind must think; and if we refuse to introduce thought into the real world which God has made, it will soar into the fictitious world of its own creation. If we will not guide it into the truth, it will of necessity wander into the regions of error. Live and act it must; for it received an impetus at its birth which will meditate and revolve coeval with eternity. In the soul we have a power endowed with "perpetual motion;" for we have a principle of action which death cannot touch, and eternity cannot tire! How much, then, depends upon putting it into the *right train!!* and to do this is the work of *education.*—*Rev. B. Parsons.*

PRESS ON.

THE mystery of Napoleon's career was this—under all difficulties and discouragements, to "press on." It solves the problems of all heroes; it is the rule by which to judge rightly of all wonderful success, and triumphal marches to fortune and success. It should be the motto of all, high and low, fortunate and unfortunate, so called: "Press on," never despair; however dark the way, however great the difficulty, or repeated the failure, "press on." If fortune has played false with thee to-day, do thou play true for this to-morrow. Let the foolishness of yesterday make thee wise to-day. If thy affections have been poured out like water in the desert, do not sit down and perish of this, but "press on"—a beautiful oasis is before thee, and thou mayst reach it if thou wilt. If another has been false to thee, do not increase the evil by being false to thyself. Do not say the world has lost its poetry and beauty: it is not so; and even if it be so, make thine own poetry and beauty by a true, brave, and, above all, a religious life.

END OF LIFE.

I ASKED a crowd, "What is the chief end of man?" The contentious man said, "To contradict my neighbour, and wrangle for ever." The noisy demagogue said, "To please my party, decry others, and hold my place for ever." The lazy man said, "To do as I please, and especially to do nothing, and trifle for ever." A wise child said, "To glorify God, and enjoy him for ever."

SCRIPTURAL CONUNDRUM.—THE TITLES OF CHRIST.

1. THE name by which an apostle announced him.

2. The title by which a prophet declared his eternity.

3. A name by which St. Paul, quoting from the Old Testament, recommended the Saviour to the sons of Jacob at Rome.

4. The title by which a prophet and an evangelist describe the union of natures in the person of Christ.

5. A name which declares Christ's divine commission to be a Priest and King.

6. The title by which a fearful disciple acknowledged Christ's mission.

7. A name descriptive of the relationship of Christ to David.

8. A title and type of Christ; which, as a type, is figuratively said to have accompanied the Israelites in the wilderness.

The whole. The title descriptive of the present offices of Christ.

The first letters of the eight answers form the answer to "the whole."

THE WRATH TO COME.

AN irreligious young man heard Mr. Whitefield without interest, until the preacher suddenly paused, then burst into a flood of tears, lifted up his hands and eyes, and exclaimed, "*Oh, my hearers! the wrath to come!*" "These words," said the young man, "sunk deep into my heart, like lead in the waters. I wept, and, when the sermon was ended, retired alone. For days and weeks I could think of little else. Those awful words would follow me wherever I went—'The wrath to come! the wrath to come!'" The result was, that the young man soon after made a public profession of religion, and became an eminent preacher.

POWER OF GENTLENESS.

THE *Hingam Gazette* gives the following account of a circumstance which shows the wonderful power of kindness:

"There is a little girl, of six years of age, a daughter of Mr. David Thomas, who lives on the borders of a pond which supplies water for the furnace works at Weare river, who has a most wonderful control over a class of animals hitherto thought to be untameable. For a year or two past the little girl has been in the habit of playing about the pond and throwing crumbs into the water for the fishes. By degrees these timid creatures have become so tame as to come at her call, follow her about the pond, and eat from her hand. A gentleman went down there a few days since with his daughter, to see the little creatures and their mistress. At first the fishes were deceived, and came up to the surface of the water as the gentleman's daughter approached; but in a moment they discovered their mistake, and whisked away from the stranger in high dudgeon.

"Their own mistress then came up and called, and they crowded up, clustering about her hands, to receive the crumbs. She has, besides, a turtle or tortoise, which has been maimed in the leg. This creature lives in the pond, and seems to be entirely under the control of the little girl, obeying her voice, and feeding from her hand. We have just returned from a visit to the pond, and have seen the little bright-eyed girl sporting with her obedient swarms of pickerel, pout, and shiners, patting them on the head, stroking their sides, and letting them slip through her hands. She has her favourites among them. A pout which has been marked on the head in some way, and the turtle we spoke of, are remarkably intelligent. A more beautiful instance of the influence of kindness and gentleness can hardly be found."

FIFTEEN MINUTES TO GO AND PRAY.

LITTLE Julia was a pious girl, and only eight years of age. One morning she came and asked her mother if she might not have fifteen minutes to pray? This request was granted; but she wanted fifteen minutes more when she had done—these were allowed her. She came a third time, and asked if she might pray as long as she wanted? It was asked, why she wanted to pray so much more this morning than others? Her reply was: "My little brother does not love the Saviour; I want to pray for him!" Her request was then granted. She prayed for a long time for her brother; and Jesus Christ, who is ever ready to hear little children when they pray, heard her prayer. Her brother was brought to repent of his sins, and pray to God for pardon.

Oh! how glad was Julia when she found her brother had begun to love the Saviour! What a blessed thing it would be if every little brother and sister would spend fifteen minutes in praying that their dear little brothers and sisters, and friends, and fathers and mothers, might be brought to love the Saviour! Oh, set apart "fifteen minutes to go and pray!"

A SHORT SERMON FOR PARENTS.

IT is said that when the mother of Washington was asked, how she had formed the character of her son? she replied, that she had endeavoured early to teach him three things—obedience, diligence, and truth. No better advice can be given to any parent.

Teach your child to obey. Let it be the first lesson. You can hardly begin too soon. One of the most successful parents that I have known said, that this point was usually settled between him and his children before they were three months old. But it requires constant care to keep up the habit of obedience; and especially to do it in such a way as not to break down the strength of a child's character.

Teach your child to be diligent. The habit of being always employed is a great safeguard through life, as well as essential to the culture of almost every virtue. Nothing can be more foolish than the idea which some parents have, that it is not respectable to set their children to work. Play is a good thing. Innocent recreation is an employment, and a child may learn to be diligent in that as well as in other things; but let him learn early to be useful.

As to truth, it is the one essential thing. Let everything else be sacrificed rather than that. Without it, what dependence can you place on your child? And be sure to do nothing yourself which may countenance any species of prevarication or falsehood. Yet how many parents do teach their children the first lessons of deception!

SCENE IN AN ICELAND CHURCH.

THE scene in an Iceland church on a Sunday, is said by a traveller to be of a singular and interesting kind. The little edifice, constructed of wood and turf, is situated, perhaps, amid the rugged ruins of a stream of lava, or beneath the mountains which are covered with never-melting snows, in a spot where the mind almost sinks under the silence and desolation of surrounding nature. Here the Icelanders assemble to perform the duties of religion. A group of male and female peasants may be seen gathering about the church, waiting the arrival of their pastor, all habited in their best attire, after the manner of the country; their children with them, and the horses which brought them from their respective homes grazing quietly around the little assembly. The arrival of a new comer is welcomed by every one by the kiss of salutation; and the pleasures of social intercourse, so rarely enjoyed by the Icelanders, are happily connected with the occasion which summons them to the discharge of their religious duties. The priest makes his appearance among them as a friend; he salutes them individually, each member of his flock, and stoops down to give his almost parental kiss to the little ones who are to grow up under his pastoral charge. These offices of kindness performed, they all go together to the house of prayer.

HOW TO MAKE A CHURCH MISERLY.

KEEP out all appeals—set your face against all contributions—complain of the extravagance of missionaries—keep away from the monthly prayer-meeting, lest you should be called upon to give something for the support of missions;—and the heart of such a church will soon become as unfeeling as a rock. It is a fact worthy of being remembered, that those churches who give the most frequently, not only give the most in amount, but are the most benevolent—they *love* to give.

Biography.

BRIEF MEMOIR OF THE LIFE OF MRS. SARAH GREENHOW.

Mrs. G. was the daughter of respectable parents, residing in Hoxton, who, while strictly moral, were destitute of the spirituality of religion. Notwithstanding this, Mrs. G., at an early age, evinced a tenderness of conscience scarcely to be expected under such circumstances. For example, when only six years of age, she had occasion to wait on one of her father's customers; and overhearing him swear, such was the impression produced upon her that she could never be persuaded to revisit the house.

The circumstances which led her to attend the Tabernacle are remarkable: being one evening playing outside, she was attracted by the singing, and, drawing near, she heard these words:

"Saints and angels, join in concert,
Sing the praises of the Lamb;
Hallelujah! sinners here may sing the same."

The idea that saints, angels, and sinners might join in the same song, was so forcibly impressed on her mind, that she always referred to it with pleasure till the day of her death. It is somewhat singular that while singing first attracted her attention to religion, it was also the means of inducing her to decide. While the Tabernacle was closed for repairs, Mr. Moody preached in the chapel yard. On one of these occasions she was passing, and was struck with these words in the hymn which they were singing:

"We two are so join'd,
He 'll not live in glory and leave me behind."

This occurred in the year 1795. She now joined the church assembling in the Tabernacle, being only seventeen years of age. "A man's foes are often those of his own household:" such, unfortunately, was her case. Her friends "thought it strange that she ran not to the same excess of riot," neither did they fail to "speak evil" of her; so much so, that on one occasion, after returning from the house of God, she found some of her neighbours assembled, with her parents, for the express purpose of joining them in ridiculing her religion. After one of these painful occasions, she retired, as was her custom, to her chamber, and, opening her hymn-book, she saw these words:

"When men of spite against me join,
They are the sword; the hand is thine!"

Her persecution at length became so violent, that she entertained serious thoughts of leaving her father's house, that she might enjoy her privileges. Seeking Divine direction in prayer, and from the word of God, her attention was drawn to the forty-fifth Psalm: "Forget also thy father's house," &c. She accordingly left her home, and was accommodated, free of expense, by a member of the Tabernacle—Mrs. Selby, (Mr. Selby's mother,)—who was acquainted with her case. Here she learnt a business, which enabled her afterwards to assist her parents temporally; and ultimately she was the means of their conversion.

She occupied her leisure time in the visitation of the sick; and this was remarkable, because she was naturally of a very reserved disposition. Nor was she without success: she was the means of the conversion, among others, of a notorious fortune-teller residing in the neighbourhood. Whole families, through her instrumentality, have been brought to a knowledge of the truth. She conducted a female prayer-meeting in connection with Hoxton Academy Chapel, which she attended with great punctuality.

At the age of twenty-four she married, and, owing to domestic duties, was obliged to relinquish many of her public engagements. Her children, among the earliest of their recollections, treasure up the earnest manner in which she prayed for them all individually. At all times her faith as to their ultimate conversion was very strong. It was her constant endeavour to make the sabbath a *happy* day in her family. Although she had a family of seven children, with little assistance, and on the Saturday was engaged in her shop till midnight, yet she always got them to chapel in time in the morning; in the afternoon they went to the Catechetical School; and the evening she devoted to their instruction.

She retired regularly, notwithstanding her family and business, twice a day for the purpose of private prayer. During the agitation of the "Negro Emancipation Bill," she was observed to retire thrice instead of twice. On one occasion this was observed by one of her children, who followed her to listen, and she heard her pour out her soul, almost in agony, for the poor enslaved African.

She seemed now to have lost all fear

of death; for when a daughter expressed some fears lest she should be taken off by the cholera, she replied, "Read the seventh and eighth chapters of Romans; they will settle you on that point." She would sometimes lament the uselessness of her life: if told of her seven children, all joined to a Christian church, she would say, "Not to me; 'by the grace of God they are what they are.'" Their usefulness was often a source of joy to her. Such was her equanimity, that one who has been in her employ nearly twenty years has never experienced an unkind word nor an angry look from her.

In the spring of 1842 she was afflicted with inflammation on the lungs; and although she regained in a great measure her wonted health and strength, yet her constitution received a shock from which she never thoroughly recovered. At the commencement of the winter of 1848 there was much sickness in her family, and that of her husband was peculiarly severe. These trials, together with the great mental and bodily exertion consequent upon them, conduced very much to hasten her last illness. On February 6th she was confined to her bed, which she never afterwards left.

On Friday, the 18th, appearing worse every hour, she spoke of one wish yet ungratified, viz., to see one of her daughters, who had been so circumstanced as to be unable to visit her; and this wish was granted her through the kindness of her eldest son, who, when his sister had been conveyed to the house, carried her up stairs into her mother's apartment. She felt exceedingly gratified at once more seeing her children all around her. She now addressed each of them in the most solemn manner, according to their respective circumstances. She very frequently said or sang,

"And when I'm to die, Receive me, I'll cry,
For Jesus hath loved me, I cannot tell why;
But this I do find, we two are so join'd,
He'll not live in glory, and leave me behind!"

laying particular stress on the two last lines, the impression of which on her mind had induced her to join the church. She expressed her gratitude for the kindness of her children in the strongest terms, and spoke of the care taken of her "vile body of sin." When asked if she were happy, she replied,

"More happy, but not more secure
The glorified spirits in heaven!"

At one time, thinking she saw an angel, she exclaimed, "I have read in God's word, 'The angel of the Lord encampeth round about them that fear him, and delivereth them.'" Calling her children around her, among other things she expressed herself thus: "My children, don't let the world have the ascendancy over you. Look to the strong for strength. What a mercy that you all know where to look for strength! Cleave nearer and nearer to the Lord; be more devoted to him." Those who had children, she entreated to let *their training* have a first place, and not the world.

When asked to name her daughter's babe, she said, "'Hitherto the Lord hath helped us;' let him be called Ebenezer." To her husband she said, "It is not a point *I* long to know; I do love the Lord; and it is not the measure of it, but its reality, that he regards."

On Saturday, towards midnight, she asked, "What is to-morrow?" Being told it was the sabbath, she said, "It will be a blessed sabbath for me!" Again she said, "Dying is not death, but the end of it;" and, "It is the *reality* of my faith in Christ, and not the *extent* of it, that is essential to salvation." About two hours previous to her departure she said, "How singular! this night month I was singing,

"'Hosanna to Jesus on high!
Another is gone to his rest;
Another has entered the sky,
To lodge in Emanuel's breast.'"

When about to depart, she exclaimed, "Death is a reality; it is a hard struggle!" When reminded of some appropriate passages of Scripture, she said, "Happy! happy! happy!" These were her last words. She survived the night, awoke, beheld the dawn of the morning; and expired in perfect peace on the 27th of February, after an illness of three weeks, aged seventy years. She had been a member of the Tabernacle fifty-one years.

BIOGRAPHICAL SKETCH OF THE LATE REV. T. R. GAWTHORNE, OF BELPER, DERBYSHIRE.

We are warranted in preserving the memorials of departed friends, not simply by the instinctive promptings of our nature, but also by the course which revelation itself has observed. Abstract and didactic statements of doctrines and precepts are not all that we find there: interwoven with them are their illustrations in actual characters of men possessed of a nature and sympathies like our own. Neither do we find there a record of merely great or mighty men, who moved in an eccentric orbit, and stood out in isolation from the multitude: they were rather

generally men in the ordinary walks of life, and bearing the common impress of humanity. We are therefore the more powerfully influenced by their example, and feel that it can be imitated by ourselves.

When godly men have been spared to acquire a large experience, have filled an important office, and maintained a lengthened and consistent course, their memory becomes proportionally more precious, and better fitted to instruct and edify. This was the case with the esteemed individual whose life and death it is here proposed briefly to detail. We shall not find in him either a great man, or a learned man, or an eloquent man, but "a good man," who, for a period almost equal to that assigned as the common maximum of human life, acted as a disciple of Jesus, and for fifty-six years as a pastor of a Christian church.

The complaint has often been made, that in our biographies a faithful portraiture is not presented, and the frailties and failures of character pointed out equally with its excellences. In the present instance the writer might surmise the raising of this complaint by the reader; but he can say in reply that, while he admits all those common infirmities which seem in this world uniformly to attend a nature that has been originally depraved and practically sinful, could have been found in his revered friend, yet they were chiefly of a negative description, and seldom or ever so exhibited as to attract the attention of those who knew him; while it would be very ungrateful to attempt a discovery of imperfections only for the sake of exposure and apparent faithfulness.

The Rev. Thomas Ratcliffe Gawthorne was born in Derby, in the year 1765. Of his early history little is known; nor, if it was, does it appear to have been sufficiently remarkable to need recording here. From his own testimony, he was not placed in circumstances to come under the influence of divine truth till the years of boyhood were somewhat advanced. His father died while he was a mere child, and he was then transferred to the family of his grandfather. Whether his father was a godly man seems doubtful, and his grandfather, it is believed, was one of the easy church-and-king men of those days, all whose religion consisted in regular attendance at his parish church, and the formal repetition of prayers made ready to his hand. Often has our departed friend been heard to say that there was little "open vision" in Derby at that time, and "the word of the Lord was precious." The Countess of Huntingdon and her ministers appear to have been among the first to break in upon the deep darkness which then brooded over the whole town, by carrying thither the light of the glorious gospel. One Lord's day, about the year 1779, Mr. Jones, pastor of the church at Melbourne in the Countess's Connexion, visited Derby, and stood up to preach in the market-place. Through some mistake, a false impression regarding the person of the preacher got abroad, and Mr. G. and his grandfather were informed by an acquaintance, who met them coming out of All Saints' Church, that the Countess of Huntingdon was preaching at the market-place. Astonished at the idea of a female of such distinguished rank preaching, curiosity drew him to the spot; and though the mistake was soon discovered, yet he listened to the sermon, which proved of lasting benefit. God was "leading the blind by a way which he knew not," and preparing for himself a useful servant, who was destined to see better days dawn upon the churches. The sermon of Mr. Jones was the first gospel sermon the youth had ever heard, and if not the entire means of his conversion to God, was yet productive of that train of circumstances which led to it. He generally spoke of himself as having been brought to a knowledge of the truth in his fourteenth year, and referred to his hearing that sermon as the turning point in his spiritual history. Having acquired new views and new feelings, he now wanted new society. The old parish church could no longer satisfy him. He could not live on ceremonials and cold liturgical forms: his soul panted for living waters. He was as one hungering and thirsting after righteousness, and nothing but the bread of heaven could satisfy his newly-acquired appetite. Old companions could no longer please, and he sought the society of spirits congenial with his own. After some little wandering, as one in search of a home, he at length realized his wishes, and connected himself with the Congregational church, then in its infancy, meeting in Brookside Chapel, now Victoria-street Chapel, where, for more than forty-five years, a respected and venerable namesake, though no relation, has been labouring with constant and encouraging success.

In what way the subject of our narrative was first led to exercise his talents in preaching, no very definite information can be given; only it is known that he was in the habit of frequently meeting with a number of young men, of about his own age, for prayer and mutual improvement; and the probability is, that as by this means his abilities were fostered and developed, he was led gradually to the more public exercise of them. The outskirts of Derby and the surrounding villages formed the sphere of his occasional efforts. Belper, then a village, but now the second town in Derbyshire, was one of the places he was accustomed to visit. After some time the then infant church at that place invited him to go and spend a probationer's course, with a view to final settlement, should the matter be agreeable to both parties. The result will be seen by the following extracts from a history of the church, drawn up by himself not long before his death, and which we make, as involving the principal facts of his own life as a public individual, as well as the commencement and progress of Independency in Belper:

"This church had its origin about the year 1789. In that year it pleased the gracious and all-wise Disposer of events to influence the minds of several ministers residing in Derbyshire, at the request of some of the inhabitants, to visit Belper. Finding in the people a disposition to hear the gospel, they agreed to preach here alternately, if a suitable place could be provided. An old Dissenting meeting-house, which had been occupied by a congregation of Unitarians, about that time became vacant. This being considered an opening of Providence, it was taken, at a yearly rent, and re-opened for public worship. The attention of the inhabitants being excited, the place was crowded with hearers, and some gave evidence of their having received the gospel, not in word only, but in power. The state of the infant cause at Belper being represented to Thomas Wilson, Esq., of London, father of the late founder of Highbury College,

he generously engaged to send a minister, and assist the people in supporting him during one year." After stating that the Rev. Rice Jones, of London, was ordained over a church formed of twenty members, and at the expiration of the first year resigned his charge, the document continues: "The infant church, being now destitute of a minister, agreed to invite Mr. T. R. Gawthorne to reside among them as a probationer. He complied with their invitation, and commenced his ministry amongst them on the 25th of December, 1790. After remaining with them a year, he received an unanimous invitation to become their pastor, but did not accept it till the latter end of the year 1794"—though he still continued with them as minister. "On the 1st of October," in that year, he was ordained over them to the pastoral office. An account of his ordination may be seen in the January number of the *Evangelical Magazine* for the year 1795. In a few years after Mr. G.'s settlement at Belper, an increase of the hearers made it necessary to procure a larger place of worship. "A plain, substantial chapel, without galleries, was erected, at a cost of about £600, and on the 3rd of July, 1799, was opened for public worship, by the Revs. Jonathan Scott, of Matlock, Bath; Boden and Reece, of Sheffield; and Alliott, of Nottingham." "The hearers continuing to increase, in the year 1806 galleries were erected on three sides of the building, at an expense of £200, the whole of which was cheerfully borne by the congregation. In the year 1817 a still further enlargement took place. The building was extended in breadth from forty-two to sixty-three feet, with a proportionate enlargement of the galleries. The cost was £800." "The place was re-opened May 12th, 1818, by the Rev. James Bennett, of Rotherham, now Dr. Bennett, of London; and the Rev. James Gawthorn, of Derby. There were also, formerly, branches of this church at Heage and Fritchley, and at Green Bank, which now have ministers of their own. Little Eaton was formerly one of its preaching stations."

"In the year 1835, the pastor being then seventy years of age, communicated to the church his desire for a co-pastor, to assist him in his labours, and offered two-thirds of his salary towards his support. The offer being accepted, he was from this time assisted by students from the colleges at Highbury, Rotherham, and Airdale; and from the latter place Mr. F. B. Broadbent was invited to Belper, and on the 14th of Oct., 1840, was ordained as co-pastor with Mr. Gawthorne. After he had sustained the office a few years"—dissatisfaction arising on his account, and the church divided by him—he withdrew, and has sought admission to the Establishment. "Since his departure the pulpit has been supplied by various ministers; and Mr. Gawthorne, having entered on his eighty-second year, has resigned his pastoral office."

While under the sole pastoral care of Mr. Gawthorne, the church continued in a peaceful as well as progressive state. No great revival was ever experienced, nor yet any falling-off from a better state. The Lord set the seal of his approbation to the labours of his servant, and from time to time added to them the saved. In 1810 the church numbered eighty-seven members: from that period to the time when he resigned his pastoral office there were received into fellowship about 485 more; some few dismissed from other churches, but chiefly the result of his own labours, and of others occasionally or more regularly associated with him. Under his kind and judicious oversight the church moved on peacefully, as of brethren dwelling together in unity. Its harmony was, however, greatly to his grief, disturbed at the end of his days. But as it happened during a period of illness, he was in no measure implicated in it; and, for the same reason, he was unable to throw in his own full measure of influence to prevent the breach which occurred. As the particulars can be of no advantage, we should prefer to cover them with the mantle of oblivion, or bury them among things that can have no resurrection.

The prudence and industry of Mr. Gawthorne were manifested as much in the domestic and social relations and duties of life, as in his ministry and the church. For some years, in the early part of his course, he was obliged to unite the secular with the sacred, the tradesman with the minister. Not unfrequently was his shop converted into his study, and, while serving out the material for the body, thinking how he could best give out the spiritual for the soul. In both departments he was greatly aided by the companion he had chosen for life. Mrs. Gawthorne has long been numbered with the dead, but her virtues and example are yet enshrined in the memories of some still living. She was "a help-meet," and, while often assisting him in the office of pastoral visiting and advice, at length almost entirely relieved him from secular toils, that he might give a more undivided attention to that great work to which his life was consecrated. He often expressed himself as greatly indebted to her.

Mr. Gawthorne made it his prayer that he might not remain long in the world after his work was done, but die as one putting off the harness. And his prayer was granted. For some time after his present successor entered upon his office, Mr. G. continued to preach on the afternoon of the Lord's-day; and when, for some months previous to his death, his strength failed him too much for this, he still, on the first Lord's-day of each month, continued his assistance, by either preaching in the morning, or addressing the church at the Lord's table in the afternoon. On these occasions his subjects and strain of preaching seemed to betoken an inward consciousness of his near approach to his "Father's house." His last sermon was from Rev. ii. 7: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Little, probably, did he think that he was *so* near that paradise; and yet the friends who heard him could hardly have anticipated anything from him more appropriate, had the fact been revealed to him. His final address to the church was at the Lord's table, from 1 Pet. ii. 25: "Ye were as sheep going astray, but are now," &c. He was obliged to sit during its delivery; yet he spoke with almost more than his usual power of voice, and in a manner quite as methodical and animated as ever; and had he known it was his last time, nothing more befitting the occasion could well have been expected.

Judging from his corpulency, his general habit of body, and great age, it could not be expected that his closing illness would be of any long continuance. His legs had often been a

source of pain and trouble to him, rendering it needful for him to sit in the pulpit during one part of his lengthened ministry. A wound on one of them, which, though comparatively slight, seemed to bid defiance to every healing application, was the more immediate forerunner of the dying scene. His general health had seemed as usual up to within a week of his death. On the Thursday before that event he had been out visiting among his friends more than usual, and seemed more than ordinarily cheerful. In the night following he began to feel unwell, and during the next day his medical attendant was called in. Symptoms of mortification in the wounded member soon appeared, and all hopes of his long surviving were soon cut off. His family and some of his grandchildren were gathered around his dying bed, and to the last watched over him with great solicitude and care. Eagerly did they catch his dying words, and affectionately do they now treasure them in remembrance. His end was calm and peaceful as the setting of a summer's sun. One thing was a matter for great gratitude on the part of his friends, that his faculties were all unclouded to the last. Neither bodily disease nor mental imbecility interfered to embitter their trouble with respect to him. He could give utterance to his thoughts and feelings with as much clearness and method almost as in the most vigorous of his days. Nor was the light of the Divine countenance shut out from him for a single hour. He exercised unshrinking confidence in the work of Jesus, and enjoyed unbroken peace. There was nothing of that transporting and rapturous joy by which some death-beds have been distinguished: this would not have accorded with his constitutional temperament, nor previous habits. But then there was no hesitancy in his faith—no misgiving. He lay in all the tranquillity of a little child reposing in its parent's arms. The stream of death was not ruffled by a single wave.

His dying words, could they all have been collected, would have been sufficient to fill an ordinary volume, while all of them would have evidenced his possession of that "peace which passeth all understanding." It happened that his successor in the pastorate of the church was from home at the commencement of his illness, attending the funeral of a beloved mother. Being apprised of the event, and the repeatedly expressed desire of his aged friend to see him, he hastened from the grave of the one to the dying bed of the other. Arriving late at night, he found him in a state of great exhaustion, owing partly to the dressing of his wound, and partly to overmuch conversation with visiters. Desirous that his people should have the dying counsel of one who had served them so long, he almost immediately asked him what he should say to the church as from him, in his then position—as one upon the threshold of his home. That night he felt himself unfitted for further conversation, and, not anticipating such a question, preferred reserving the reply for another interview. The next day he said, "Tell them to put *an unreserved and unshrinking confidence in God*, that he will order all their affairs for them with the greatest wisdom and kindness, both in their families and in the church"—laying peculiar emphasis upon the words in italics. To all the friends who visited him he bore a faithful testimony to "the truth as it is in Jesus," and set forth his atoning sacrifice as the only ground of his assured hope. In cases where he feared the existence of error or indifference, he was peculiarly marked and earnest in his references to the great atonement, and put the most pointed questions, for the sake of fixing the mind of his visiter on this "sure foundation." It is believed that in this respect the usefulness of his life reached to his departing hours. Being reminded of the saying of one in circumstances like his own, that "he could not say that he had so lived as not to be afraid to die, yet he could say that he had so known Christ as not to be afraid to die," he replied, "A very important distinction!" and then proceeded to point out and illustrate in what his own victory over death was found. On being asked if he could now say, with Andrew Fuller, in his closing hours, that "he had got such a hope that, with it, he could *plunge* into eternity?" "Yes," he replied, "I have. I am going along the valley without alarm: I know that my Redeemer liveth." A brother minister entering the room, and inquiring of him how he was, "Near home, near home," was his tranquil reply. He sometimes expressed astonishment at himself, saying "he was lost in wonder, love, and praise, that a poor, guilty, helpless sinner should be *without fear* on the verge of eternity." This was in part accounted for by the timid character of his own confidence during a great part of his life. He had often felt what it was to be "through fear of death subject to bondage." Referring to this on his dying bed, he said, "I have been slow of heart to believe, but now the ground on which I rest my hopes no earthly power can move." He was greatly comforted by this passage, and adopted the words as his own: "Father, into thy hands I commend my spirit;" adding, from the psalm from which the Saviour quoted, "for thou hast redeemed me, O Lord God of truth." On one occasion, quoting the 23rd Psalm, "Yea, though I walk through the valley of the shadow of death," &c., he exclaimed, "Oh, the tranquillity of the walk! —and the reason is, 'Thou art with me.' The Lord is letting me down very gently,

> "'And will no heavy load impose
> Beyond the strength which he bestows.'"

"At another time," writes one of his granddaughters who was with him, "he broke out with earnestness and fervour such as I cannot describe, 'Oh! the love of God! the inconceivable love of God! God only knows the love of God! Oh, that it were shed abroad in these poor longing hearts! I will praise him while I live; I will praise him when my voice is lost in death; I will praise him while immortality endures, for he is worthy to be praised.'" To one of his visiters he said, "Sixty years ago God opened my poor blind eyes to see the excellency of the Saviour; and I can bear my dying testimony to his ability and willingness to save to the uttermost." He dwelt much on the fulness and freeness of the gospel, often saying, "And *all* may come: the vilest sinner is as welcome as I am." "Oh," he exclaimed, "if I could but preach Christ with my present views, with what earnestness would I preach him! Our powers are very limited: how anxious should we be to employ those powers while we have the opportunity! Christians should be very careful how they live and how they die! Oh, that Christ may be

magnified by my death!" He then repeated the following verse of a favourite hymn:

"Happy if, with my latest breath,
I may but gasp his name;
Preach him to all, and cry in death,
'Behold, behold the Lamb!'"

His spirit seemed to expatiate most freely on gospel glories in midnight hours. His attendants on these occasions spoke of him as displaying an importunity in devotion such as they can never forget, while his meditations, audibly expressed, were so methodical and comprehensive as to excite their astonishment. It seemed as if his faculties had acquired new vigour, and heaven more than begun. He frequently gave utterance to his thankfulness that his medical attendant and nurses were Christians. "I am surrounded now," said he, "by beloved Christian friends; but by whom shall I soon be surrounded? The change how great! The scenes how new!" A little before his end he gave expression to his own desires in this borrowed but appropriate strain:

"In age and feebleness extreme,
Who shall a sinful worm redeem?
Jesus! my only hope thou art,
Strength of my failing flesh and heart!
O, could I catch a smile from thee,
And drop into eternity!"

"Oh! that the happy hour were come
To change my faith to sight;
I should behold my Lord at home,
In a diviner light."

Almost the last words he uttered were words of prayer:

"Mighty Redeemer! set me free
From my old state of sin!"

He scarcely spoke during the last hour. Life was ebbing out, and the powers of nature failing. He breathed his last about four o'clock, p.m., on Thursday, October 21st, 1847, leaving many behind him, not so much to sorrow for their loss as to rejoice with a chastened and solemn joy in their assurance of his gain.

As it was pronounced unsafe to keep the corpse longer, the interment took place on the Saturday, and near the foot of that pulpit from which he had so long sounded those truths which had sustained him in his departing hours. Saturday is market-day in Belper. Had it been any other day, most of the shops in the town would doubtless have been closed, in testimony of that universal respect in which he was held. As it was, many did attend to witness the closing scene. The ministers of the Establishment and of other denominations had visited him in his sickness, and those of the Establishment joined the funeral procession to the grave. A very suitable address was given by the Rev. J. Corbin, of Derby, after reading the Scriptures and prayer by the Rev. William Christie, of Fritchley. On the following day two sermons were preached, by way of improving the solemn event for the benefit of the church and congregation, by the Rev. R. Wolstenholme, minister of the place; in the morning from Heb. xi. 4, "He being dead yet speaketh;" and in the evening from Matt. xxv. 23, "Well done, good and faithful servant," &c. On the Lord's day following, October 31, the funeral sermon was preached by the Rev. James Gawthorn, of Derby, to an overflowing congregation, from John i. 6, 7: "There was a man sent from God, whose name was John," &c.

Thus were committed to the grave, in hope of a better resurrection, the remains of one who had longer walked on earth as one of Zion's pilgrims than most men are permitted to live, and who, for more than half a century, had filled an important and honourable office in the Christian church; and having, both as a Christian and a minister, proved "faithful unto death," has doubtless gone to receive "the crown of life." He had baptized and buried almost two generations, and outlived all who were members of the church when he took the pastoral oversight of it. But those whom God spares longest are taken at last. "And he died" was written of Methuselah. When the work is done there must follow the reward. While the ashes of a venerated servant of God repose in the peacefulness of the grave, his spirit mingles with those of the "just made perfect." How many to whom he once ministered on earth, and whom he followed to the grave, have already welcomed him to bliss! With them he has joined in ascriptions of praise to Him who bought them with his blood.

It would be needless to say that such a man was highly esteemed. Not only his immediate circle of friends, his church and congregation, but also all his ministerial brethren in the county, would have united to do him honour. All felt that his hoary head was a crown of glory, because it had so long been found in the way of righteousness. His brethren testified their high regard for him, by passing resolutions to that effect. His last appearance among them was at the Annual County Meeting, held in Derby, April, 1847, when, by request, he presided at the administration of the Lord's supper, and delivered the address, which was affectionately received by his brethren, and regarded as highly befitting a minister of more than fourscore. On the completion of the fiftieth year of his ministry a jubilee service was held, when a purse of 250 sovereigns was presented to him—the contribution not of his own people alone, but also of many others in the town and neighbourhood. This took place on Christmas-day, 1840, within a few months of the time when the venerable Rev. William Jay, of Bath, received a similar but still larger tribute of affection and esteem. On the occasion of this presentation the chapel was crowded in every corner; appropriate devotional exercises were engaged in, and several speeches made. The precept was observed, "Honour to whom honour is due."

As a man and a Christian, Mr. Gawthorne was characterized by great simplicity and gentleness of spirit. In this respect, we should say, he was constitutionally favoured. He had no naturally vicious tendencies to fight with; no native ruggedness of disposition, no nervous irritability, nor Jehu-like impetuosity to subdue. He was not a "Faintheart," nor yet a "Greatheart," but a man of patient, gentle, and kind disposition, who could pity the wretched, sympathize with the suffering, and cherish benevolence towards all. His countenance was the very index of guileless simplicity and childlike innocence. One could have fancied, at times, that a fallen being could hardly have displayed so much. A son of peace himself, he was desirous that all around him should live in peace. He had no delight in "the strife of words," nor

would he be found willingly in the strife of things, unless convictions of duty compelled him; and then he would rather have won by kindness, than have attempted to subdue by argument. He was never known to alienate a friend by indiscretions or overbearing harshness. Prudence and gentleness were wisely mixed in the course he observed. Loving all, he was beloved by all.

In intellectual stature he was of the middle class, neither very low nor very high; nor yet could he be placed among the first in this middle class. He was not formed to take lofty flights, or treading with ease the higher walks of knowledge. He maintained his standing more by his diligence than the force of his original gifts; and his success was the result of small, regular, and continuous labour, rather than of any more occasional and powerful efforts. His mental and theological furniture for the ministry must have been small when he entered upon it. Often did he lament his loss in not having received a more regular training and education for his work. Yet, by giving "attention to reading," according to apostolic advice, and continuous study, he made up in a large measure for such original deficiency; and to the very last he maintained this course. He was a diligent student in his eighty-second year. Hence, in such knowledge as was requisite in him, and in mental training, he kept pace with his times. One of his friends used often to remark, that, considering how Mr. Gawthorne commenced his ministry, he was remarkable: he did not, as many aged ministers often did, grow too old for his day.

As a preacher he was strictly evangelical. In the early part of his ministry he was considerably hampered by the hyper-Calvinism of the times. He proclaimed a restricted atonement, and addressed gospel invitations and encouragements in only a partial extent. Still, he could not find satisfaction in this system, nor was able to harmonize his Bible by it. He, therefore, soon relinquished it for more liberal views,—in which he was greatly strengthened and confirmed by the writings of Fuller, and others who took sides with him in the controversy then so beneficially agitated. A *full* and *free* salvation in Christ *for all* became his constant theme. He made it a rule never to preach a sermon in which the gospel plan was not either directly embodied or implied. A circumstance related by Mr. Gawthorne, of Derby, in his speech at the Jubilee above referred to, speaks highly in his favour. Mr. G. said he had met with a man on one occasion who had been in the habit of attending the ministry of his venerated friend, but had now left him. On Mr. G. inquiring the reason, he said it was because he was always playing upon one string—"Christ, Christ, and nothing else." "Some men's condemnation is the highest praise," is a maxim not inapplicable here.

In style, Mr. Gawthorne was neat, simple, chaste. His sermons were very methodical, and bore the stamp of an almost divine simplicity: there were no laboured efforts at the showy, the imaginative, or the argumentative. He was too earnest, in his desires to commend himself to every man's conscience in the sight of God, to aim at anything that might serve only to fix attention on himself. His ministerial success owed nothing to the wisdom of words. In preparation for the pulpit he was laboriously diligent. There were two reasons for this. He was not a ready man, and could not easily have delivered himself on any subject at a short notice; and, even if he could, he was a man of principle, and would not, as he used to say, offer that to God or his people which cost him nothing. He made it his rule in all things to honour God; and God faithfully fulfilled his promise, and honoured him.

The lessons of such a life are many. A few of the more obvious are—That a life spent in the service of God is the most useful and honourable; religion here often carries its reward with it;—that where religion is begun early, we may look for the most consistent and stable Christians;—that ministerial success does not depend so much upon great and shining qualities, as prudent consistency, and a single-hearted endeavour to "preach not ourselves, but Christ Jesus the Lord;"—and that men of ordinary abilities may, by a diligent and well-regulated use of them, rise to esteem and success in the exercise of the gospel ministry. R. W.

February 16th, 1848.

Essays, Extracts, and Correspondence.

REFLECTIONS ON NATIONAL REVOLUTIONS,

SUGGESTED BY LATE EVENTS.

"We must give to God the glory of all the revolutions of states and kingdoms,—believing that they are all according to his counsel, and that he will make them all work for the good of his church."—MATTHEW HENRY.

WHILE attention is on all sides directed to human agency in the changeful aspect of the world's affairs, it may not be amiss to remember an agency superior and Divine. "*God is in history.*" The recognition of this truth might do much to satisfy and stay the mind, if not to solve perplexities, in the study of history. This truth is recognized in Scripture, and illustrated by providence, especially in the scriptural history of Israel, and in providential dispensations towards them. Sometimes changes were wrought in their government to accomplish purposes of mercy, sometimes to accomplish purposes of judgment. Of the establishment of an earthly monarchy in Israel God himself has said: "*I* gave thee a king in mine anger, and took him away in my wrath" —teaching in this case, as in others, the

principle, that the primary source of all authority is in the SUPREME: "for there is no power but of God."

The changes in the world remind us of *the supremacy of God in the affairs of men.* Whatever be the form of government established among men, it cannot exist without God's permission, nor continue beyond the term which he prescribes. There must be government of some kind, since society is an institution of God, and government is essential to its existence. The form and the nominal investiture are of little consequence, provided the administration be regulated by sound principles. We must surely value the spirit rather than the form—things more than names. The best government among men—that which God has directly ordained—may in bad hands prove unsatisfactory. In the Jewish state God was the monarch, whose laws were administered by his acknowledged ministers. Some of them proved false to their trust, and the people became dissatisfied because the judges did not rightly administer the Divine laws: hence arose a revolutionary spirit. Crafty ambition, conspiracy, and foul murder, accomplished the first revolution, among a people idolatrous and forgetful of God—a revolution to set up a king, Judges ix. It gave Abimelech the throne. In three years a new revolution brought signal retribution to himself and his abettors, and Providence taught terrible lessons in the fulfilment of that which Jotham's parable had foreshown. The maladministration of the sons of Samuel, who "turned aside after lucre, and took bribes, and perverted judgment," suggested another revolution to set up a king. This was treason against God. Though they were reminded of this, and though the consequences were predicted by Samuel, they persisted, and God gave them a king, still reserving to himself the absolute supremacy, and requiring allegiance both from them and their king. The Divine supremacy was soon asserted: Saul disobeyed, and God "rent the kingdom from him," and gave it to David. As in the case of David second causes contributed to his elevation, so in the establishment, the change, or the overthrow of the powers of the world, subordinate causes may be at work, and may powerfully contribute to the accomplishment of ends which God foresees or ordains—ends of which we often guess little, and know nothing, till they are accomplished. Human agents may be unawares accomplishing Divine purposes; "but GOD is judge: he putteth down one, and setteth up another." We see strange revolutions in states, and are astonished at the sudden fall of some powers, and the sudden rise of others. How soon are the apparent greatness or strength of persons or states withered away! A mighty monarchy, seemingly girt with power strengthened by seventeen years' successful management, and surrounded by military defences, comes to nought, as it were, in a moment, through what might have seemed an inadequate immediate cause; while similar events are anticipated or accomplished elsewhere. Men are wont to look at an election by the people, or an appointment by the prince, or at the force of public opinion, or the fury of popular commotion, as if all depended on these. "But God is judge: he putteth down one, and setteth up another." Let us not forget that kingdoms, and the sovereignty of kingdoms, are, with all places of power and trust in them, at the Divine disposal. Let us not cease to remember that great First Cause, who contemplates, controls, or produces all changes, whilst he is himself unchanged.

The changes in the world remind us of the *instability of all earthly things:* "The fashion of this world passeth away." "The things which are seen are temporal." As with the "flower of the grass," so is it even with the glory of a kingdom: "the flower thereof falleth, and the grace of the fashion of it perisheth." While "every one walketh in a vain show," and while each looks on the world's pageant, he is taught, and should have learned, that he also is "passing away."

The world's changes may remind us of *the stability and glory of the kingdom of Christ.* Events connected with the glory of Christ's kingdom have been associated with great changes and dread calamities in the world—"wrath, swellings, tumults"—changes in nations, states, and men. When the Roman hierarchy was shaken to its foundation in the days of Luther, the movement in which he acted so conspicuous a part, was accompanied with disturbances, wars, desolations. It was objected to Luther, "The doctrine cannot be of God, which is attended with such desolations." He replied, that "if he did not see these tumults he would not believe that Christ was come forth into the world." Whatever difference of opinion may obtain among Christians concerning the coming and power of the kingdom of Christ in the world, all agree

that there have been, and are to be, great changes in connection with the Redeemer's victory and glory. It would seem that hindrances cannot be otherwise removed. Most nations appear to be so misconstructed or disordered in civil constitution, as to present obstacles to the advancement of Christ's kingdom. Political shaking and internal convulsion may remove obstacles, and prepare the way; so that civil commotion may be followed by spiritual establishment.

If the powers of the world hold fast what is against God and Christ, it must needs be taken away. Where the authority and prerogative of Christ are usurped, he himself and his kingdom are assailed. Is not this the case where there is spiritual despotism, dealing in souls, forbidding the Bible, persecution for conscience' sake, sharing the fatal feast of the "mother of harlots," or catering for the "woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus?" What is usurped, but belongs to Christ, he must and will have: hence, if Christ is to claim his own, and the nations are to be given for his inheritance, there must needs be great changes and judgments. Perhaps there is no nation, where the name of Christ is known, in which the powers of the world have not invaded the kingdom of Christ —grasped at something which belongs to him—sought to detain, by force or fraud, what they have usurped—and dared to use the civil sword against "the saints of the Most High." They may even think their greatest interest lies in holding fast what Christ will take away. "This," said Dr. J. Owen, nearly 200 years ago, "this, I dare say, will, in the issue, be the ruin of all, or most of the tall trees of Europe: they have grasped much of the power of Christ, and endeavour to impose on the consciences of his people in the worship of God, or otherwise oppress them; and, by a dreadful mistake, they suppose their own interest lies therein, which makes them hold fast, until Christ hath shaken them all to pieces, and taken away even that also which was their own." And again: "He that thinks *Babylon* is confined to *Rome*, and its open idolatry, knows nothing of Babylon or of the new Jerusalem: the depth of a subtile mystery doth not lie in gross visible folly; it hath been insinuating itself into all nations for sixteen hundred years, and to most of them is now become as the marrow in their bones: before it be wholly shaken out, their heavens must be dissolved, and the earth shaken; their tall trees hewed down, and set a-howling, and the residue of them transplanted from one end of the earth to the other." (*Owen's Sermons*, pp. 403, 404.)

Political powers are chargeable with crimes against God when they enslave and destroy; when they make war against the saints, by oppression, persecution, and slaughter; and when they interfere with Christ's spiritual government, whether by attempts to cherish or to crush his truth. It is an observable fact, that every attempt hitherto made to establish the religion of Christ by civil power has involved and produced such interference. History abounds with illustrations. Attempts have been made to establish some form of Christianity; but failure has ensued, and injury has been unavoidably inflicted. Many beautiful theories have been propounded, by which the supposed advantages of such an establishment might be secured without its concomitant evils; yet such an establishment is still to seek, and nowhere to be found. Actual experiment has shown that no existing form is satisfactory. To say nothing of their injustice to those who are not within such churches, even those who are within them complain. Members of the Church of Scotland fancied they were free; and when they found they were not free, they denounced the claims of the State, as a violation of "the crown-rights of the Redeemer." They went out, because, avowedly, submission in such case to the earthly power would have been treason to the heavenly—obedience to the earthly sovereign would have been disobedience to the Heavenly King. At home, there are those in the Church of England who declare their jealousy of the civil power in its interference in matters ecclesiastical. Amidst the desired changes abroad, one cannot but be struck with the almost simultaneous demand made in different nations for "the separation of Church and State," as one of the essential items of a revised constitution. Does not such a state of things indicate a growing conviction that established churches are incompatible with the rights of citizenship, as well as with the rights of conscience? What striking illustrations of the working of political interference with religion have been afforded in France, where almost every mode of State interference has been tried! The absolute establishment of one form of religion was attempted. It produced persecution, cruelty, bloodshed, the wholesale murders of

Bartholomew-day! One form of religion being nominally established, and others allowed, was found to involve confusion and difficulty. It had been assumed, as undeniable, that the governing power must of course interfere with religion; and when that power became atheistic, an assault was made on every mode of worship, with intent to exterminate the profession of Christianity in any form. The exercise of the civil power was a crusade against God. Experience soon proved that religious sentiments were so necessary to society, that the social machinery could not safely continue its movements without them; and the men who had impiously sought to exterminate the idea of God, not less impiously *decreed the existence of the Supreme!* and gave leave to the Creator and Governor of all to resume his place in the fears, though not in the affections of the people! The attempt has been made to take many, if not all forms of religion, into the pay of the State; the exercise of any not recognized by the State, being forbidden. This system seems to recognize and to patronize all religions as equally true or equally false. The State which thus gives pay, and the stipendiaries who thus receive it, combine, of necessity, to sanction a system for the propagation of error as well as truth. If it build with one hand, it destroys with the other; "and if a kingdom be divided against itself that kingdom cannot stand." It is now proposed that the Church should be separated from the State; that the State should not interfere with religious people, as such. This last seemed to be the only course open, unless they would repeat former evils. Last of all, it is proposed to try the experiment of leaving vacant the ecclesiastical throne, that Christ may occupy it; and of leaving untouched the ecclesiastical crown, that Christ may wear it: thus avoiding, on the one hand, the treason of endeavouring to usurp "the crown-rights of the Redeemer," and, on the other, the rebellion of supporting any falsehood in religion which is opposed to his kingdom. This is a problem among the many which, it may be, France is destined to solve for the benefit of Europe.

The Christian, amid all changes, need know little of despondency, can know nothing of despair. We anticipate the emancipation of our whole race from the thraldom of ignorance and superstition. We expect for them the light of knowledge, and the liberty of religion—"the glorious liberty of the children of God." We hope that the shaking of the nations will prepare the way for amazing displays of Divine grace and glory to our fallen world. The shaking and destruction of other kingdoms may but precede and ensure the supremacy and glory of that "kingdom which shall never be destroyed;" and at length shall be rung out the glad acclaim, by "great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever!"

Let us take care that we be in the spiritual kingdom of Christ—that "the kingdom of God is within us;" and then, whatever outward changes may come to pass, we cannot but be safe. Trusting in God, we need neither indulge extravagant hopes, nor yield to unreasonable fears; "while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal:" "and the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever." "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." B. B. B.

THE CHRISTIAN MINISTRY.

In the last Number of the *British Quarterly Review* there is an article on the Christian Ministry, the object of which is to answer the following question, "What is the present state of the Christian Ministry, with respect to numbers, qualifications, and prospects?" On the first of these points it is alleged that, in Catholic countries, candidates for the Romish priesthood are abundant, as also in the wealthy Establishments of Europe; while it is much otherwise in some Connexions. Professor Tholuck told the Reviewer, some seven years ago, the University of Halle contained between eight and nine hundred divinity students, while, at present, it does not reckon more than half that number. The other universities of Germany are in a like condition; and the same holds true of the Theological Seminaries of the United States. With respect to England, it is affirmed that the increase of Nonconformist Colleges has not brought with it a corresponding increase of students: none of the colleges are full; "some are

all but empty, or on the verge of extinction." This evil, it is alleged, affects nearly the whole of Protestant Christendom. Thus far on the subject of numbers. With respect to qualification, it is asserted that the ministerial has not kept pace with the public mind. "There has not been such an increase of efficiency in the pulpit as is found to have grown up in almost every other department; and this distance between the mind of the pulpit and the mind of the age appears to be widening, to the disadvantage of the former, every day." The critic proceeds: "If this be a just view of things, or something near it only, it is not difficult to define the prospect before us. To be constantly losing ground, by however small degrees, must be to lose everything at last." The causes of this state of things are next inquired into. Here some blame is attached to the ministry; but it is contended that "much more attaches elsewhere." The chief portions of the article are the following, which we leave to speak for themselves:

Speaking now as Protestant Nonconformists, we must be allowed to say that our grief on this point is, that our churches seem to be expecting these happy results to spring up before them as by miracle. Religion, we admit, is the opponent of selfishness, the parent of self-sacrifice—but selfish pretenders to religion may be disposed to expect sacrifices of this nature from the unselfish on much too large a scale. Such men often speak of ministers as of a class who should be always prepared "to spend and be spent" in this service. Very good, no doubt; but we have still to learn why this obligation to religious devotedness should be supposed to rest with such force on the preacher of the Gospel, and so lightly on the men who equally with the preacher profess obedience to the Gospel. We are convinced that the root of the present mischievous state of things lies in making this unauthorized distinction between the religious obligations of ministers and laity. It is in accordance with this error, that the man in the pew is so often allowed to become the exemplar of self-indulgence to almost any extent, while the man in the pulpit is expected to be the model of self-sacrifice.

Were we then required to state in the briefest possible form, our judgment as to the source of the evil which we have just now ascertained and deplored, we should say that it has resulted mainly from the fact—*that the estimate of ministerial labour has not risen at all in the same proportion with the estimate of all other labour.* This defect in the policy of our churches may have followed from a low state of piety, or from the want of considerateness; but come whence it may, this, we think, is the main root of the evil needing to be removed; and it must be dealt with as such, if the Christian ministry among Protestant Nonconformists is to be of the character demanded by the age.

We have mentioned the remarkable decrease of the divinity students in the German universities. No man acquainted with the miserable pittance assigned to a large number of the Prussian clergy can wonder that such things have happened. While all other labour has risen in value, and all other forms of expense have been augmented, it has been assumed that the stipend of the minister of religion should remain stationary—his little being always like the widow's cruse, inexhaustible. But the rising youth of Germany have been somewhat slow to believe in such miraculous intervention even in favour of such a class of persons, and, accordingly, multitudes, even of the most estimable among them, may be seen drifting away into the various channels of secular life, leaving the service of the church to those who may be disposed to engage in it on such conditions. It was in the hope of checking this tendency in affairs that the King of Prussia, not long since, raised the value of all the smaller livings in the Prussian church to double their former amount. Nothing short of some such measure could have secured the requisite supply of clergymen; and even with this provision, his majesty will be obliged to content himself, in a great measure, with a somewhat rough material.

Dr. Carlyon, in his Recollections of Coleridge in Germany, thus writes on this subject:—"Eichorn, one of the principal theologians in Germany, and a lecturer here, seems, from all accounts, to be doing his utmost to destroy the evidences on which we ground our belief. He is a good man, and extremely charitable, but this attempt speaks neither for his head nor for his heart. Coleridge, an able vindicator of these important truths, is well acquainted with Eichorn, but this latter is a coward, who dreads his arguments and his presence. Even atheism is not altogether unfashionable here, in the higher, and sometimes among the lower, classes of society. The priests are *generally* weak and ignorant men, who pay little attention to their flocks, at least, out of the pulpit. *They are, however, paid badly.*" The italics are not ours; they may be taken as indicating what is not directly expressed; and they point to a state of things, which, whatever may be the case in an age of miracles, will not fail to present itself when affairs are left to their ordinary course.

It may be true that even in the Church of England, where this deficiency is not so observable, there are many livings and curacies of very small value. But this is an evil which our wise neighbours are constantly reducing to more narrow limits; and where prizes in the distance are so many and so brilliant, few are the bosoms so devoid of hope as not to anticipate some share in them. All these things, moreover, belong to a system in which these men are themselves included; and if willing to serve with so little personal advantage, by the side of so much magnificence, the greater the praise due to their self-denial and humility. The priests of an opulent hierarchy count all the wealth and splendour of that hierarchy as, in a sense, their own. These things constitute a whole, of which they are themselves a part. This is eminently the case where celibacy is the law of priesthood.

Widely different are the circumstances of the Protestant Dissenting minister. It is rare that he is not a married man. He is generally found at the head of a family. He is not one of a brotherhood for whom nearly everything is provided. He stands comparatively alone. His responsibilities are personal. The provision he

has to make relates not to himself merely, but to a wife, a family, a household. Nor is there anything adventitious to his position to take away from the abjectness of poverty. His ecclesiastical system is not of a nature to impart any sort of dignity to such a condition. He cannot appeal to his church as the adopted of thrones and princes, as great in its historical associations, and as rich in its relations to authority, art, and splendour. Poverty in him is simply what it is everywhere else—or becomes only the more repulsive, as tending to secularize and vulgarize a sacred function. The sort of care and dependence which it generates seems to reduce the office he sustains to a level with the worldly and the common. In his case you do not see poverty elevated by religion, you rather see religion degraded by poverty.

Of the six or seven thousand Dissenting ministers in Great Britain, some three-fourths, we suspect, would be found to be in the class of the inadequately sustained—men whose income varies from one to two hundred pounds a year, the means of a large proportion being much nearer the former sum than the latter, and of some below it. The effect of such circumstances in the case of men with families, and in expensive districts, is often lamentable. The Christian minister should possess a considerable library; his home should afford facilities for quiet reading and meditation; his mind should be free from all distracting care about the things pertaining to this life—but it is abundantly plain that such advantages can be but very imperfectly realized by men left to such narrow resources. Every man in these circumstances knows, that to sustain what is called a decent appearance, and to do this so as to owe no man anything, is indispensable to his official credit—indeed, almost to his official existence. What the expenses of a family mean is no secret; and if the several items of necessary expenditure in the large class of ministers adverted to were taken fairly into view, and contrasted with the means placed at their disposal, we suspect that many an inconsiderate religionist would be constrained to admit that, of all his arrears of debt, the debt due from him to his minister is the greatest. A few men of eminent ability, in large cities, may be without reasonable ground for complaint in this respect; but we are now speaking of the average of the class, and of the many whose income lies even much below the average line, and of these we do not hesitate to speak as sufferers to an extent highly dishonourable—we will not say to the liberal feeling, but to the sense of honesty in many of our churches.

It is in vain to say, the men themselves, in not a few instances, are of a humble grade as to origin and ability, and not entitled to high remuneration. We reply, that to proceed as you are now doing, is the surest possible course to perpetuate the supply of men of this grade, with few that rise above it. If you would possess something better, you must study better to deserve it. Let there be a general rise in the estimate of ministerial service, and the service itself will soon be seen to reach a much higher standard. Nor will it avail to say that talent and worth rise to their level, and that the position of the Dissenting minister may always be regarded as a creation of his own. This may be true of men placed in large towns, or in thickly-peopled districts, and would be still more true if the ground in most cases were not already very much occupied by kindred or adverse agencies. Over a large surface, however, even a high degree of talent would not suffice to produce more than a comparatively limited impression; and this fact taken into connection with the inadequate notions existing as to the claims of the ministry on the resources of the church, leaves such districts subject to a very defective agency. In the Established Church, the endowments of the State are the largest where the people are the fewest—in the agricultural districts. With us it is the reverse.

But if the preceding objections have little weight, we attach still less to the sneer of that class of men who, to cover their own selfishness, tell you, in a somewhat angry tone, that they do not want men who serve God for "filthy lucre"—who become ministers for the sake of "the loaves and fishes." Truly we none of us want such men; but it is one thing to require that men should not bring a selfish and sordid temper to the ministry, and another to require that, for the honour of being allowed to do us service, they should be content to become martyrs to poverty all their days. Ability has its marketable value, and if our young men of ability see that the walks of professional life or of an honest traffic hold out to them the promise of a valuable return, while the prospect before them as Dissenting ministers is little else than a hard fight with necessity and dependence, it should not surprise us to see the world often turn the scale against the church—indeed so often as to leave the church only a scanty supply of ability to choose from.

According to the testimony of observant men, this is too much the pass to which things have now come among us. Secular life is everywhere opening new and broader channels of occupation, and holding out bounties, or at least the promise of bounties, greatly in advance of anything which even men of ability can hope to realize in the Nonconformist ministry. It is not that men of talent and piety would not be often prepared to make a reasonable measure of sacrifice in favour of the better cause; but the sacrifice demanded by our manner of thinking, and our usage, on this subject, they regard as unreasonable—as embracing more self-denial than the associations which bear the name of churches, have a right to demand in their own favour from the class of men bearing the name of ministers.

The demand that the persons sustaining this office should be men of solid acquirement and mental power, has been rising every year, as a natural effect of progress in the general intelligence; but a readiness to couple this demand of higher ability with a provision to connect a more adequate remuneration with ministerial service, this has not followed in anything like the same proportion. What is the result? Precisely such as might be expected—the sons in our wealthy families rarely devote themselves to the duties of our ministry; and many besides who might otherwise have been most efficient men in that office, have given themselves to the pursuits of science or of literature, to the professions, or to the enterprises of commercial life. This we are assured is the complexion of affairs in the United States and over the continent of Europe, and this, we scarcely need say, is very much the state of things in Great Britain. If we could expect to see a remedy applied

to this evil by the intervention of miracle, then we might content ourselves with discoursing about the acquirements, the spirituality, and the earnestness which should characterize the Christian ministry; but momentous as would be the effect of a signal improvement in this respect, it is not only true that this in itself would be only a part of the change needed, but to speak even thus much of improvement would, as we fear, be in great part in vain, except as it should be sought simultaneously with a thorough revolution in the customs and views of most Nonconformist churches in reference to the claims of the pastoral office. We venture to predict that all expedients short of something which shall go thus deep, will be, in the main, a fruitless labour.

Many societies exist for the purpose of strengthening and diffusing the principles of evangelical Nonconformity. One of greater utility, however, than all these would be, in our judgment, the society which should induce our larger churches to support two or three pastors in the place of one; which should bring the churches next to those in resources to measure the claims of ministerial labour by a much higher standard; and which should succeed in procuring the dissolution of a multitude of small associations which are called churches, but which should never have assumed that name, reducing all places which cannot be made to supply a decent maintenance to a pastor to the condition of preaching stations.

To some of our readers we may appear to have taken a somewhat pounds-shillings-and-pence view of this serious question. But we trust they will do us the justice to observe, that we are not pleading for a reform in the particular on which we have chiefly dwelt, as being the only kind of reform needed—we have pleaded for it simply as *one* great element of change which *must* be included in the compliment of remedial measures, if remedy in this case is to be found.

Nor should we omit to state, that while we feel there is only too much reason for our seeking improvement in this respect, the subject is one concerning which censure should not be indiscriminately administered. To many churches it is not applicable at all: they already do nobly; and to a greater number it is applicable from inconsideration more than from any other cause. Our conviction, however, is, that the number which need the hint we have ventured to give, and we hope with due respect, are the great majority.

But another element of improvement, not less necessary, if a really healthy condition of Evangelical Nonconformity is to be realized, will be a more general disposition to bear in mind the apostolic injunction—"And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake; and to be at peace among yourselves," 1 Thess. v. 13, 14. It is no light matter to govern men where the basis of association is that of equality. Even men who call themselves Christians are disposed to be more mindful of their *rights* than of their *duties*—of what they are entitled to *expect* from others than of what they *owe* to them. Many a pious youth has despaired of being able wisely to control those elements of democracy, inseparable in a large degree from our system, and has been literally scared from our ministry by the perils in this form with which in his view it has been beset. None are more likely to feel this than the sons in our families of the upper class. If possessed of commanding talent, the probability is, that they will be found to prefer secular life even to the most favourable positions in our ministry; and if they are young men of piety and acquirement, but of only moderate ability, then the very circumstances to which they have been accustomed, in their respective families, may almost disqualify them for finding a genial home in such pastoral connections as the churches of dissent may open to them. Marked improvement in the respect due to the feelings, and, we will say, the authority of the pastor, is to the full as indispensable as improvement in the matter of ministerial support, on which we have touched more at large. But the two evils spring from the same source. To abate the former will be to abate the latter in the same proportion. Many agencies, however, are now at work, the tendency of which is to strengthen rather than to diminish this barrier in the way of our progress. As we have elsewhere observed, our external strifes take with them an unhappy tendency to generate an internal restlessness. Hot wars against the undue authority set up without, are not favourable to the maintenance of a due authority within. With us it is the tendency of churches to swallow up the rights of pastors. The secessions from our ranks to the ministry of the Church of England consist almost entirely of men who have despaired of the ability to govern more than their ability to preach. Evil in this form must be abated, in common with its kindred evil, and that very signally, before the general condition of our ministry will be such as to warrant us in aiming at those "great things," to which we sometimes presume that we are equal. The number of buildings raised as places of worship, furnish little evidence as to the number of properly-qualified and adequately-sustained ministers. Our brick-and-mortar statistics may teach something, but it is in our moral statistics—statistics that do not admit of being set down with lines and figures—that we must find the strength or weakness of our cause.

Our readers must not conclude, from the tone of these remarks, that we are looking with sad forebodings to the prospects of Christianity in the world. On the contrary, we were never more confident in its stability and its ultimate triumph. Christianity is not bound up with any particular sect or church. Its foundations are much broader and deeper. It is just now passing through a somewhat severe ordeal. The last hundred years have witnessed the complete breaking-up of the old order of things. But that all this change is preparatory to something very different from anything we at present see, is to us beyond doubt. We admit that religion is now mixed up with nearly all the disputes of Christendom, but this is not because Christendom is just now very religious—it is because there is nothing in religion that is not liable to become a moot point. The strife is from the collision between the religious and the irreligious. Men have been accustomed to believe too much; their fault now is, that they believe too little; but both stages of experience may have been necessary to prepare them for believing as they ought. A long inter-

val of superstition may be naturally followed by one of religious indifference, and both may as naturally give place to an era of well-grounded piety. There are laws in mental science which account for these processes in individuals; and such is the influence of the social sentiment, that changes in this order are often no less observable in the history of communities and generations. The utilitarian worldliness of the age will, in all probability, proceed so far as to call forth in its season a powerful reaction. Some rash momentum on the part of a profane philosophy may become the culminating point from which the church will have to date the progress of a Christianity more pure and noble—more Christ-like than she has hitherto exhibited. This we can expect; and if we could not, we should still feel that, to do our best in the service of the gospel, is the one thing for which we are responsible. This is the great injunction of our Lord; and to be found by Him so occupied, will be to be found of Him in peace.

The article concludes by calling special attention to Mr. James's invaluable work, "*An Earnest Ministry the Want of the Times*,"—which, we presume, and rejoice to believe, is already in the hands of nearly every minister of the land.

ON MARRIAGE: INTENDED FOR THE MARRIED AND THE UNMARRIED.

BY ISRAEL OLDEN.

I HAVE heard a great deal said, at divers times, about the ordainings and leadings of Providence in connection with this matter. It has been suggested that Providence may wisely ordain the union—no, I will not say union,—the contact of opposite qualities in marriage, that thereby the greatest amount of good may be distributed. The learned shall instruct the ignorant, the refined polish the rude, the liberal dispense the gains of the covetous, and (I might almost as well add) beauty reflect some of its attractiveness upon the face of ugliness. This is a very comfortable doctrine for one to preach who finds himself badly mated. Men love to throw their sins upon the shoulders of Providence if they can, or on circumstances, or even on the devil himself. It is an easy way of getting over a piece of egregious folly. No, no, friend, just blame your own precipitancy or thoughtlessness, and let Providence go clear. As for circumstances, very likely you moulded them to suit your own views and to gratify your own passions. I do not believe that Providence intended you to have any other than one of the best of wives. Hear this: "A prudent (or good) wife is from the Lord." You see Scripture is plainly against you. If your wife be not a good one, *i. e.*, adapted to your nature and circumstances, you cannot regard her as sent to you from God, except as a punishment for your sins. Had you taken the requisite pains, you might have found one just adapted to you. If there has been any leading of Providence in the case, very likely you took the lead yourself. This sort of leading of Providence is rife in the world.

I shall now address myself particularly to the unmarried, and more especially, to the men. I shall not say with St. Paul, "Seek not a wife:" I suppose you to be thinking about the matter,—perchance to be a "seeker." Yet I would say, Seek not, unless thou seekest rightly. I tell thee, friend, it is the most important step of thy life, as thou mayest hereafter find. Pause, therefore, and consider a little. Think what thou shouldst love most, and what thou wilt be most likely to love the longest. Believe me, you can love just as deeply, and far more safely, if your reason and judgment have considerable to say in connection with this business. I go for love of the deepest, strongest, and most lasting kind, and I am sure that reason is no enemy to this. If you suffer yourself to be blinded by mere show and glitter, and are at the same time led by blind Cupid, you, at least, will be likely to "fall into the ditch." I have known those who have regretted that, in the choice of a wife, they were led so much by passion and so little by reason, or were so thoughtless in a matter of so great importance. Many, very many, bestow far more pains in the choice of a house, a horse, or even a dress, than in the selection of a wife or a husband. The house must be carefully examined, the good points of the horse well looked after, and the dress turned over and over; but a companion for life, the sharer of one's joys and sorrows, the manager of all your domestic concerns,—this is nothing—hit or miss—here goes. I say, be not hasty in this business. Look,—think, before you commit yourself. A knot of this kind is easily tied, but, like the old Gordian knot, it cannot be untied. Death alone can cut it, and I would not have you think him long in coming.

One of the great objects for which marriage was instituted, is, as I conceive, the intellectual and moral improvement of the parties. The object is a high—a permanent one. The union ought to be formed with a view to the whole life of man,—his intellectual and moral life,—his life here and hereafter. How few look upon the matter in this light and enter upon it with such views! "Something transcendental,—Utopian,—can't be made to enter into every-day life." Ha! say you so? They are the only views worthy of the union of two immortal beings. They who marry with such views and feelings will be married body and soul both. The highest

happiness can rest on no sure foundation but that which is laid in the human soul. Beauty, wealth, equipage, all that is outward, may be swept away in a moment, or, if continued, may not satisfy. Intellectual and moral qualities are a more sure possession. Time serves but to improve them, and the enjoyment of them never cloys. Marry your wife's soul, friend, marry her soul. Let its qualities attract you. Then, every acquisition which she makes, every day's experience, every book she reads, will aid in her onward progress, and render her more and more capable of ministering to your improvement and happiness. Do you not want a wife capable of assisting you to become wiser and better, as well as to patch your clothes, darn your stockings, or cook your dinner? Alas! alas! how many think that a woman need to know nothing else. Such might almost as well marry a thread and needle, a knitting machine, or a cooking stove. What if you are a mechanic, a farmer, or a day labourer? May not, ought not, mechanics, farmers and day labourers, to grow wiser and better? Have you not a veritable soul, capable of improvement? And do you not want a wife with a soul? Darning stockings and cooking dinners are important affairs, (the latter especially,) and may be peculiarly so to you. I know not, however, why a woman with a soul,—a feeling, thinking, cultivated soul,—may not do these things. There is no good reason why you should not take the most elevated views of this subject, and go about this business in a sensible, rational manner. Do you say, "One can scarcely find the article which you recommend." Somewhat difficult, I allow. But it is to be feared that little demand exists for wives of this sort. Let the demand become general, and the article (speaking after the manner of men) will soon come to market. Higher ground must be taken, higher views must be inculcated. The true object, the whole object of marriage must be understood and felt, and husbands and wives must be educated in view of it, ere they can become all to each other that God designed.

I have urged deliberation upon the unmarried. It is indispensable to a wise choice. Do you remember the old saying, "Marry in haste and repent at leisure?" Think of that. If you are very young, pray wait till you get to be a few years older. You need the ripest judgment possible for this business. The eyes of sixteen do not see things in the same light as do the eyes of twenty-three or four. Seven or eight years at this period of your life will improve your vision wonderfully, especially if you look well about you. Get old enough to understand your wants tolerably well. Study your own nature. What are your predominating tastes? (good ones, of course.) What will probably be your avocation in life? What qualities in a wife will be likely to render you the most happy as years roll on? Let these points be well looked to, ere you make your choice. Perhaps I can sum up all in one word. Get a *companion*, —one who will enter heart and soul into your pursuits, who has the power to do so, the disposition to do so, whom you can trust to do so, who can read with you if you read, study with you if you study, who shall possess a full sympathy with you in most or in all things, who can minister to the higher and more refined wants of your nature, and who will be likely to stir you up to noble endeavours. A doll or a baby cannot do this. A woman, a high-minded, strong-minded, cultivated, whole-souled woman, is alone capable of it. You need a mind that will travel with your own. So shall you have a companion. There are wives and husbands who yet are not companions. It would be a sad thing to feel that in the highest and most delightful walks of life, in the regions of taste, of intellectual beauty, you are, though married, *alone*—all alone; your house well taken care of, your dinners and suppers and all that well got up, but in the highest, best pleasures of life—alone. Alas for thee! Look well, then, to this business.

Do not be afraid of a woman possessed of a well-cultivated mind. Do not adopt the vulgar error of supposing that such women must needs be very unfit for the care of a household—must know very little of "domestic affairs"—that, indeed, all this must, as a matter of course, be sacrificed, if intellectual cultivation exists to any extent. I do not believe it. It is a foul slander on the sex. You will generally find that those women who possess the best cultivated minds, are the best managers at home. I admit exceptions. They do, however, but prove the rule. And why should it not be so? The best disciplined and most highly-polished mind, one might naturally suppose, would apply itself with great advantage to the management of domestic affairs. So I am persuaded it will be found, notwithstanding the sneers and old saws about "blue stockings," "literary ladies," "domestic every-day duties," and all that. Some people's ideas of domestic duties seem to be entirely circumscribed by the walls of their kitchens. Such must surely think that the "chief end of man" is to feed, clothe, and sleep well, or that woman was designed to be the servant of man's lower appetites, and not a companion for his whole being. And has she indeed no higher mission than this? Is this the "help" designed by Pro-

vidence as "meet" for man? Is this your view of the matter? Go live in Turkey, friend. Turn Turk. You shall have a soulless woman for this world, and a houri for the next—if Islamism be true. I repeat it, be not afraid of mental culture. If you can appreciate it in a wife, by all means seek it in her. An intellectual sympathy is perhaps deeper than any other, and will bind friends more strongly together than aught besides. It is a sympathy between the highest faculties of our nature,—the immortal part. You cannot enjoy the highest happiness of which you are capable with a wife who is not able to meet to some extent the higher wants of your nature,—with whose spirit yours cannot in most things blend. You cannot truly marry outward beauty, or money, or lands, or houses. You have a soul, and you cannot join it to these things. You can really marry only a human soul, harmonizing in the true and good, in the tasteful and beautiful, with your own.

A few words to the married. Are you just married? Then the recollection of the days of courtship are yet fresh. Keep it up. Do not cease to court because you are married;—the very reason of all others why you should continue to do so. Your opportunities for this are now better far than they were before. Be just as careful of each other's feelings, and just as solicitous to retain each other's good opinion as before. "Fix up" as smartly for each other's society as before. Go right on doing all that is gallant and handsome as before. Be attentive, and thank each other for little attentions as before. Your lover, madam, was a gentleman. Your mistress, sir, was a lady. Shall not the husband and wife remain the lady and the gentleman? Do not forget your bow, sir, nor you your curtsey, madam. Give the best of these to each other. Do you, madam, study your husband's tastes and character. Understand him fully. If you are wise (this is a secret,) you may manage him altogether, and he, good man, will know nothing about it. If he be given to reading and study, do you read and study with him, if possible. If he is fond of having things snug and quiet, do you take a great deal of pains to have things so. Incite him to all that is good and noble. You will find your account in it.

Are you ill married? Are you suffering the consequences of thoughtlessness? Matches of thoughtlessness are by far the most numerous in the world, and you, perhaps, are among the multitude. Well, you need much of the "martyr spirit." You must make the best of it. One good thing you may do. You may prevent others by your advice and influence from doing in this matter as foolishly as you have done. If you have children, save them from the rock on which your hopes have split. Do not marry your son or daughter to a human body with a farm, or so much bank-stock joined on to it. You can fuse gold with gold, and you can mingle dirt with dirt,—but unless you possess creative power, you cannot blend the immaterial with the material. If a young man comes to court your daughter, do not consider it a "good match" merely because he may be "well to do" in the world. How many marry for a "home," but find it by no means a "sweet" one! Only to think of a fine, sensible, cultivated, intellectual girl, tied to a plodding, utilitarian sort of fellow, who can no more appreciate her than did the cock the jewel which he scratched up. Horrible! Make a good use of your own experience in this matter: so shall you turn your folly to good account.

Are you well married; really well married? Sit down both of you, and sing together the old song of "few happy matches." You can well afford to sing. You are of the few who have got into the narrow way of matrimonial felicity. You are of the very elect. Providence has smiled (I want to say laughed, broadly laughed,) upon you. You have many a pleasant smile and good honest laugh at home, I'll warrant. How I should like to "drop in" some evening and spend an hour or two at your comfortable fireside, just for the sake of seeing a *well*-married couple—a "rara avis," truly! I leave you to your enjoyment.

METROPOLIS CHAPEL BUILDING.—AN EFFICIENT MINISTRY.

To the Editor of the Christian Witness.

SIR,—There is just now a proposal to raise £50,000, for the building of new chapels in connection with the Independent denomination in the metropolis and its vicinity; and about one year since an Association for West Middlesex was formed, having for its object not only the fraternal association of the churches, but the building and sustaining new chapels in destitute localities.

I am anxious for denominational effort in these and other ways, not so much that it may be seen we keep pace with other bodies of Christians, and present as imposing an appearance to the world as they, but in order to promote, to the extent of our ability as a denomination, the glory of God in the conversion of souls.

I believe God's grand instrument for the conversion of the world is the preaching of the gospel, and that, to preach it, chapels are necessary adjuncts. "I find," said the late Rev. Henry Martyn, when in India, "the rod of God's strength to be the simple preaching of Jesus Christ;" and so it ever has been, and will continue to be. Wonderful are the effects of

preaching! In Belgium, where the first martyrs' blood was shed at the Reformation, when the people became zealous for the reformed faith, the population is now all but entirely Roman Catholic. How is that? Let any one only attend the churches, and listen to the preachers, and he will be able to unravel the mystery. All the preachers I heard were evidently men in earnest. Their pulpits are constructed without bookboards; the preacher stands in them erect and forward, so as to be seen by all and to see all. The addresses are entirely extempore, delivered with deep solemnity and pathos—with affectionate entreaty, and serious warning. The preachers appeal to Scripture, and quote it frequently, reading the passage first in the original, and then in the vernacular tongue. They generally have beside them the crucifix, and point to it frequently, as presenting the greatest display and proof of love. Their sermons, like many of their prayers, are in the highest degree what we call evangelical; and, as a pious Frenchman remarked to me, "the preaching has *unction* in proportion to the copious and apt introduction of Scripture: they should, and the best preachers do," said he, "aim to make the Bible speak the sentiments they wish to convey." Hence it is, it appears to me, that pernicious errors take such hold on the people. Much that is said is so excellent and true, that an unscriptural dogma from the same lips comes with force, and takes hold of the mind as an equal verity with God's truth. And in this way, I think, are we to account for the prevalence of popery there—viz., the power of popish preaching.

And was it not so with the Church of Scotland? What is that Church, with all its endowments, now the great portion of her evangelical, and earnest, and most conscientious sons have left her? Was it not those who preserved her so long? and, by casting them forth, has she not become, in a great degree, a body without a soul—a shell without the kernel?

Let us turn to the Church of England; and what do we see there? A body rent in pieces by divisions, wider and more deadly in their influence than those which separate Dissenters from her. The majority of Protestant Dissenters agree with her articles, and subscribe to much of her liturgy; while her own sons are not agreed in their belief of either, but contend for the most opposite of such vital questions as justification by faith, the efficiency of the Scriptures, baptismal regeneration, sacerdotal efficacy, the right of private judgment, &c., &c. Each party think that the Church would flourish if the other party were to leave it; while, in fact, the hold which the Church has on the people is principally maintained by the fervent, faithful, and scriptural preaching, and holy living of the evangelical portion of her clergy. Many of these continue in her communion, not because they are satisfied with her discipline, but because they think they can do most good in that sphere, and are ardent in their prayers and hopes that God will effect a reform, though they cannot guess how. But remove these, and leave the Church of England to her high and dry clergy, and how long would she retain her present privileges? The preaching of her evangelical clergy continues to her what she professes.

And so must it especially be with Protestant Dissenters, and with Independents in particular. The architecture of our buildings, could we compete with the Established Church in that, the melody of our psalmody, or the pomp of our ritual, could never place us on an equality, in the eyes of men in general, with the Church sect, or scarcely perhaps with other sects. Our glory is sought, or should be sought, in the devotion of our ministers, and in the aim of their ministry—viz., the exaltation of Christ, and the conversion of souls. If we have not men of sufficient faith, courage, and mental and moral power, and, above all, so endued with the Spirit from on high as to enable them to preach with the Holy Ghost sent down from heaven, our denomination is gone, and our efforts are vain! If these save us not, we are lost! It is not the simplicity and scriptural propriety of our order and discipline, of which we are so proud, that will recommend us and exalt us. The rod of God's power is still the preaching of Christ Jesus. Old Mr. Clayton said once to a minister, when giving him the charge, "Shine, sir, when you please—in the parlour, on the platform, in committees—but *shine* in the pulpit: if you shine not there, you are lost!" And so must we as a denomination: if we shine not in the pulpit, it is in vain we attempt to shine anywhere else.

I met with the old clerk of the Tabernacle many years ago. He had been used to sit behind George Whitfield in that pulpit; and in talking about preachers, he lamented so few had the "twang"—alluding to a term which was used in his early days, and which originated with a bishop, to whom a minister applied to be licensed to a curacy, and the bishop said he understood he was a Methodist. He was assured it was not so. The bishop desired to have the sermon he had preached the former Sunday. The curate sent it; and when he again applied, the bishop shook his head, and said, "I have read it: it has a Methodist twang about it." The old clerk got this in his head, and was ready at all times to say, "If this be to be vile, I would they were more vile!" The old clerk was asked whether one and another was not a favourite with the people at the Tabernacle? "Why," said the old man, "when such a one preaches, 'tis very good and very fine, but it seems to fly above the people's heads, and, as it were, to go out of the window. But now, Mr. Such-a-one, it may be when he begins to preach the people are a little restless at first; but by-and-by every eye becomes fixed on him. Perhaps he charges home the law, and convinces of sin; there is a stillness, you may hear a pin drop: no coughing, if their coughs are ever so bad, until he finishes that portion and stops;—then he will open up to them the everlasting love of God in Christ, and by-and-by you will perceive the tears dropping in one place, and hear the scarcely audible sigh in another, and people seem to wish no one saw them. And, after the sermon is finished, no talking to one another, but each going home silent and serious. I say, when I see this, I thank God he has the 'twang.' And then, afterwards, in the week, we are sure to have many at the prayer-meetings, and such life in them! and many a knocking at the preaching-house by one and another, inquiring, 'What must I do to be saved?' and so there are additions to the communicants; and if we could but always get men of this sort, the table would always be crowded. That the Church may send such, I pray!" And so should we. This, I know, will have the sneer of contempt of some, who will

say, "Is not our preaching more refined, and suited to the times?" It was so said in the days of Whitfield. Who, in going through the life of that great man, does not heave a sigh as he reads of the persecution of the amiable Doddridge, who was threatened with the loss of the patronage of our denomination, through which he got a large portion of his living, by some Independents of that day, because he disgraced the denomination by allowing the irregular and wild George Whitfield to preach in his pulpit? What man of God, as he reads, does not shed the tear, and wish that tear could blot out such a page from our history? But what we want is, men of George Whitfield's fire, and energy, and piety, and zeal, and, above all, his devotion. We have some—God be praised for them;—but how few are they! And as we see them descending the vale of life, where are their successors? We see one or two, here and there; but how few are there, of all the numbers yearly going forth, who take hold on the minds of our own people, much less on the public mind! "There is a style of preaching," says Mr. Jay, "I will not attempt to define it, but where it is there is no lack of hearers." Yes, in a church or a barn, an Independent meeting-house or a Baptist chapel,—wherever that preaching with an unction from the Holy One is, there will a congregation soon be gathered.

Why is it that in so many of the chapels already built in the metropolis and in the country the cause can hardly be sustained? That such is the case we all know, and mourn over it. Is not the cause to be too often traced to the want of a suitable ministry?

What is to be done to obtain such ministry? Shall we succeed if we teach our students to produce more elaborate essays, to polish off their compositions with greater care, and, when so prepared, to read them to their congregations, that we may have all the advantage to be derived from careful punctuation, and properly-studied emphasis?

Where does the fault lay? With our pastors?—our churches?—our colleges?—the hearers at large?—or with all these?

What means can we employ, on which we may expect God's blessing, to obtain a suitable ministry?

I am only a layman, (for clergy and laity are getting into the vocabulary of Independents,) and expect no small quantum of opprobrium from some of our clergy for meddling with what they will think does not pertain to the laity. However, I know I have touched on a subject on which many hearts feel as mine, and I trust will elicit such calm and Christian discussion as will redound to what, I hope, we all have in view—viz, the glory of God in the spreading of his gospel through the land.

That it may be considered simultaneously with the subject of the noble Chapel Building project, is the object I have in addressing to you this letter. GEORGE WILSON.

Westminster, April 8, 1848.

VALUE OF CORRESPONDENCE.

To the Editor of the Christian Witness.

SIR,—Being an advocate for epistolary communication, more especially when it has for its object the spiritual good of those addressed, and having had many testimonies of its advantage where consolation was needed, where advice was sought for, and where encouragement proved advantageous to the inquirer in the way to Zion, I was pleased to read the communication from "Amicus," inserted in the CHRISTIAN WITNESS for this month, having for nearly forty years devoted much of my recreative hours to that object. I am thankful you have noticed the subject, and trust through your influence, especially among and with the young, the subject will attract their attention, and the practice become more general, from which much good will arise.

The apostle's recommendation is quite applicable to this matter when he says, "To do good and to communicate forget not, for with such sacrifice (or service) God is well pleased;" and in how many instances he hath been pleased to bless such sacrifice, eternity alone can tell!

I was very much pleased, some few months ago, in attending Claremont Chapel in the evening of the sabbath, to hear an esteemed Christian brother, who was supplying for the Rev. J. Blackburn, include in his intercessions, (for the extension of the Redeemer's kingdom, and a blessing on the means used for the same,) those who, by epistolary communication, were seeking to promote the glory of God and the good of souls. Were the subject occasionally alluded to and recommended from the pulpit, among other duties, it might probably be more attended to, even by those who can better express themselves by letter than orally, who may have hitherto neglected that talent.

I am thankful that my one talent in this way has been owned and blessed of God in leading a sister, years ago, to attend to the things which have made for her peace; of awakening in the mind of a son serious thoughts, and which resulted, under the Divine blessing, in his decision to be on the Lord's side; and on the day he was seventeen years of age, (having first given himself to the Lord,) he gave himself to his church, and is now a consistent member and active Sunday-school teacher, tract distributor, and visitor.

The following two or three brief extracts, from among many others of a like nature, are very encouraging, and may serve to stimulate other Christian brethren and sisters to "go and do likewise:"

"*May*, 1812.

"I have not yet proposed myself to the church; I feel very anxious to do so, yet there is a backwardness which prevents me. I hope to do it ere long, and pray the Lord will make me a faithful member: I feel it is with him to accomplish it. 'The Young Christian Society,' of which you were the first member, is gradually increasing, and I hope it will continue to do so. The service is conducted in a very profitable way, and I hope is very useful. We have one of the deacons with us at our meetings, and have a general meeting every month. Do you recollect saying, 'It might be instrumental in bringing forward a Sunday-school?' I remember your saying so. I now, with extreme pleasure, tell you we are going to commence one immediately. I wish it were in my power to render you a return for all your kind and tender counsels and admonitions! They are such as I hope never to forget, and afford some of our dear Christian friends here, as well as myself, many encouraging reflections."

The same writer, dated April, 1814, writes:

"I have not an earthly friend that bears any comparison with you, in my esteem; and when I reflect upon the exceeding goodness of God, in making you my first helper in his divine ways, 'what shall I render unto him for all his benefits?' I desire to bless him, that he has led me by a way which I knew not, and by his help I have continued to the present hour."

The above friend has been for many years a respected and valued deacon of a Christian church in a midland county.

Another Christian brother, in September, 1816, writes: "I consider myself highly indebted to you for the interesting communications you have recently furnished me with; they convince me of the stability of your friendship: and now accept my thanks; and while I consider my obligations to you, I bless God for his loving-kindness and rich mercy to you in thus teaching you to love as a brother; and by these kindnesses you desire to convey to me useful instruction and faithful admonition. Oh that your desires may be happily accomplished! I need them daily and hourly, that I may be roused from my lukewarmness and lethargy to a state of zeal and activity in spiritual things, to feel more my need of Christ. Oh for more grace to press forward! more heavenly-mindedness! more exalted views of Jesus' love! May that love constrain you to be always seeking fresh supplies! May a sight within keep you humble, a view of Christ keep you rejoicing, and that rejoicing be 'that you are not your own, but are bought with a price!' &c. May I entreat the favour of your continued correspondence, as convenience offers? I shall receive it with friendly esteem, and bear it in mind with affectionate regard."

This Christian brother continues a valued member of a Christian church at the west end of the metropolis.

Another correspondent writes (January 8th, 1841): "I thank you for your long letter, which abounds with spiritual instruction and consolation. We are short-sighted creatures, and if we are deprived of but one friend or comfort, we suffer our minds to dwell upon our loss of that one, forgetful of the many that are left behind. I know I have ten thousand times more cause for gratitude than repining at the will of God in the removal of those dear to me. I never think of them but I see the wisdom, and goodness, and mercy of God in taking those that were prepared, and sparing those that are not. I never yet placed my affections upon any earthly object, but that object was removed, either by providence or death; I suppose to teach me the folly and evil of so doing."

The same writer, in the present month (March) says, "I well remember the text and sermon you allude to; and many, many times since then, has that beautifully touching sentence been the language of my heart. Our little Zion does not prosper as I could wish to see it, though we have a good young man for our minister, who has been made very useful to many souls at K——: the church and congregation have greatly increased under his ministry."

The writer is an active Sunday-school teacher and visitor in the village and neighbourhood; indeed, on whom much of the management of the above cause depends.

I beg to apologize for having extended my communication to such a length, but I have found by such interchange of thoughts and views by letter, while humbly aiming to benefit others, I have myself derived profit, verifying the promise that "they who (endeavour, though feebly, to) water others, themselves shall be watered;" and the above three extracts sufficiently confirm the observation. Were the practice more carried out among Christians who have time and talent to do so, a very great deal of good I think would be accomplished.

Hoping you will excuse my intruding myself upon your valuable time and attention,

I remain, Sir,

Yours very respectfully,

ELDAD.

London, March 25, 1848.

SLAVERY NOT SANCTIONED BY THE NEW TESTAMENT.

CAN slavery be vindicated on appeal to the New Testament? Yes, if it be a state affording greater facilities and more forcible inducements for improving the character and augmenting the happiness both of the master and the servant;—if it be a relation formed without any violation of the eternal and immutable principles of rectitude and truth;—if it be a bond of mutual good-will, sanctified by the sweeter influence of Christian charity;—if it be the defence of the weak against the encroachments of the powerful, the former offering grateful service in return for the kindly protection of the latter;—if it be the elevation of the degraded to a higher degree in the scale of human dignity, and the condescension of the lofty to the men of low estate;—if it be the government of violent passions, the restraint of insatiable appetite, the nurse of kindness and generosity, of gentleness and firmness, the milder and more manly virtues;—if it alleviate the burden of human woe, smooth the asperities of the pilgrimage through life, and extract some of the bitterness from the cup of fallen humanity;—if, in a word, it be favourable to personal improvement, relative affection, social happiness, and the general good; the emblem of the Divine mercy, and the imitation of Him who, being in the form of God, took upon him the form of a servant;—then, indeed, you have a good cause, and may carry and sustain your appeal on the decision of the word of God. But if, on the other hand, it be a violent infringement of the natural rights of man;—if it distract all the relations of life, and shake to its basis the social compact, that only earthly protection of the weak against the wicked;—if it be the deprivation, without recompense, of the liberty, the labour, the time, the personal rights, and the family comforts, of the one class, in order to augment the gain, the luxury, the indolence, the power, or the ostentation of the other;—if it excite mutual antipathies, and foment the workings of angry passions, producing either the imperious arrogance of irresponsible power, or else the deep, though smothered, resentment of conscious wrong;—if it multiply the miseries of life, convert conjugal affection into a source of bitterest anguish, and make parental tenderness excruciate the soul on sight of suffering children, whose only inheritance is the hopeless bondage and toils of their parents;—then, indeed, we will listen to no appeal to the New Testament in its favour, nor consent, by

opening a page of inspiration, to give a momentary countenance to the possibility of finding a single verse or expression in support of so atrocious an infraction of the first principles of morality and justice. This is the book of blessing: no curses are registered here. This is the code of mercy: no misery is sanctioned here. This is the charter of freedom: no bondage is authorized here. Here are enforcements of justice and charity: here are lessons on the natural equality, the common origin, the universal parent, the fraternal relation, the family resemblance, the uniform character, and the one great destiny of the whole human race. Begone with your slave; forge your fetters elsewhere; enrol your claims in another volume; seek your sanction from other authority! Try the Koran or the Shaster, the books of heathen moralists, or the rude and broken traditions of primitive ages. The Bible is the advocate of the oppressed—the protector of the weak—the friend of the slave—the charter of his freedom—the avenger of his wrongs—and his irrevocable title to the character and rights of humanity. Appeal to the gospel! What! would ye violate Justice in her own asylum? Would ye fulminate curses from the blood-stained soil of Calvary? Would ye suspend your cart-whip from the mercy-seat of heaven, and, in terror to the slave, hang about the cross your manacles and chains? This would be indeed unhallowed association; the blending of light with darkness; the fellowship of Christ with Belial; the commingling of ethereal purity with infernal pollution!—*R. Halley, D.D.; Lecture preached* 1833.

CARLYLE ON WRITING POETRY.

Oh that the thousand and one juveniles who vainly imagine they have a gift for writing poetry, would read the following from the famous Carlyle! He writes to a young kinsman of his who had sent him some verses:—

"There can be no harm in amusing your leisure with verses, if you find it an amusement; but certainly I would by no means recommend you to prosecute it in any way as an employment, for in that sense I think it may turn to nothing but an obstruction and a disappointment. Verse-writing, notwithstanding all that you hear about it, is in almost all cases a totally idle affair. A man was *not* sent into this world to write verses. No! if he finds himself called to speak, let him *speak* manfully some 'words of truth and soberness;' and, in general, leave the *singing* and verse-making part of it till the very last extremity of some inward or outward call drive him irresistibly thither. Nay, in these times, I observe there is less and less attention paid to things in verse; and serious persons everywhere find themselves disposed to hear what a man has to say *the shortest way and the directest*—that is to say, disencumbered of rhyme. I, for my share, am well content with *this* tendency of the world.

"If you will prosecute the cultivation of your speculative faculties, which surely is highly laudable in all men, then I should think it would be a much likelier method that you addicted yourself to acquiring real information about the things that exist around you in this world, and that have existed here: this, surely, must be the basis of all good results in the way of thought, speech, or speculation for a man. In a word, I would have you employ your leisure in reading instructive books, conversing with intelligent men, anxiously seeking out such, anxiously endeavouring to render yourself worthy of such. In Harwich there must be some public library—perhaps there are several—I would have you struggle to get admitted to one of these; perhaps that is not impossible for you? To read even a few good books; above all, to read them *well;* this is the clear way towards spiritual advancement: a way that will become always the clearer, too, the farther one steadfastly perseveres in it.

"But, on the whole, it should always be kept in mind that a man's faculty is not given him in the long run for *speculation;* that no man's faculty is so given to him. The *harmony of soul* which would fain utter itself from you in rhymed verses, how much nobler to make it utter itself in rhymed conduct! in excellent manful endeavour to subdue the ruggedness of your life under your feet, and everywhere make *order* reign around you what is disorder! This is a task all men are born to, and all other tasks are either nothing or else branches of this."

AN EGYPTIAN FUNERAL.

We have mentioned the recent death at Paris of Hussein Bey, a young son of Mehemet Ali, who had sent him to the French capital to be educated. The body was conveyed to Alexandria, and there buried.

The deceased was landed from the French government steamer *Osiris,* on the 21st of May, and interred in the family cemetery on the following morning at nine, A.M. The funeral, which was the most gorgeous spectacle of its kind that has for many years been seen in this part of the East, was arranged in the following order:—

One hundred camels, laden with bread, provisions, and water, in two lines.

A number of bullocks and sheep, driven by butchers, to be slaughtered, according to the custom of the country, at the place of interment, for distribution among the poor.

Six regiments of soldiers, with arms reversed, and bearing the usual insignia of mourning.

The National Guards, in two open lines; between which, in procession, were the household officers, in their beautiful state uniforms.

The principal native merchants, bankers, &c., all dressed in the Nizam costume, with white mourning turbans.

Twelve boys in two files, each bearing a copy of the Koran on a brilliant salver, and covered with elegantly-embroidered white and scarlet satin napkins.

Naval and military officers.

The native clergy, with white mourning turbans.

Twenty-four men, dressed in embroidered satin robes, bearing incense in chastely-designed gold and silver vases.

One hundred blind boys, in white surplices, who chanted the usual funeral song (which seems so closely allied to the Irish funeral cry.)

The ministers and chief officers of state, in two lines; between which was the bier covered with the richest Cashmere shawls, and borne by twenty boys.

This was followed immediately by his highness, Said Pacha, as chief mourner; and immediately following, by the European consuls general, a body of French naval officers in uniform, and the principal European merchants. These, again, were closed up by a body of troops.

The order of the procession throughout was maintained with the greatest regularity, and its general effect was peculiarly imposing. Scarcely an accident occurred; a fact strikingly singular, where there was an accumulation of something very little short of fifty thousand persons, and a large proportion of these nearly savages. By one of those happy schemes for which these people are remarkable, the rabble was entirely kept away from the procession by an officer who rode considerably in the rear, and who distributed quantities of small coin along the line. Extra services have been since performed, both by day and night, at the family mosque; and the populace are nightly regaled with coffee and pipes at the grounds adjoining the cemetery.

FELLOWSHIP-MEETINGS IN SCOTLAND.

BY THE REV. EDWARD IRVING.

I KNOW, also, that once in the week or so, the heads of families in the street of a town, or in a glen of the country, would assemble for two or three hours of an evening, in what were called fellowship-meetings, for the good end of exercising each other's gifts in the Word, in discourse, and in prayer. But mothers would abide at home, waiting upon the house, nursing and edifying the children, overlooking the servants, and seeing that all things were managed without waste in a creditable and orderly manner, that there might be a good account rendered of her husband's earnings to her husband; from whom, in return, she expected, in their own private intercommunion, an account to be rendered of whatever most instructive and edifying might have occurred in the meeting of the brethren. In this way families in Scotland were wont to be reared up, and in this way were religious societies wont to be conducted. Furthermore, if you wish me to conduct you into the interior of one of these fellowship-meetings, I shall tell you how it fell out to myself, once upon a time, when passing through one of the lonely water-courses of my native land. The house at which I rested was the house of a farmer, an elder also of the congregation, and the evening was the evening of a fellowship-meeting, which circled round amongst the families in the little glen. The heads of families being assembled about six o'clock in the evening, seated themselves in the opposite end of the house from that where the industry of the family was proceeding. The family Bible was spread before the master, who, having selected a portion of David's Psalms, they praised the Lord together; and, having kneeled down to seek his holy presence, and entreat his favour upon their present meeting, the subject upon which they had agreed at the last meeting to discourse together was by the master proposed to his brethren, being, that night, "The godly use of affliction." Whereupon, the good man of the house putting it to them, and gently pressing some one to begin, they opened their minds with godly simplicity, like men full of both the Word and the Spirit. They had no Bibles with them, save that family Bible which lay before the master; the Word was written in their hearts, it was ready on their lips; and they spake in confidence of the Spirit, not nicely to criticise, nor to suspect one another of partiality in handling the Word, nor to show off new interpretations, but to tell to one another the comfort and edification which they had experienced from such and such declarations of the Holy Ghost; and if, peradventure, any one wished the context to be read, or the Word to be more accurately reported, reference was made to the written Word. This exercise of holy conversation having been kept up for two hours, or thereby, the rest of the family, mistress and servants, and such of the children as were not gone to rest, were called in, and the goodly company joined together in an act of family worship, conducted by some one of the brethren according to the good order of our church; after which, about nine o'clock, not later, the patriarchs of the glen or water-course departed into their several houses and habitations to meditate another subject against their next fellowship-meeting. Compare this, which was the custom of the former age amongst religious people, with the present luxurious dinner entertainment, followed by the gay evening, or rather night assemblage, relieved by the entertainment of an exposition from the favourite minister upon his favourite theme, and a short prayer! This, I say, compare with the other rational, self-denying, God-glorifying ordinance, and you may chance to catch a notion how much men have become lovers of pleasure more than lovers of God, and used the name and form of godliness to disguise and conceal the love of pleasure.

Church Affairs.

MARRIAGE.

THE indefatigable Mr. Thorn, of Winchester, to whose pen the interests of truth, righteousness, and scriptural Christianity owe so much, has added to his many services a most valuable Tract, entitled, "DISSENTING WEDDINGS UNDER THE 'NEW MARRIAGE ACT.'" The subject is discussed under the following heads:

I. PROVING THAT MARRIAGES UNDER THE ABOVE ACT ARE PERFECTLY SCRIPTURAL, LAWFUL, AND VALID.

II. GIVING EXPLICIT DIRECTIONS TO PERSONS ABOUT TO MARRY, IN ACCORDANCE WITH ITS VARIOUS REGULATIONS.

III. Adducing Reasons for being married in Registered Chapels rather than in Parish Churches.

This last chapter is one of so great importance, that we give it nearly at length:

The author's reasons for appending this chapter to the foregoing, are founded on the repeated and strenuous efforts of interested and ignorant Episcopalians, to traduce the wedding service of the registered chapel, in order to induce all persons to be married only in the parish church. And so far have their misrepresentations succeeded with many fearful and overcredulous individuals, that even numbers of avowed and practical Dissenters—to their great and lasting dishonour—have been persuaded to forsake their own pastors and places of worship, to be united in wedlock by the State-clergy. To counteract such High Church efforts, and, if possible, to prevent for the future this occasional conformity of Dissenters to the national sect, as well as to induce all intelligent, modest, and pious Episcopalian candidates for matrimony to be united in Dissenting chapels, are the specific objects contemplated in the present chapter. I observe,—

First,—That the following are the only conceivable motives people can assign for being married in a parish church rather than in a registered Dissenting chapel:

I. *That the form and ceremony of marriage used in the Law Church, are more* ancient *than those observed in the certified Meeting House.*—But suppose this assumption were correct—which we unhesitatingly deny—ought that to be regarded as a valid reason for its adoption in the present day? If so, then it follows, that the more ancient are the rites and ceremonies of marriage in any persuasion, though highly objectionable in themselves, the stronger becomes the motive for adopting them in preference to every other, however chaste, rational, and holy! and that all who act under its influence ought, most assuredly, to be married in Catholic chapels, or Jewish synagogues, because their form and ceremony of marriage—wherein a difference exists—are much more ancient than those of the Church of England! Refuse compliance with this conclusion, and—being unable to fall back on the oracles of God—you at once surrender the force of the argument founded on antiquity, and raise the marriage of the meeting-house to an equality with that of the endowed denomination! But such a motive, in the mind of reasoning and independent people, and especially in that of avowed Protestant Dissenters, is grossly inconsistent, if not absolutely ridiculous. It is said—

II. *That marriages under the new Act are connected with our Poor-law Unions, and therefore highly objectionable.*—This association consists in reading the notices of marriage, or, if you please, publishing the banns, before the gentlemen constituting the board of guardians for the district, instead of doing it in the parish church, before a mixed and often diverted congregation, on the Lord's-day, and in the middle of the morning service. Now, it may be safely left to the judgment and taste of every dispassionate and Christian individual, which is the more seemly and reputable procedure. But, though it is optional with individuals to apply or not to the superintendent-registrar for a licence or certificate, it is certain that the church and the clergy, by this new marriage law, are actually connected with the Poor-law Unions equally with Dissenters and their registered chapels; and if there be any denominational degradation in the case, it applies to the one just as much as to the other. It is well known that thousands of marriages are annually contracted in parish churches on the production of the registrar's certificates; and that the clergy dare not refuse to perform the wedding rites for their parishioners, when such documents are presented to them for the purpose. Nor can there be a question that, before many years have elapsed, no more banns will be published in parish churches; and that the parson will be compelled to marry only on the production of certificates from superintendent registrars—except, perhaps, in one case out of fifty, when the parties are married by licence.

To escape this merely nominal connection with the Poor-law Guardians, and at the same time to avoid the publication of banns in parish churches, not a few of the middle and upper classes of Dissenters resort to the bishop's registrar for a licence, and are married by our State-made clergymen. But these Nonconforming gentry evince a concern for their supposed personal respectability, at the temporary surrender of their avowed Christian principles; and show that they are unwilling to sacrifice the least amount of feeling in maintenance of their religious integrity. They might as consistently take children to the parish font for baptism, or to church schools for religious instruction, as betake themselves to the parish altar for marriage. They ought rather to submit to any measure, however mortifying, than solicit the marriage benediction of ministers appertaining to a church which their consciences regard as heretical and anti-Christian; and it would be far more honest and honourable in them to do so. Nor

should they forget that, while escaping this obnoxious connection with Poor-law Unions, they subject themselves to all the indecent language and puerile ceremonies of the State service; which are more than a counterpoise for the former fancied humiliation, however great it may appear in their erroneous estimation. It may be argued,—

III. *That more titled and wealthy persons* are married in the *Law Church* than in *Dissenting Chapels*; and that, therefore, it is more *genteel* to be married in the former than in the latter.—This is a motive involving a principle few people are weak enough to avow, but on which numbers are simple enough to act, even in matters of the most sacred and vital importance. That it should ever be felt by a practical Dissenter is passing strange; as it would equally lead him to worship constantly in the Establishment, rather than to induce a mere single act of occasional conformity. In papal countries more titled and wealthy persons are married by Catholic priests than by Protestant ministers. Hence, our Protestant objectors, were they resident in such countries, would, of course, prefer the service of the Romish priest to that of the Reformed pastor! Besides, as more titled and wealthy Episcopalians attend theatres, fox-hunting, horse-racing, card parties, and nocturnal balls, than godly conformists, in the humbler walks of life, our sage objectors should follow the example of the former, rather than devoutly imitate the virtues of the latter—that being a more genteel course to pursue.

But if real respectability consist in theological intelligence, piety, industry, honesty, truth, benevolence, and Christian zeal—which none but sycophants and the votaries of Mammon will deny—then it may be safely asserted, that (in proportion to the relative numbers united in churches and chapels) *at least* as many respectable people are married in the chapel as in the State-church. This argument, therefore, is utterly void of the smallest validity in favour of weddings under the old marriage laws of this country; and involves a principle which no man or woman of mental dignity or moral independence would ever think of acting on in any other affair of personal importance. Again, it is observed,—

IV. *That as our parents and remoter ancestors were married in the Parish Church, we ought to follow their venerable example:* if the service were good enough for them, it is good enough for us.—On this principle, had your parents been married in a Catholic chapel, or before a magistrate in France, or in a Jewish synagogue, you ought to be married in the same manner. Your reasoning leads to this conclusion, or it amounts to nothing worthy of notice. And if ancestral precedent is to influence you in this affair, it surely ought to do so in every other. Hence, as your forefathers rode on pack-horses, you should adopt a like mode of travelling. You should eat, drink, dress, and otherwise act, in all cases just as they did! No reason can be assigned, why accordance in their mode of marrying should be made an exception to the general rule of their actions. You must be antique in every thing, or cease to plead their procedure in this matter, irrespective of your own sense of its propriety, as a necessary guide of its present personal duty. You, however, must not forget, that in their day, and in the earliest parts of the lives of all men and women now living, English people were compelled to marry as they did, or, at a great expense, to be married abroad, or to remain in a state of single blessedness. This argument, therefore, is of no weight in the affair. Further, it is pleaded—

V. *That the wedding-service of the Government Church is more showy and imposing than that of the Registered Meeting-house.*—To persons of a tawdry and vitiated taste, such a consideration would be regarded as highly important; while in a properly cultivated and chastened mind, it would produce a directly opposite effect. To the former, a procession through the vaulted aisles of a gothic structure—standing and kneeling before a consecrated altar—the services of a surpliced and decorated clergyman—with the subsequent pealing of bells, (if the couple can pay the ringers,) are sublime matters in the judgment of most feeble intellects. These objectors, however, should never be married in any of our little barn-like churches, of which so many are to be found in this country. Nothing less than a cathedral, or a fine building, adorned with Popish or Puseyite trappings, should content them—while full Romish service would be much more to their taste, and ought consistently to be preferred. But to the properly educated and sanctified mind, the simplicity of the marriage ceremonial, as conducted in the Dissenting Chapel, the sobriety of the service, and the devotion of the whole transaction, will be far more accordant and gratifying. At all events, none but the weak and the vain will ever prefer the marriage service of the Church to that of the Registered Chapel, on the grounds involved in the above objection. Finally, it may be urged—

VI. *The State clergyman is a more learned, dignified and important personage than the Dissenting minister; therefore, it is better to be married in the Church than the Chapel.*—Here the premises might be justly denied, and then the conclusion

must be viewed as untenable. It might be safely asserted that, as a body, the parliamentary clergy are not more learned, especially in theology—the prime subject of ministerial study—than Nonconforming pastors. As salaried servants of the State, they are not a whit more dignified than pastors elected by holy and intelligent congregations, and sustained by their kind and Voluntary contributions. And as to personal importance, it means just what their neighbours may either wisely or foolishly conjecture. But then, what has all this to do with the marriage ceremony? The State-priest requires no vast amount of learning to read aloud what is printed in the English Prayer Book? A wedding is not more binding when presided over by a bishop, than by a half fed and meanly clad country curate; and the self-assumed or attributed importance of the State parson, adds nothing to the piety and happiness of the married couple. Such a reason for being united in wedlock in the Church, rather than the Chapel, is based only on superstition and ignorance: and with persons who act on such silly predilections, it is in vain to debate.

The foregoing are all the motives which I conceive it possible to be adduced by any class of persons, for preferring to be married in the parish church rather than the certified meeting-house. That they are all inadequate and frivolous, the reader will readily admit. Even the statement and refutation of them look like setting up men of straw to enjoy the pleasure of knocking them down! Yet it is clear, that many persons, and even many Dissenters too, are influenced by all or some of them, to seek the services of the parish priest, before those of the nonconforming minister—illustrating the well-known fact, that custom, prejudice, love of ostentation and pride, chiefly influence and direct the conduct of multitudes, rather than common sense, virtue, or the pure principles of the Holy Scriptures.

Having now seen that no adequate motive can be assigned for preferring to be married in the Law Church, in preference to the Registered Chapel, I shall proceed to notice several important inducements for reversing the case; and shall prove that the wedding service of the latter ought to be greatly preferred to that of the former. Both, I admit, are equally legal and binding; but, in their ceremonials, the meeting-house is evidently entitled to the preference—and, in due time, will unquestionably secure it—by a very large proportion of our pious, modest, intelligent and truly respectable fellow-subjects, being married within its walls,—I observe—

SECOND.—THAT THE FOLLOWING ARE SUFFICIENT REASONS TO INDUCE ALL HOLY, INTELLIGENT, AND MODEST PERSONS TO BE MARRIED IN DISSENTING CHAPELS RATHER THAN IN PARISH CHURCHES.

I. *The wedding service of the registered chapel is far more* CHASTE AND DELICATE *than that of the parish church.*—In one of my "*Fifty Tracts on the Errors and Evils of the Church of England*"—No. 5—"*The Indecency of the Marriage Service*" of the Establishment is fully and minutely exposed. And if the reader will turn to that concise essay, he will readily perceive that the language of the State ritual is grossly indecorous, and such as ought not to be read, (by perhaps a young bachelor priest, fresh from college,) before modest and virtuous females about to be married, and especially while surrounded with their youthful companions of both sexes. I feel rather reluctant to recite the offensive passages, but, without doing so, should be unable to render apparent and impressive the argument founded upon them. Those who would object to their quotation in a tract, to be read in private, will surely never attend the State altar, to hear them publicly read by the parson, and applied to themselves or their modest daughters, in the marriage service!

"Which holy estate is not by any to be enterprized nor taken in hand unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding. . . . . It was ordained for the procreation of children . . . . for a remedy against sin, and to avoid fornication, that such persons as have not the gift of continency might marry, and keep themselves undefiled. . . . . We beseech Thee, assist with thy blessing these two persons, that they may both be fruitful in procreation of children. . . . . Wilt thou obey him, &c., and forsaking all other, keep thee only unto him?" Every word of the above citations the rubric commands the clergy to read whenever they marry a young couple. Whether a Church wedding is strictly valid without them, I must leave with ecclesiastical judges to decide.

Expository comment would be here superfluous. It may suffice to add, that in the wedding service of the Meeting-house nothing bordering on such indecency is ever heard from the lips of the officiating minister. There, all is chaste, delicate, and carefully considerate of the novel and trying position in which the young persons are placed. Here, then, is a motive, *of itself*, sufficient to induce every refined and modest female, and male too, to adopt the wedding service of the Chapel, in preference to that of the Law Church. Indeed, it is requisite for every virtuous and sensitive woman about to be married in the latter, to be deeply veiled, in

order to hide her blushes and confusion while before the State altar!

II. *It embraces no such puerile rites and rules as are made essential in that of the Endowed Church.*—In the Registered Chapel there is nothing said or done to which the reason of the most enlightened, the piety of the most religious, or the taste of the most refined, can possibly object. But in the parish sanctuary the case is quite the reverse. Of this the following are ample confirmations. Though the parties have arrived at the altar for the avowed and sole purpose of being united in marriage, the priest must formally ask the man, "If he will have the woman to be his wife?" and the woman, "If she will have the man to be her husband?" What ridiculous questions! "Then shall the minister say, Who giveth this woman to be married to this man?" though she may be of full age, without a parent or guardian—a widow—a peeress—or sixty years old—and as if every female must be under the dominion of some man, and not at her own disposal. What gallantry!!

The bride is made to say, "I take thee to be my wedded husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and obey, till death do us part, according to God's holy ordinance, and thereto I give thee my troth." What superfluous jargon!! "Then the man shall give unto the woman a ring, laying the same upon the book, with the *accustomed duty*" (the fee) "to the priest and the clerk." What providential care!! "And the man, holding the ring" on the woman's finger, "shall say, With this ring I thee wed." What superstition!! "With my body I thee worship." What profaneness!! "With all my worldly goods I thee endow." What a falsehood!!—Blackstone himself being the judge.

The ceremony being concluded, "It is convenient that the newly-married persons should receive the holy communion at the time of their marriage, or at the first opportunity after their marriage;" and that, too, irrespective of their theological sentiments, their religious profession, or their moral deportment! What a shocking desecration of the holy ordinance of the Lord's supper! In a word, various parts of this Episcopalian ceremony are more than sufficient to put the gravity of the most venerable saint to the severest test! Not so, however, in the Dissenting Chapel.

III. *It is far more appropriate, impressive, instructive, and scriptural, than that of the endowed Church.*—If the reader will recall to mind what has been previously stated respecting the manner in which the marriage services—or rather the religious accompaniments of them—are conducted in a Dissenting Chapel, and compare them with those of the Establishment, he will readily perceive the truth and force of the above assertion. The former are varied, and adapted to the condition, conduct, and character of the parties to be married; while the latter are stereotyped and immutable—the same language being read to the pious and the profane—to the young and to those advanced in age—to the rich, with all their peculiar advantages and obligations, and to the labouring poor, with all their privations and trials—and to none of them is it really appropriate. It makes little or no serious or beneficial impressions on the minds of the parties married, or on those of their companions—at least, compared with that usually felt under the address of an intelligent Dissenting pastor.

IV. *It is purely Protestant in its character, whilst that of the State Church is almost entirely Popish.*—Many State Episcopalians talk of Popery as one of the greatest evils under the sun, and avowedly regard its unscriptural institutions with the utmost dislike; yet the marriage service of the Law Church is Popish from beginning to end. It was copied chiefly from the ancient mass-books, and embodied in the Book of Common Prayer. Hence the words and rites of this ordinance, in the endowed sect, are but the accumulated superstitions and puerilities of many a long dark day before the Reformation, and were subsequently retained in the English Church by the half-enlightened and king-ridden fathers of the existing hierarchy. To our "No-Popery" Protestants this circumstance must afford a strong objection against the old marriage service.

Now the new Marriage Act removes this objection at once and entirely. The ceremony of the Chapel is simple, scriptural, and Protestant, and must commend itself to the attention and approbation of all persons not enamoured with the superstitions of Puseyism or Popery. In fact, no person married in the endowed Church—now that he can be married in the Registrar's Office or in a certified Chapel—has a right to complain of any one, Protestant or Catholic, for being married by a Romish priest. Those, therefore, who wish to have a real Protestant marriage, must go to the Registrar's Office or the Dissenting Chapel, and carefully avoid the wedding rites of the National Church.

V. *It presents fewer facilities for clandestine or improper marriages among those who are united by* LICENCE.—That minors are frequently married in the State Church without the knowledge or consent of their parents or guardians, and that many others get united without the concurrence of their lawful protectors, no man con-

versant with English society can venture to deny. And to effect this object, the Establishment affords ample and most reprehensible facilities to all who can afford to purchase a marriage licence. They have only to apply to the bishop's registrar, at seven o'clock in the morning, to procure an authority for the wedding, and then may get married soon after eight the same day. By this means, they can easily avoid suspicion, and effectually elude pursuit—probably to the great mortification of their respective family connections, and often to their own future unavailing regrets.

But under "The New Marriage Act for England," as previously shown, seven days must intervene between applying for the licence and obtaining a power authorizing the solemnization of the wedding. During this period the names of the parties about to be married may be seen at the Registrar's Office, and, in case a union has been formed, must be read once before the gentlemen constituting the board of guardians. Thus due publicity is given of their intention, and sufficient time allowed for their friends to interpose, and prevent its being carried into effect, either by legal objections, should they exist, or by earnest persuasion, should that be availing. Here is a safeguard against secret and clandestine marriages which the Law Church has failed to provide in cases where the parties can muster sufficient cash to purchase a bishop's licence. This consideration should induce all wise and good men to patronize the new Act before the old, and to prefer the marriage of the Chapel to that of the National Establishment.

Many Dissenters may think it hard that they cannot be married with the like secresy and speed, under the new law, that Episcopalians can under the old. But, in truth, Church people should rather seek an alteration in their own system—enforcing the same publicity and delay that are required of respectable Nonconformists. Besides, there is no reason in the world for young persons just about to be married to keep their purpose a profound secret till the wedding knot is actually tied. They ought not to be ashamed or afraid to let their intentions be known to their neighbours beforehand. A contrary course looks like over fastidiousness, or indicates that there is something in the case which ought, for the time, to be cautiously hidden from public observation.

VI. *It is less expense to the humble and economical classes, married by* CERTIFICATE, *and none to the parishes in which the wedding takes place.*—It has been already stated, that the entire expenses of being married by certificate, in the registrar's office, or in the Dissenting chapel, when the officiating minister adopts the practice pursued at Winchester, (and which he believes is generally the case,) are only *seven shillings*—two to the superintendent, and five to the marriage registrar. But, if rightly informed, the fees expected and generally obtained by the clergyman, clerk, and sexton, in the parish church, for publishing the banns, and performing the wedding service, amount to from HALF A GUINEA to TWELVE SHILLINGS and SIXPENCE. And though the difference of four or five shillings may appear but trifling to persons in comfortable circumstances; yet to those who earn but eight or ten shillings a week for their entire support, it is of the greatest consequence, especially at a time when so many incidental expenses are necessarily incurred by providing domestic articles for housekeeping, even on the humblest scale of living.

I may just add that the clergyman also receives SIXPENCE for every marriage, the report of which he returns to the superintendent registrar; or 50s. for every hundred couples he unites in the bonds of matrimony; while about £2,000 a year are paid out of the poors' rates to the State priesthood for informing the registrars how many persons they have married, and that in addition to the ample fees previously received. Whereas the returns from the registered chapels do not cost the parish a farthing!

While deeming the preceding arguments sufficient to induce all delicate, pious, and truly Protestant EPISCOPALIANS to prefer the marriage of the registered chapel to that of the parish church, we are compelled to regard them as calculated to be especially potent in the minds of all intelligent and honest NONCONFORMISTS. Indeed, it seems surprising that any of the latter should now entertain the remotest idea of applying to the State-priest to perform this ceremony for them. It indicates so much lack of intelligence, of mental independence, and religious consistency, that we are all but amazed at finding such persons, even in the lowest ranks of Protestant Dissenters of any denomination. And when we hear of DISSENTING PREACHERS being now married in the Law Church—(which they have conscientiously forsaken)—or see them kneeling before the State altars—(which they avowedly regard as heretical)—like the most devoted conformists, our opinions and feelings are so strong, that we dare not employ the terms which would give them a true and ample utterance! We shall simply offer our prayers to the Great Head of the Church—and in which all intelligent and honest Dissenters will cordially unite—That, for the future, our Nonconforming communions may be mercifully preserved from such inconsistent and disreputable proceedings!

Review and Criticism.

Posthumous Works of the late Rev. John Ely. With an Introductory Memoir, by the Rev. W. Hamilton, LL.D., D.D. 8vo., pp. 434. Knight, Leeds; Hamilton, London.

While this beautiful volume has been published with all reasonable expedition, it will, we are satisfied, in all points, meet the expectation of the public. The Memoir extends to upwards of one hundred and sixty pages,—and such pages! Critical observations are superfluous. The subject was, and the author is, known, admired, and loved throughout the British empire: with such an author, and such a subject, the result may easily be predicated, and the churches require no aid from us in the formation of their own opinions. Seldom has it happened, that two such men, ministers of the same community, have been called to labour in the same town; never were the hearts of two such men knit together more closely; and never did survivor feel more severely the blow, which laid a brother in the dust! It was alike graceful and discreet in the family and friends, to summon Dr. Hamilton to the sorrowful task assigned him. These exquisite pages, while they truthfully and beautifully delineate the character, and correctly record the history of the labours of one of the best and noblest of men, will likewise serve to embalm the memory of one of the purest, holiest, and intensest friendships, that ever obtained between two servants of Jesus Christ in the Gospel. The rest of the volume consists of a selection of Mr. Ely's principal sermons—sermons of the highest merit, and some of which will be feelingly recognised, in many parts of the kingdom, by those who heard them with delight and edification. To these are added certain valuable literary relics, which will be received with pleasure by his more erudite friends. We cannot conclude without offering a suggestion. We should greatly like to see a "*complete edition*" of the works of Mr. Ely, which, besides the volume before us, comprises about four-and-twenty different productions, all of them on subjects of great importance, thoroughly digested, pervaded by the soundest principles, marked by unusual judgment, and elaborately written. Printed after the manner of Bohn's beautiful "Library," they would form just four volumes, at three-and-sixpence per volume. The object would not be emolument, and the publisher might be protected by a subscription, say, to the extent of 1000 copies, and might safely look to the public for the rest. We mean, of course, that the present volume should be included; that the present Memoir should lead the way in Vol. I., and be followed by Mr. Ely's Memoirs of his Sister, and these by his "Brief Memorials of the late Rev. Mr. Slattery;" and that the whole of the materials should be classified according to the several subjects. Mr. Knight, of Leeds, who has executed this work so beautifully, is the man to accomplish the task we suggest. It only remains to be added that, to this volume, is prefixed, not a very finely-executed, but a remarkably truthful portrait of the deceased, which will aid the the exercise of affectionate remembrance.

Spiritual Heroes; or, Sketches of the Puritans, their Character and Times. By John Stoughton. 8vo., pp. 436. Jackson and Walford.

The conception of this work was particularly happy, and its execution is in perfect keeping. It is among the hopeful signs of the times, that such volumes as these are being produced; and that the churches encourage their publication. Mr. Stoughton truly asserts, that the Puritans saved England, in the seventeenth century, from a relapse into Popery; and he further conjectures that, in all probability, her salvation from such a relapse, in the nineteenth century, will instrumentally depend upon the men who imbibe their sentiments and emulate their virtues, since, from the beginning, Puritanism has been the soul of English Protestantism. It was not the object of the author to write the history of the Puritans, but to present sketches of their character and times, with a view to illustrate their spiritual heroism. The work is partly historic, and partly biographical. The Martyrs — The Pilgrim Fathers—The brave Lord Brook—The Westminster Assembly — Black Bartholomew—The Plague Year—Oxford and Owen—these are among the themes delineated by the eloquent pen of Mr. Stoughton, who has brought to his task a mind of high culture, a sympathy with his subject

amounting to enthusiasm, a lofty and sustained style, admirably adapted to record the achievements of spiritual heroism. Every chapter presents passages distinguished for beauty and pathos, which, did space permit, we could wish to transfer to our pages; but we recommend our readers to procure the volume for themselves, which will be read with no ordinary pleasure.

Recollections of Northern India; with Observations on the Origin, Customs, and Moral Sentiments of the Hindoos, &c. By the Rev. W. Buyers. pp. 548. Snow, London.

It may be in the recollection of our readers, that, some two months ago, we announced the speedy appearance of the present volume, predicting, that the work of Mr. Buyers would amply supply a desideratum; and now that it is before us, we appeal to our readers, whether all that was promised has not been performed. We have already four or five respectable books on the subject of India; but that great section of the theme which Mr. Buyers has taken up and exhausted, has not been attempted by any other writer. This is another step towards the completion of the Missionary Library. Let missionary works on India, on China, on Africa, and on Polynesia, be collected, and they will be found to constitute no inconsiderable library. With such a collection before us we address ourselves to the men of the world, whether of the mercantile class, or of the classes civil and military, and ask them to produce a collection of like amount, and of equal merit in respect of human improvement, education, religion, and philanthropy. Like all our missionary works, the volume of Mr. Buyers is adapted alike to the family and to the library, to the poor and to the rich; it will be like the volumes of Moffat and of Williams, a lasting favourite with the young. Its matter is multifarious, rich, and varied, abounding in historic lore, as well as in matters economical, and in sketches, personal and local—set forth in a style always clear, always strong, sometimes picturesque, and sometimes pathetic. The following we present as a first ripe fruit to our beloved juveniles, the hope of the heathen world:

FIGHT WITH A TIGER.

A gentleman, who once lived for some time in this district, informed me, that on one occasion he went out, with some friends, to shoot birds, or other small game, but without having any idea of a tiger hunt. They had, therefore, nothing but fowling-pieces, loaded with small shot. At one place in the jungle he happened to have gone some little distance in advance of the rest of the party, when all at once he was brought to a stand, by coming on a large tiger, which seemed ready to spring at him from a thicket. Having his gun in his hand, he fired it off almost instinctively, but whether or not he hit the tiger was of little moment, as the small shot, with which it was loaded, could have done him little, if any harm. The tiger immediately sprung at him with fury; but, before it reached him, he had presence of mind to grasp the barrel of his gun with both his hands, and hold it firmly out between him and his enemy, so as to break the shock. The tiger coming on with a bound, caught the barrel in his teeth; but the force of his onset threw the gentleman over, who still clung to the gun. The tiger, with his teeth firmly clenched on the barrel, rolled over above him; and, as they were on the brink of a ravine, they both fell in, and, tumbling over each other, alighted among some stones and brushwood at the bottom. The fall startled the tiger, and he at once let go his hold, and ran in among the bushes; but, before he had recovered his surprise, the gentleman had time to get up, having received only a few scratches in his fall. He did not wait to look what had become of his enemy, but scrambled up the bank as fast as he could, and escaped to his friends, who had seen his danger, but could not help him, as his position had been such, that they could not attempt to fire at the tiger, lest they should kill their own companion. The whole affair had, also, passed so suddenly, that it was over before they could recover their presence of mind. After having all loaded with ball, they succeeded in shooting the tiger, who was lurking among the brushwood, in the bottom of the ravine. I received this anecdote from the gentleman himself, and had it afterwards corroborated by a relative of his—one of our missionaries—who assured me that the gun still bears the marks of the tiger's powerful teeth.

LOCUSTS.

Some of these districts, as well as those around Benares, Ghazipur, and other places, are often visited by large swarms of locusts, especially during the dry seasons. They are not always of the same species, but I have not myself, observed more than two kinds, differing merely in size and colour, but much the same in form. The kind that I have oftenest seen, is of a whitish yellow colour, and somewhat larger than the other, which is more reddish. Some of the swarms are much more numerous than others. One swarm which passed the city of Benares some years ago, I had a very good opportunity of seeing, from the position which I happened to occupy at the time, and my calculation was, that it was about four miles in length, and about a mile in breadth. My estimate of the mere length and breadth of the swarm, could not be far from correct, as it was in sight of my own house, which stood on an elevated spot, and gave me a full view of the ground, and I know the actual distance in measured miles, which the swarm covered at the same time, though not with equal density. But the height of the vast mass on the wing, I could not venture even to

conjecture. While the ground, and trees, were all covered with them, so that scarcely a green leaf could be seen, they, at the same time, filled the air like a dense cloud, obscuring the sun, and rising to such an elevation, that it pained the eye even to attempt to trace the higher masses, that seemed like reddish clouds, agitated and driven along by a strong wind. It is impossible for the human mind to conceive of infinitude in numbers, but I never, by any power of abstraction, could form an idea of multitude equal to that suggested by the view of a large swarm of locusts, passing over and around one for more than an hour, as thick as flakes of snow, driven by the wind, but so very different in their motions, from every individual, of the vast multitude, having evidently a will of his own, and being quite independent in his movements, sometimes resting on the ground, or catering for food, at other times soaring towards the clouds, or going onwards with rapid flight, according to his own particular inclination, though still following the same general course with the main column. Each one seems to be quite a free agent, but still, he acts exactly, on the whole, with the rest, none of which exercise any authority over him. But whether he is influenced by a natural, or moral necessity, I must leave the metaphysicians to determine. Many of the swarms, however, are very much smaller than the one to which I have referred. It has occurred to me that the very large swarms are not permanent bodies, keeping long together, but are formed by the occasional junction of several smaller swarms, which at other times take different courses, when separated by storms, or hills, or any other natural obstruction to a straight forward course. I have often seen swarms not one-tenth the size of others; and on one occasion, I saw a swarm separate into two bodies, in passing the city of Benares, one going towards the west, and the other to the north-east. They may, indeed, have afterwards reunited, but I suspect they could not have done so, at least for a considerable time, from the very different directions which they took, and the great distance to which they had gone from each other, before I had lost sight of them, without the least indication of either party changing its course.

On one occasion, I saw a large swarm of locusts overtaken by one of those tremendous, and sudden storms, called north-westers. As soon as the storm appeared on the horizon, driving before it, as usual, an immense cloud of reddish dust, they seemed in a state of great alarm, and at once altered their course. They did not attempt to fly before it, but to cross its current; and what is worthy of notice, exactly in that sort of angle, now recommended by scientific men, to be adopted by the captains of ships, when overtaken by a hurricane, in order the sooner to run out of its limits. They flew across the current of wind with a rapidity, quite different from their usual rate of progress, and were most of them soon out of sight. Notwithstanding all their efforts to escape, however, many of them were caught in the storm, and soon disappeared. Some of them, no doubt, alighted for shelter till it blew over, and, perhaps, not a few were destroyed. In Ps. cix. 23d are these words, "I am tossed up and down like a locust." In a gale of wind, I have noticed, that the motion of the locusts, on the wing, is up and down, somewhat like the small bird called the bunting. This motion is involuntary, and different from its usual action. It is occasioned by its efforts to fly across the storm; while every gust of wind tosses it up in the air, after the propelling force of each successive stroke of its wings has been expended, and before it is able to make another. It labours with all its might to keep on its course, and escape the storm, but is again and again tossed up in the air by the force of the tempest, and in spite of all that it can do, it is carried to leeward. Hence it is used, by the Psalmist, as a fit emblem of a man, tried and tossed about by the storms, or adversities of this life, so as to be unable steadily to pursue his course.

We are told that the food of John the Baptist was "locusts and wild honey." The locusts are sometimes eaten in India, especially by the Muhammadans, who have a peculiar method of frying them. In order to ascertain the nature of the food used by John, I have had some of them cooked in the native fashion; but I do not think there are many who would regard them as a luxury. They take off the legs and wings, and dress them with pepper and butter, but after all, they are very dry and tasteless. The part used, would be about the size of an ordinary shrimp, but very inferior in flavour.

The destruction of crops by locusts in north-western India is often very considerable, though not generally so disastrous as in Palestine and other hilly countries, where the cultivation is of much more limited extent, and carried on in narrow valleys, fertile but small, and shut in by ranges of rocky hills, and wide arid deserts. When a large swarm of locusts come down on such a valley, they are sure to be hungry, and will not leave it till they have eaten up every green thing, and reduced the people, and also their cattle, to starvation. The wide extent of the fertile and well cultivated plains of India, gives them much more scope, and they get enough to eat as they pass on, often doing great damage indeed, but never settling long on a district, nor altogether eating up the crops in any given locality.

Sometimes, however, they make a clean sweep of a whole field, in which anything is growing that is peculiarly agreeable to their taste. A friend of mine, an indigo planter, was one day standing at his door, giving directions to a number of labourers, about cutting the indigo plants in a field in sight of his house, when happening to turn round to point it out to his people, he saw a large swarm of locusts passing over, and many of them settling on it. His people ran off as fast as they could to try to save the crop, but by the time they got there, their sickles were of no use, for the locusts had devoured every leaf of the indigo, and left nothing but the useless stems of the bushes.

The country people, when they see them coming, run about and beat drums, and make every sort of jingling noise they can, and halloo with all their might, to frighten them from their fields and gardens; but such is the multitude of these devastators, that, if they are disposed to alight, all these efforts are of little avail. In passing through a district of south Bahàr, I once saw a large swarm moving more slowly than usual over the face of the country. The crops were green, and apparently quite to their taste. All the people from the villages were among their fields, and making all the noises possible,

and running about with all their might to scare and kill as many as they could; but they were able to disturb them only a little here and there, without producing any visible impression on the general movements, of the countless legions, that followed each other in unbroken masses. In this case, the work of destruction was, no doubt, much greater than usual, and partly from the very same cause, which makes their visits so much dreaded in Palestine, and other similar countries. The district along which they were passing was skirted by a range of barren hills, which seemed to have checked their progress in one direction, and caused them to settle with much greater pertinacity on the fields at their base.

Alarm in Zion; or, a Few Thoughts on the Present State of Religion. By D. E. Ford. Pp. 116. Simpkin and Co., London.

To "Decapolis," "Chorazin," "Damascus," and "Laodicea," Mr. Ford has now added "An Alarm in Zion;" the last, but not the least, of these searching, pungent, practical productions. The title, in an unusual degree, indicates the character of the work. Recommendation is superfluous. We could only wish it were in the hands of every Christian family in the country.

The Pastor's Gift; or, a Manual of Pastoral Instruction. In Letters, from a Pastor to his Flock. By Alexander Gordon, M.A. Pp. 120. Snow, London.

Seldom has a pastor's hand communicated to his flock a more valuable gift. These letters, sixteen in number, comprise a large embodiment of doctrinal, experimental, and practical divinity. Mr. Gordon has entitled himself to the thanks of his generation for this addition to our popular theology. If the book receive justice, it will command a very extensive circulation.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES; OF THE BOARD FOR GENERAL EDUCATION; AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS CONNECTED WITH THE UNION.

EIGHTEENTH ANNUAL ASSEMBLY OF THE UNION, AND MEETINGS OF THE SOCIETIES AFFILIATED WITH THE UNION.

For information respecting these various important proceedings, we refer our readers to the Witness for April, page 188, and to the full announcements on the last page of the cover of this present number. Every service, with all particulars of time and place, and of brethren engaged, will be found there duly notified.

It will be sufficient, and perhaps useful, if we here advert to some of those proceedings, pointing out their importance, and the attention due to them.

The meetings on Monday, May the 8th, for distribution of the profits of the Witness and Friend—and for preparation for the following proceedings of the Union—will require that brethren entitled to attend them should, if possible, reach London in time to bear part therein; as it is most desirable that brethren from the provinces should unite with London brethren in conducting the proceedings of these two meetings.

The First Session of the Union on the Tuesday, has always hitherto been an occasion of principal interest and resort. Last year the brethren showed their value for this meeting, above almost every other, by their firm resistance to a proposal that it should be superseded by a different arrangement. It is to be hoped that this prime portion of the proceedings of the Union, will, this year, more than maintain its established distinction in interest and importance.

The evening of Tuesday, May 9th, being this year devoted to the United British Mission Meeting at the remote point of Exeter Hall, and other considerations, have led to the omission of the usual collations prepared of late years, for this day, in the Congregational Library. But the united meeting for the three British Mission Societies on that evening, is an experiment of the utmost importance, and will require for its success the unanimous attendance, and vigorous support, of all brethren, both of town and country. But, if by a Divine blessing on such general effort, it should equal the hopes and expectations entertained, there will in this way be a most important advantage secured for that all-important interest—British Missions.

The Second Session of the Annual Assembly on the morning of Friday, May 12th, ought hardly to fall short in attendance and interest, of that on the Tuesday morning. The free and open conference with which it is proposed to occupy from two to three hours of that meeting, may be made, by previous thought and preparation, a season of great benefit and impression; and the great subject of the part to be borne in general education by Congregationalists, which claims the remainder of that morning's time, is worthy of whatever calm and earnest attention it can obtain.

On the evening of Friday, a public meeting, in support of purely Voluntary education, is appointed to be held in Freemasons' Hall, Great Queen-street. On that day, and in that building, London friends will be happy to entertain their brethren from the provinces. Arrangements for about two hundred and fifty will be made. Hour of dinner, three o'clock. As the collation and evening meeting will be both held in the same building, the success of the service, and the convenience of brethren seem equally consulted in this arrangement. And the question of free education is just now of such immense importance, that it is impossible to be too urgent in pressing for the attendance and help of every friend of this sacred cause.

The subject reserved for Saturday morning's session in the Congregational Library, is also one deserving the best and calmest consideration—deferred annuities for brethren in their de-

clining years. This subject was reserved for the closing session, as probably attendance may not be so numerous on that occasion, and being one of detail, and less popular, it may gain a more effectual sifting in a smaller than in a larger company. There is no reason to doubt of its satisfactory settlement.

The important subject of the constitution of the Union having been happily settled to the general satisfaction of all its friends, its financial position seems more safe and hopeful than ever; and the connection of churches and brethren with the Union being more distinctly defined than before, the annual assemblies will be more strictly what they were always intended to be—meetings of the members of the Union,—but not to the exclusion of visiters and friends.

And now may the Divine blessing and favour crown all these anticipated meetings with peace, success, and delight! May the Congregational brotherhood find in them times of refreshing from the presence of God!

IRISH EVANGELICAL SOCIETY.

THE Annual Meeting will be held, in conjunction with the other branches of British Missions, at Exeter Hall, on Tuesday evening, the 9th inst. The chair will be taken at six o'clock, by Alderman Challis. An abstract of the Report will be presented, and officers chosen for the ensuing year. The Committee, on completing their year of office, feel that there is much reason for thankfulness. On entering on their duties, they found the country, over whose spiritual interest they were appointed to watch, suffering under the horrors of famine. Thousands, during the few previous months, had miserably perished, and tens of thousands more must inevitably have died, but for the generosity displayed by the churches, in the noble contributions made to mitigate the woes of that unhappy land. The fund entrusted to them, the Committee, by their own agents and others, were careful to distribute in a way best calculated to effect the object for which it was raised. The remittances made were always accompanied with instructions to relieve the miserable victims of hunger and disease, altogether irrespective of creed or party. By this course of action, not only was an immense amount of suffering mitigated but the happiest effect was produced on the minds of all who were either the recipients of the bounty, or the witnesses of its administration. This fearful visitation has now in a great measure passed away. It has not entirely disappeared, for in some districts there are hundreds who are still on the very borders of starvation. The Committee are, therefore, thankful that they have yet a surplus of the Relief Fund in hand, which they are gradually dispensing, in the hope that, should God in his providence vouchsafe, in its season, an abundant harvest, the calamity will be entirely abated, and the population that remain be found in happier, because less suffering, circumstances.

The Committee have great pleasure in stating that the effect produced by this truly awful visitation is most salutary. Multitudes are not only willing, but eager to listen to the evangelical instructions of the agents. There is now no difficulty in obtaining congregations. The prejudices of the Catholics are, to a great extent, melted away. They have had such proofs of the disinterested conduct of the agents, that they no longer regard them with jealousy and hatred, but recognise them as their best friends, as they have been their most generous benefactors. If the Society could employ three times the number of agents, they might at once enter on the most promising fields of labour. Nothing but the want of sufficient funds prevents the Committee from engaging the services of suitable men, either as Missionaries or Scripture Readers, and they will retire from their office at the approaching Annual Meeting, earnestly entreating their successors to strive to the utmost to improve the favourable crisis to which God in his providence has conducted the Society.

In their last Report the Committee had to announce, that in the three principal cities, Dublin, Limerick, and Cork, pastors were needed for churches in these places. This deficiency is happily supplied. The Rev. Wm. Shaw, late of Highbury College, is labouring with great acceptance at Cork. A promising young minister, who has completed his term of study at Manchester College, has been unanimously and cordially invited to succeed the late lamented Mr. W. H. Cooper, in Dublin. The Rev. Wm. Tarbotton, at the request of the Committee, has consented to sever himself from an affectionate and attached church, at Totness, and to devote himself to the cause of Christ in Ireland, and to take the oversight of the church at Limerick. These are circumstances which excite the devout thankfulness of the Committee. It is to be hoped that this will prove, not only an accession to the number of devoted congregational ministers in the country, but that, by their counsels and efforts, in harmony with the honoured brethren who have long borne the burden and heat of the day, the happiest and most delightful results will, ere long, be realised. The Committee would call on the subscribers and friends of the Society to unite with them in the prayer, "O Lord, we beseech thee, send now prosperity!"

COLONIAL MISSIONARY SOCIETY.

ESTABLISHED 1836.

AMONG the trials and difficulties encountered by Missionary Societies in prosecuting their operations in foreign lands, some of the most severe have arisen from the loss of valuable and devoted missionaries, either by death, or failure of health, occasioned by arduous labours in ungenial climates. How many noble men, and women too, have been thus removed from a work dearer to them than their lives! What expectations of success have been thus disappointed! What sorrows have been moved—what hopes damped! Yet the work is worth these sacrifices a thousand times told. Less than miraculous interposition could not entirely prevent them. They are permitted by One to whom the work is infinitely more sacred and more dear than to us. We must not then repine, but work on, chastened, but not disheartened.

The Colonial Missionary Society is now visited with an instance of this nature. Of the various missions undertaken by this society, that to St. John, New Brunswick, was one of the most important and hopeful. The rising consequence of the city—its position relative to the two extensive provinces of New Brunswick and Nova Scotia—

the peculiar character of the population of those two provinces, very extensively of Puritan and Congregational origin—the present crisis of opinions and institutions in those communities, bringing into discussion the most interesting ecclesiastical questions—combined to render the mission to St. John one of peculiar interest. Our beloved brother, Mr. Gallaway, laboured in that city for four years, with great vigour and success. He obtained an effective congregation, and an excellent chapel. He gained a high standing in public estimation. He traversed the two provinces, and everywhere excited attention, and called forth dormant regards and recollections in favour of Independent principles. He bore part in originating an effective Congregational Union, and in commencing a college in Liverpool, Nova Scotia. Mr. Gallaway visited and held fraternal intercourse with the brethren and churches of our faith and order in New England and the United States, and was in every respect carrying forward an effective and a successful work.

In the midst of these labours Mr. Gallaway deemed it his duty to visit the Fatherland, to obtain help for his undertakings. As he himself expresses it—"The true cause of my coming to England was the great success of the mission." Mr. Gallaway wished to obtain some help for his people, in liquidating the debt on their chapel; they had raised more than fifteen hundred pounds, and he wished to assist them towards the remaining thousand. Also, Mr. Gallaway hoped for some assistance towards the projected college at Liverpool, Nova Scotia. He further desired to be accompanied, on his return, by one or two additional labourers; but most of all did he desire, and hope to be instrumental in deepening upon the minds of British Christians their present inadequate impressions of the importance of Colonial Missions, and in calling forth more generous and vigorous efforts on their behalf. Full of such views and feelings, our brother arrived in his native land about the close of last year; but all his purposes were, if not altogether frustrated, yet greatly broken, by an absolute prohibition of Mrs. Gallaway's return by her medical advisers. Of this painful disappointment Mr. Gallaway thus speaks:—"I wish to be employed as actively as I can for the cause of Colonial Missions. The grievous, and much-to-be-regretted frustration of my plans, by my not returning to St. John, only renders me the more desirous of serving a cause, for which I have made no little sacrifice, the more devotedly." And no doubt Mr. Gallaway's advocacy and statements will very effectually aid this most important, but too little felt or perceived, branch of public enterprise.

What the Committee will be able to accomplish in respect of sending forth to St. John a successor for Mr. Gallaway, cannot yet be determined. That question will be decided by the liberality of the English churches. St. John must not be abandoned. Too much has been already effected there—the station is too important and influential—the honour of the society is too deeply engaged for following up a work so successfully commenced, to allow of an abandonment of the people and the cause in that city. But the Committee has incurred so grave a responsibility in the mission of Mr. Heudebourck, to Halifax, Nova Scotia; the present resources of the society are so completely engaged, and the determination of the Committee to incur no debt has become so settled, that, if money cannot be obtained, the work must be left undone.

It is due to Mr. Gallaway that the following fraternal address, presented to him by his brother ministers, in St. John, at a public valedictory meeting, on occasion of his visit to this country, and when his return to St. John was fully expected, should be made public. It shows in what estimation our brother was held in that city by those best able to judge of his public course during the arduous work of first introducing into it our denominational principles—and it proves that firm and zealous attachment to distinctive views need be no barrier to co-operation and peace with those of other sentiments on subordinate points:

"Rev. and dear Brother,—We, the Ministers of different evangelical denominations in the city of St. John, understanding that you purpose to leave this place for a time, on matters connected with the interests of evangelical religion, cannot allow the opportunity to pass without some expression of our respect for you as a gentleman, a pastor, and a brother.

"Your demeanour, sir, since your settlement in this city, has been, in all respects, highly creditable to your character as a gentleman, and has gained for you the respect and esteem of all who have met you in the private circles of life—in such circles your intercourse with all denominations of Christians has uniformly proved that you never failed to carry the bearing of the Christian minister from the pulpit into society.

"We believe that your labours as a pastor have been much felt by souls in this community, and that they bear the obvious marks of the Divine approval.

"As a Christian brother, we have all felt great pleasure in your valued society, having always found in you an able and unflinching advocate of evangelical truth, of Christian union, and of perfect religious freedom.

"While we feel the loss which your absence from this city will occasion, we rejoice to think that it will be amply supplied by your best efforts being exerted on behalf of the cause of our common Lord in these provinces; and we are quite sanguine in the hope that your visit to the mother country at this time, will tend to subserve the interests of evangelical religion in the colonies of British North America.

"And now, dear brother, we commend you to God, hoping that his gracious providence may protect you by the way, and restore you to us again in the fulness of the Gospel of Christ!

"We are, dear brother,
"Your affectionate brethren in the bonds of
"the gospel,
"Robert Irvine,
"Pastor of the first Free Presbyterian Church.
"Samuel Robinson,
"Pastor of the first Baptist Church.
"Sampson Busby,
"Wesleyan Missionary, Portland.
"Henry Daniel,
"Wesleyan Minister.
"Lugham Sutcliffe,
"Wesleyan Minister.
"Edward D. Very,
"Pastor of Baptist Church, Portland.
"*St. John, New Brunswick,*
"*17th of Nov.*, 1847."

Theology.

"WE BELIEVE, AND THEREFORE SPEAK."

The apostle Paul, in these words, speaks of himself and his coadjutors in the dissemination of the gospel. He here gives the reason why he and they laboured with such zeal in their work. *They believed!* This declaration of Paul's suggests to us some important topics of reflection:

1. *The importance of faith as a preparative to action.*—No truth is clearer than that a man must have faith before he is qualified to labour understandingly and efficiently in the world. Especially must he have a true religious faith before he is fitted to be a teacher of others. A personal experience is the best guide to just views of truth. No man is so well qualified to explain the gospel as he who has felt its power; no one can bring its lessons home to the heart so well as he. Hence the duty of faith is put first in the claims of Heaven, because this is a necessary preparative for labouring in its service.

There is much to be done in the world for the good of mankind. Many ignorant ones are to be instructed; many erring ones to be reclaimed; many votaries of destructive pleasure to be persuaded to relinquish it; many poor, deluded, suffering victims of sin to be lured to the path of virtue and life. But he who would aspire to this work must first become a firm believer in Christ. His soul must grasp the sublime doctrines of the gospel, and his heart be imbued with its spirit, before he has the necessary requisites to fit him for the work. He cannot "speak" aright, and to the purpose; he cannot be a safe and efficient guide and instructor, till he has thus qualified himself.

Nor will there be, otherwise, sufficient power and unction to his words. His *judgment* will not only be at fault, but his *zeal* will flag, and his *power* vanish. He will find himself stripped of his armour, and inadequate to the battle with his foes. He needs, as a preparation of heart, that living inward impulse which faith imparts; for this alone can fit him for such a work, and sustain him in it. He who has faith speaks *from the heart;* and whatever comes from the heart, as by a mystical instinct, goes directly to the hearts of others, and secures a willing hearing. But the words of Paul suggest to us another fact, to which we proceed:

2. *Whenever faith is attained, it is attained by an obligation to endeavour to communicate it to others.*—"We believe," says the apostle, "and *therefore* speak;" as if the very fact that they believed were a sufficient justification and motive to their speaking; as if, because they believed the gospel, they *must* proclaim it. Now, from this particular example, we infer the general principle, which we think is true universally, that whenever a man gains a knowledge of important truths not generally known he is bound to disseminate them.

All truth is useful, and men are social beings. Whatever truths are useful to one individual will be useful to many others, if known by them. And as every individual is indebted to others for a thousand truths communicated to him, so he is bound in return to communicate whatever he may gain by his own investigations, or which Providence may have placed in his pathway. The principle of duty which rules in this matter is indicated in the Saviour's direction: "Freely ye have received, freely give." Hence, it is wrong for any man to conceal any important truth which he has attained or experienced. The cause of humanity and the cause of God demand that *light*, wherever it is possessed, should be allowed to scatter its rays abroad, and aid in dissipating the mists of our earthly atmosphere, and in recovering to the right path the

wretched wanderers in error. Woe to that man who possesses light of any kind, and hides it under a bushel, or fails to use it diligently and conscientiously for the good of his race! That man is an unfaithful steward, and God will not fail to call him to an account for his misdeeds.

I say that the cause of humanity and the cause of God demand that such a gift should not be concealed or kept back. Human nature is to be elevated and sanctified through the influence of light. This is the lever which the Holy Ghost applies for the regeneration of man. It is no less true in religion than in things of this world, that ignorance is death. In every department of life *light* is what men are calling for, and woe to him that hath and yet withholds it! If a man finds out any new truth in science, he is bound to tell it. If he makes a new discovery in the arts, useful to man, it is his duty to bring it forward. He has indeed a claim upon society for remuneration for his labour, and may demand that they shall pay him for the pains taken to acquire the knowledge; but he has not the entire right to that knowledge. He is a man, and is bound to aid his fellow-men in bettering their condition, by imparting to them whatever important truths he may have gained beyond others. We are to regard all such things as legacies to the race, and whoever hides them does so at his peril.

If we apply these truths to those men who are acting the part of reformers at the present day, we shall easily see their bearing. The faith such men feel in the several schemes they attempt to forward fully justifies them in their strong effort. If they, or any of them, are to blame in any respect, it is in adopting false principles,—for not being sufficiently careful in laying the foundations of their faith. Grant them but the premises which they assume, and we cannot but honour them for the zeal with which they attempt to forward their enterprises. If a man believe as they do, that is sufficient reason why he should utter his thoughts. It is principally by thus setting forth truth that it is brought into successful competition with error; the two are then set side by side, and the ignorant are assisted to judge between them. Whoever thus sets light before men aids in elevating and saving them, and is one of the greatest benefactors of his race. Whoever has the means of doing this is solemnly bound to use those means, to whatever department of life they belong; for all have not the same gifts nor duties, and each should help in that sphere where Providence has placed him.

Let us apply this principle to Christianity. Well might the apostle exclaim, in reference to it, "I believe, and therefore have I spoken;" for if anything would justify a man in speaking, it is the possession of such a faith. He who can say from the heart, in respect to the sublime truths, the holy mysteries, the priceless hopes and blessed communications of the gospel, "I BELIEVE," that man has a solemn mission to his race! The very bestowment of such gifts upon him by Heaven is really a call upon him to labour for their dissemination. He is guilty if he remains silent. He does not well to hold his peace. Millions around him are perishing in want of the same faith, and he ought, he must impart it, or he is guilty. Well will it be for such an one if he can say at the judgment, "I have not shunned to declare the truth as far as I knew it." "According as I believed, I spake."

Who does not see that, according to the arrangement and plan of Providence, the gospel is dependent for its progress in the world upon the faithfulness of its professors in this respect? If all should hold their peace, the gospel would soon die out from the world. And, as a matter of fact, we always find it progressing and triumphing just in proportion to the faithfulness of those who have embraced it. Hence the solemn duty of all Christians to converse about, discuss, present, and urge upon the attention of others, those great lessons of eternal truth which they, by Divine grace, have been enabled to master. We

generally expect of men that they will speak most frequently of those things which they think most of. It is so in respect to every other matter, and why should it not be so in respect to religion? And if it ought to be so, how can the fact be satisfactorily accounted for, that many persons who profess to be believers in the doctrines of revelation, and to have themselves experienced the grace of God which accompanies salvation, yet manifest no interest or zeal to speak of these things to others? Ought not such persons to do otherwise? Does not reason, as well as Scripture, demand it? Whose duty is it, if not theirs, to set these things forth in a clear light before men? Need they any other prompting or call to this duty than what is furnished by the very position in which Providence has placed them?

Reader! if such a faith be in thee, *give it utterance:* the very gift constitutes thee a prophet: *speak!*

THE PLAGUE, AND ITS CURE.

"*And he stood between the dead and the living; and the plague was stayed,*" NUMB. xvi. 48.

DEAR READER,—Did you ever read the awful narrative of which the text forms a part? If not, let me request you to do so, and then ponder its terrible solemnity. You will find it in the 16th chapter of Numbers, extending from the 41st to the 50th verse.

Notice I. THE PLAGUE—of the dreadful nature of which you can form some idea when you reflect, that in the short space of time (only a few minutes) in which Aaron was preparing the incense, there died of the people about 14,700. What an army, at once destroyed! "It is a fearful thing to fall into the hands of the living God."

Tragical as is this picture, it bears but a feeble, and yet how fearful, a type of a plague that is raging amongst mankind, which is carrying off its thousands every week, not only to the peaceful abodes of the tomb, but to the fearful horrors of a death that never, never dies. Dear reader, you are infected with this plague, and soon, unless it is cured, it will destroy you. This plague is sin; it was introduced into your nature at your birth, and ever since then it has been increasing; and now, unless it has been checked by the grace of God, every faculty and feeling is tainted with it. Your moral condition is well described in these words of the prophet: "The whole head is sick, and the whole heart faint; from the sole of the foot, even unto the head, there is no soundness in you, but wounds, and bruises, and putrifying sores." Here is your portrait, pencilled by the Holy Ghost.

This plague is contagious—you carry it wherever you go; it spreads fast, and its effects will be felt throughout eternal ages. Are you aware that you are spreading this disease, and that you are responsible for it? How many immortal souls will be lost by the influence of your example? Ponder this solemn question, and, remember, you are dying; then apply to the "balm in Gilead," to the "physician there," that the health of your soul may be recovered.

II. THE CURE: the part Aaron sustained towards this dying people.

1st. *The position he occupied.* "He stood between the dead and the living;" between the living God and a people sentenced to death—all dying, 14,700 already dead. Solemn situation, surrounded with dying people, who place all their hopes on his intercessions, and yet they are such enemies to him, and they would have killed him; but how does his noble heart retaliate? Witness him, borne down under the weight of years, decrepid with age, yet he ran into the midst of the congregation, forgetting his own danger for the people's safety. Witness again, the incense rises—his offering is accepted—the plague is stayed. He stands between the dead and the living, blows away God's anger, pacifies his wrath—Israel lives.

Are not our thoughts carried to his great antitype? Behold the Saviour standing between dying sinners and his offended God; all his people's hopes are placed upon him; he prays for them: the incense rises from off the consecrated altar of the cross—the offering is accepted—the angry countenance of his Father lingers into love; a smile of holy benevolence beams upon his reconciled countenance—his people live: "And when he who is our life shall ap-

pear, we also shall appear with him in glory."

Aaron stood in the midst of his enemies; they were clamouring for his blood; and, now the plague has broken out, they may be more enraged than ever; but he runs into the midst of them, and endeavours to turn away from his adversaries the wrath of God.

What a type of Him, who is a High Priest for ever in things pertaining to God! Born to redeem his people, it was necessary that he should sojourn amongst them; he came unto his own, but his own received him not; his name was cast out as evil; he was hated of all men; and yet he showed them every kindness, on all occasions displaying the dignified benevolence of his character: "When he was reviled he reviled not again."

Aaron was exposed to the plague—in the midst of it, yet it touched him not; thousands were falling on his right hand and on his left, but he remained uninfected—God preserved him.

So the Saviour appeared in the midst of the plague of sin; yet he remained pure and unspotted: "He did no violence, neither was any deceit in his mouth." He travelled the world, saw its impurities, mourned over its wickedness, tasted its trials, experienced its difficulties and dangers, sorrows and sufferings, and yet he was without sin.

Such was the Saviour, and such was the position he occupied. Let us now consider—

2ndly. THE WORK HE PERFORMED.

Let us again refer to the type; we read: "He put on incense, and made atonement for the people." So Christ has made an atonement for his people, by bearing their sins in his own body on the tree, satisfied offended justice, turned away the threatening destruction, "stood between the dead and the living, and the plague was stayed."

Notice, 1st. *The person of the offerer:* it was Aaron; he who had been solemnly set apart for the sacred office. So the great High Priest, which Aaron faintly shadows forth, was of God's own appointment; from before the foundations of the world he was set apart for the great work, and he liveth and abideth for ever a High Priest after the order of Melchisedec. Sacrifices offered through any other priest will prove abortive, and will be as smoke in the nostrils of the Almighty; but the sacrifice offered through Him shall rise with acceptance, as the fragrant incense from off the altar.

2nd. *The thing offered;* he put on *incense.* Incense was a sweet perfume used only for sacerdotal purposes, and composed of the most costly materials, the most precious spices of the land being employed to make it. But how far more precious was that sacrifice which, in the fulness of time, was offered up on the altar of the cross: "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ."

This incense was always kept in the tabernacle, before the testimony, or ark of the covenant. So in the tabernacle of the Christian dispensation, before the better ark of the new covenant, the blessed incense is ever kept; not the emblem, but the thing signified; not the shadow, but the substance: even Him whose name is a sweet-smelling savour. Take away this incense, "and there remaineth no more sacrifice for sin;" but Jesus still lives, and

> "His name, like sweet perfume, shall rise,
> With every morning's sacrifice."

This incense, though rich in perfume, gave out its sweetest fragrance while burning. How lovely the character of Jesus in every period of his history! what heavenly benignity beamed upon his countenance! an all-pervading element of love enveloped him as a garment; but never does the matchless loveliness of his character stand forth in such beauty and splendour, as when burning into the fires of affliction. Behold him at the grave of Lazarus; those loved ones with whom he had often taken sweet counsel were at the grave of their brother, paying their last sad homage to departed worth; their hearts wrung with anguish, and their bosoms swelling with grief. Jesus approaches; he gazes upon the distracted sisters; his heart yearned, his bosom swelled—Jesus wept!

See him again on the Mount of Olives; witness his agonized feelings as he gazes upon Jerusalem; the tenderness of his love burst forth in tears: "When he beheld the city, he wept over it." Once more, behold him in Gethsemane: his broken spirit, his agony, his bloody sweat, and yet no murmur—(Oh! Christian, come here and learn how to bear thy cross)—but the meek submission, "Father, not my will, but thine be done."

But nowhere do we see displayed the surpassing loveliness of his character as on Calvary. There the fire of Divine

justice kindled around him its fiercest flames; but yet, when consuming in death, such a holy fragrance ascends to his Father, that it for ever shut the gates of hell, and opened the kingdom of heaven to all believers. That fragrance which ascended then has been ascending ever since, and will continue to ascend, until the work of redeeming mercy shall be finished, and all the sons and daughters of glory gathered home to their eternal reward.

Reader! have you secured an interest in this sacrifice? Is the plague of sin stayed in your heart? The writer has endeavoured to point you to the cure; apply to it, and his purpose will be answered. H. B.

Settle, April 10th, 1848.

RIGHTEOUSNESS THE SECURITY OF A NATION.

The wisest prince that ever sat upon a throne hath told us, that righteousness exalts a nation, (Prov. xiv. 34.) It is not valour in war, but righteousness; it is not policy in government, but righteousness; it is not wittiness of invention, but righteousness; it is not civility in behaviour, but righteousness; it is not antiquity of forms, but righteousness; it is not largeness of dominion, but righteousness; nor it is not greatness of command, but *righteousness* that is the honour and the safety, that is the renown and security, of a nation. That nation that exalts righteousness, that nation shall be certainly exalted by righteousness. It is not Ahithophel's policy; it is not Jeroboam's calves in Dan and Bethel; it is not Jehu's pompous zeal; it is not Goliath's sword; it is not rich mines of gold and silver, nor magazines, nor armies, nor counsels, nor fleets, nor forts,—but justice and righteousness that exalts a nation, and that will make a mean people to become a great, a glorious, and a famous people in the world. The world is a ring, and righteousness is the diamond in that ring; the world is a body, and righteousness and justice is the soul of that body. Ah, England! England! so long as judgment runs down as waters in the midst of thee, and righteousness as a mighty stream, thou shalt not die, but live and bear up bravely against all gainsayers and opposers; but if injustice shall grow rampant, and thou shalt brandish the sword of justice in behalf of the friends of Baal, Balaam, and Bacchus, and turn the wheel upon the righteous; if the sword of justice shall be a sword of protection to the desperate swearer, and to the cruel oppressor, and to the roaring drunkard, and to the cursing monster, and to the gospel despiser, and to the Christ contemner, &c., and shall be a devouring sword to the upright and peaceable in the land, Divine vengeance will dig thy grave, and Divine justice will tumble thee into it, though all the nations of the earth should labour to prevent it. It is a base and ignoble spirit to pity Catiline more than to pity Rome; to pity any particular sort of men more than to pity the whole. It is cruelty to the good to justify the bad; it is wrong to the sheep to animate the wolves; it is danger (if not death) to the lambs not to restrain or chain up the lions;—but from all these vanities the Lord deliver all our souls! And, oh! that you would for ever remember this, that as the constitution of a man's body is best known by his pulse —if it stir not at all, then we know he is dead; if it stir violently, then we know him to be in a fever; if it keep an equal stroke, then we know he is sound, well, and whole;—so the estate and constitution of a kingdom or commonweal is best known by the manner of executing justice therein; for justice is the pulse of a kingdom: if justice be violent, then the kingdom is in a fever, in a very bad estate; if it stir not at all, then the kingdom is dead; but if it have an equal stroke, if it be justly and duly administered, then the kingdom is in a good, a safe, and sound condition. When Vespasian asked Appolinus what was the cause of Nero's ruin? he answered, that Nero could tune the harp well, but in government he did always wind up the strings too high, or let them down too low. The application is easy.—*Brooks*, 1662.

PROOFS OF ELECTION.

"*Knowing, brethren beloved, your election of God,*" 1 Thess. i. 4.

The margin here reads, "Beloved of God, your election." The difference depends merely on the pointing, and that which would require the marginal reading has been adopted by Halin, Tittman, Bloomfield, and Griesbach. The sense is not materially varied, and the common version may be regarded as giving the true meaning. There is no great difference between "being *beloved* of God"

and "being *chosen* of God." The sense, then, is, "Knowing that you are chosen of God unto salvation." The word "knowing" here refers to Paul himself, and to Silas and Timothy, who united with him in writing the epistle, and in rendering thanks for the favours shown to the church at Thessalonica. The meaning is, that they had strong confidence that they had been chosen of God as a church unto salvation, that they might say they *knew* it. The *way* in which they knew it seems not to have been by direct revelation or by inspiration, but by the *evidence* which they had furnished, and which constituted such a proof of piety as to leave no doubt of the fact. What this evidence was, the apostle states in the following verses. It was shown by the manner in which they embraced the gospel, and by the spirit which they had evinced under its influence. The meaning here seems to be, not that all the members of the church at Thessalonica were certainly chosen of God to salvation—for, as in other churches, there might have been those who were false professors; but that *the church, as such,* had given evidence it was a true church—that it was founded on Christian principles—and that, as a church, it had furnished evidence of its "election by God." Nor can it mean, as Clarke and Bloomfield suppose, that God "had *chosen* and *called* the Gentiles to the same privileges to which he chose and called the Jews; and that as they (the Jews) had *rejected* the gospel, God had now *elected* the Gentiles in their stead;" for a considerable portion of the church was composed of Jews, (see Acts xvii. 4, 5,) and it cannot therefore mean that the Gentiles had been selected in the place of the Jews. Besides, the election of the Gentiles, or any portion of the human family, to the privileges of salvation, to the neglect or exclusion of any other part, would be attended with all the difficulties which occur in the doctrine of personal and individual election. Nothing is gained on this subject, in removing the difficulties, by supposing that God chooses *masses* of men instead of *individuals.* How can the one be more proper than the other? What difficulty in the doctrine of election is removed by the supposition? Why is it not as right to choose an individual as a nation? Why not as proper to reject an individual as a whole people? If this means that the church at Thessalonica had shown that it was a true church of Christ, chosen by God, then we may learn,

1. That a true church owes what it has to the "election of God."—It is because God has chosen it, has called it out from the world, and has endowed it in such a manner as to be a true church.

2. A church *may* give evidence that it is chosen of God, and is a true church. There are many things which it may do which will show that it is undoubtedly such a church as God has chosen, and such as he approves. There are just principles on which a church should be organized, and there is a spirit which may be manifested by a church which will distinguish it from any other association of men.

3. It is not improper to speak with strong confidence of such a church, as undoubtedly chosen of God. There are churches which, by their zeal, self-denial, and deadness to the world, show, beyond question, their "election of God," and the world may see that they are founded on other principles, and manifest a different spirit from other organizations of men.

4. Every church *should* evince such a spirit, that there may be no doubt of its "election of God." It should be so dead to the world, so pure in doctrine and in practice, and so much engaged in spreading the knowledge of salvation, that the world will see that it is governed by higher principles than any worldly association, and that nothing could produce this but the influence of the Holy Spirit of God.

Biblical Illustration.

THE CEDARS OF LEBANON.

"*And upon all the cedars of Lebanon,*" Isa. ii. 13.

This is a beautiful specimen of the poetic manner of writing, so common among the Hebrews, where spiritual and moral subjects are represented by the grand or beautiful imagery taken from objects of nature. Mount Lebanon bounded Palestine on the north. It was formerly much celebrated for its large and lofty cedars. These cedars were said to have been from thirty-five to forty feet in girth, and very high. They were magnificent trees, and were very valuable for ceilings, statues, or roofs, that required durable and beautiful timber. The roof of the Temple of Diana of Ephesus, according to Pliny, was of

cedar; and no small part of the Temple of Solomon was of this wood. A few lofty trees of this description are still remaining on Mount Lebanon. "After three hours of laborious travelling," says D'Arvieux, "we arrived at the famous cedars about eleven o'clock. We counted twenty-three of them. The circumference of these trees is thirty-six feet. The bark of the cedar resembles that of pine; the leaves and cone also bear considerable resemblance. The stem is upright, the wood is hard, and has the reputation of being incorruptible. The leaves are long, narrow, rough, and very green, ranged in tufts along the branches; they shoot in spring, and fall in the beginning of winter. Its flowers and fruit resemble those of the pine. From the full-grown trees a fluid trickles naturally, and without incision; this is clear, transparent, whitish, and, after a time, dries and hardens; it is supposed to possess great virtues. The place where these great trees are stationed is in a plain of nearly a league in circumference, on the summit of a mount, which is environed on almost all sides by other mounts, so high, that their summits are always covered with snow. This plain is level, the air is pure, the heavens always serene."

Maundrel found only sixteen cedars of large growth, and a natural plantation of smaller ones, which were very numerous. One of the largest was twelve yards six inches in girth, and thirty-seven yards in the spread of its boughs. At six yards from the ground it was divided into five limbs, each equal to a great tree. Dr. Richardson visited them in 1818, and found a small clump of large, tall, and beautiful trees, which he pronounces the most picturesque productions of the vegetable world that he had ever seen. In this clump are two generations of trees; the oldest are large and massy, rearing their heads to an enormous height, and spreading their branches to a great extent. He measured one, not the largest in the clump, and found it thirty-two feet in circumference. Seven of these trees appeared to be very old, the rest younger, though, for want of space, their branches are not so spreading. The cedar, so large, lofty, and grand, is used in the Scriptures to represent kings, princes, and nobles. Thus, in Ezek. xxxi. 3, it represents Assyria; comp. Dan. iv. 20—22; Zech. xi. 1, 2; Isa. xiv. 8. Here it means the princes and nobles of the land of Israel. The Chaldee renders it "upon all the strong and mighty kings of the people."

Lessons by the Way; or, Things to Think On.

LIKE WAGES, LIKE WORK.

THE ill-paid man has usually been an inferior workman. Of this the following homely illustration, mentioned at a late farmer's club, is an instance:—"Whilst inspecting a farm in one of those pauperized districts of England, an able agriculturist could not help noticing the slow, drawling motions of one of the labourers there, and said, 'My man, you do not sweat at your work.' 'Why, no, master,' was the reply; 'seven shillings a week is not sweating wages!'"

TRUTH.

TRUTH courts investigation, but error shrinks from scrutiny. Truth fears no evils from the most rigid examination, but error always fears the consequence. Truth is immutable, and will stand criticism. Truth, like its Author, is eternal, and will exist amidst the wreck of matter and the crush of worlds, while error will be swept away with the refuge of lies. The more you examine truth, like gold, the brighter it shines. Truth is never tarnished by inspection, but discovers the more splendour. Any system which shrinks from scrutiny, discovered corruption in its premises, and is unworthy the attention of an intelligent mind. A certain writer has said, with the utmost propriety:

"He that will not reason is a bigot; he that cannot reason is a fool; and he that dares not reason is a slave."

EXAMPLE—LOOK TO IT.

LET every parent look well to his daily and hourly example; for children, says an able writer, make more use of the eye than the ear; and the expressions are clearer and stronger from the one than the other—they will not be influenced so much by what you say as by *what you do*. In vain do you exhort them to be spiritual while you are worldly; in vain do you point them to the narrow path which leads to heaven, while you decline to walk in it; in vain do you warn them from carnal indulgences in which you seek your gratification. You must live what you teach; you must be what you desire them to become. This is the necessary price of a happy state of religion in the family; and it is, alas! a price many parents decline to pay.

WAR.

THE following advice was given by Dr. Benjamin Rush, an eminent American physician and philanthropist, who died about thirty years ago:

"In order to impress more deeply the minds of the citizens of the United States with the blessings of peace, by contrasting them with the evils of war, let the following inscription be painted on the sign which is placed over the door of the War-office at Washington, namely:

"An office for butchering the human species.

"A widow and orphan-making office.

"A broken-bone-making office.

"A wooden-leg-making office.

"An office for creating public and private vices.

"An office for creating public debt.

"An office for creating famine.

"An office for creating pestilential diseases.

"An office for creating poverty, and for the destruction of liberty and national happiness.

"In the lobby let there be painted representations of the common instruments of death; also human skulls, broken bones, hospitals crowded with sick and wounded soldiers, villages

on fire, ships sinking in the ocean, rivers dyed with blood, and extensive plains without a tree or fence, or any other object but the ruins of deserted farm-houses."

GRAVITY OF BREAKFAST.

WHETHER breakfast is the most serious and silent meal, because it is first, or because it is the soberest, it is difficult to say; but it does generally pass without much talk, or, at all events, without much talk that is worth recording. Punsters very seldom pun at breakfast; and the narrators of long-winded stories are at that time more sparing of their tales. There is then seldom any argumentative discussion or any play of wit. Breakfast is altogether a matter of business, an affair of life and death; because, if people did not break their fast, they could not live.

Dinner is quite another thing; that is, more a matter of pleasure than business; and they who speak of the pleasures of a table, are supposed to allude to dinner, and not to breakfast. A man may dine with Duke Humphrey five days in the week; but it is a much more serious matter to breakfast with Duke Humphrey.

THOUGHTS AND MAXIMS.

REMORSE is the worm of death that never dies.

The needle that is divinely touched ever after trembles towards its pole, and rests not but in its meridian.

The knowledge of evil may help to good, and assist us in the measure of its value; every new idea should be to us as a new feather in the wings that bear us upward. All creatures in their utmost sum, beginning from least, and going onward from first to last, are but shadings, jots, and tittles of the ONE GOOD; that is so beautiful, so great, so good, that nothing else can be so, but in the proportion of its likeness to it.

No beauty strikes so deep, or leaves such work done, as that of the mind and heart. It delights not more than it improves us, and the more it is gazed on, the more shall we be drawn to it, and become as one with it.

It is reported of the wife of Louis XIth, of France, that, while walking forth with her ladies in the evening, "she saw one of the king's chaplains, a silly, old, hard-favoured man, fast asleep, and kissed him;" and, on turning and seeing the young ladies laugh at her, she replied, "that it was not his person that she did embrace, but the Divine beauty of his soul." There is a magnet in good things, drawing them to one centre at last, and that centre is the power that vitalizes all good within us.

Truth is the highest style of charity.

Truth always justifies itself in events, but all compromises of it issue in proofs of our folly.

FORGIVENESS.

SHE went up to her husband, and, as it seemed, spoke lovingly, saying, that she would defer to him in everything, and would consult his wishes and obey them; and they might be very happy if he would be gentle with her. He answered with an imprecation, and—with a blow! Yes; stern truth against the base-souled villain—with a blow! No angry cry, no loud reproaches. Even her weeping and her sobs were stifled by her clinging around him. She only said, repeating it in an agony of heart, "How could he—how could he?" and lost utterance in an agony of tears. Oh, woman, God-beloved in old Jerusalem! the best among us need deal lightly with thy faults, if only for the punishment thy nature will endure in bearing heavy evidence against us on the day of judgment!—*Dickens.*

PARSIMONY NOT ECONOMY.

SIR WALTER SCOTT tells of a kinsman of his, says the *North British Review*, who, on being told that a family vault in the parish churchyard was decaying and like to fall in, and that £10 would make the repairs, proffered only £5. It would not do. Two years after he proffered the full sum. A report was then made that the breaches were now so much increased that £20 would scarce serve. He hesitated, hemmed and hawed for three years more, then offered £20. The wind and rain had not awaited his decision, and not less than £50 would now serve. A year afterwards he sent a check for £50, which was returned by post, with the intelligence that the aisle had fallen the preceding week.

THREE FAULTS OF NURSES.

1. To lisp in a baby style, when the same words, in an endearing tone, would please as well; the reverse should be—the voice clear, emphatic, and each syllable distinctly articulated for imitation.

2. To tell of witches, ghosts, and goblins; such superstitions, impressed upon young minds, are rarely got rid of.

3. To direct a child to act like a man; whereas it is not often becoming for a little boy to ape the man, but only to conform his demeanour to his age: every age has its own peculiar decorousness.

WONDERS OF ART.

THERE is a man in London, who has a glass eye and spectacles, a wig, one arm, and both legs of wood, a nose which is fastened to the skin of the forehead, a lower jaw of silver, an artificial set of teeth, a part of the skull of caoutchouc, and a palate and both ears of the same substance as well as a large part of the abdomen. We learn that he was formerly employed in supplying a steam-engine with coal, and, in an explosion of the boiler, was most horribly mutilated. Dr. Kemble succeeded, almost by a miracle, in saving his life, and made him what he now is—almost an artificial, yet breathing man.

THE SEVEN SACRAMENTS.

WHEN Christ feasted that great multitude with five loaves and two fishes, it is observed that the five loaves were of the baker's making, and the two fishes of God's making. The papists stiffly maintain seven sacraments in their church—viz., Baptism, the Eucharist, Matrimony, Orders, Penance, Confirmation, and Extreme Unction. But most sure it is, that the two first only are of God's making; in the other five appears the knavery of the baker. They are of the pope's making, and not of God's.—*John Boys.*

HOW TO TAKE PLEASURE SAFELY.

HE that handles a hedgehog, takes him by the

heel and not by the head, otherwise he may chance to beshrew his fingers; for though it seem to be but a poor, silly creature, not likely to do any great harm, yet it is full of bristles or prickles, whereby it may annoy a man very much. Thus must we take pleasures, not by the *head*, but by the *heel*; considering not the beginning, but the ending of them: for they may seem to be little or nothing dangerous at the first, yet afterwards, as with bristles or prickles, they will pierce through the very conscience with pains intolerable.—*Claudius Verxmontius.*

CHRIST FULLY REVEALED IN THE NEW TESTAMENT.

"THE bunch of grapes," says Luther, "that the spies of the children of Israel carried from the land of promise, was borne by two strong men upon a pole or staff. He that went before could not see the grapes, but he that was behind might both see and eat them." So the fathers, patriarchs, and prophets of the Old Testament did not, in like manner, see the bunch of grapes —that was, the Son of God made man—as they that came behind; the evangelists, apostles, and disciples under the New Testament, both saw and tasted it after John had showed this grape: "Behold the Lamb of God, that taketh away the sin of the world."—*John Boys.*

A WONDER!

THAT ever the spirit of a man—a reasonable, intelligent being; God's own offspring; and whereto he is not only a maker, but a parent, styled the Father of spirits—should be degenerated into so horrid, so unnatural a monster! What! to be a hater of God—the most excellent and all-comprehending good! and thine own Father! "Hear, O heavens and earth, saith the Lord, I have nourished and brought up children, and they have rebelled against me." Be astonished, O ye heavens, at this, and be horribly afraid!—be ye very desolate; as if all the blessed inhabitants of that upper world should rather forsake their glorious mansions, leave heaven empty, and run back into their original nothing, than endure such a sight. An intelligent spirit hating God, is the most frightful prodigy in universal nature! If all men's limbs were distorted, and their whole outer man transformed into the most hideous shapes, it were a trifle in comparison with this deformity of thy soul.—*Howe.*

THE IDLE EXPOSED TO TEMPTATION.

SET a narrow-mouthed glass near to a bee-hive, and you shall soon perceive how busily the wasps resort to it, being drawn thither by the smell of that sweet liquor wherewith it is baited; and how eagerly they creep into the mouth of it, and fall down suddenly from that slippery steepiness into that watery trap from which they can never rise; but, after some vain labour and weariness, they drown and die.

Now, there are none of the bees that so much as look that way; they pass directly to their hive without any notice taken of such a pleasing bait. Thus idle and ill-disposed persons are easily drawn away with every temptation. They have both leisure and will to entertain every sweet allurement to sin, and wantonly prosecute their own wicked lusts, till they fall into irrecoverable damnation; whereas the diligent and laborious Christian, that follows hard and conscionably the works of an honest calling, is free from the danger of those deadly enticements, and lays up honey of comfort against the winter of evil.—*Bishop Hall.*

A CHEAP RELIGION, THE BELOVED RELIGION WITH MOST MEN.

ST. BASIL complained of the covetous rich in his age, because they preferred only that kind of devotion which is without cost: as to pray for fashion, and fast out of miserableness; but they would not offer one halfpenny to the poor. Such are to be found in our days, who are content to hear God's word read and preached, with their hats on their heads, and leaning on their elbows; and, if need be, they will make bitter invectives against atheism and popery. Yet they are willing to serve God with that which cost them nought. Let but the parish impose an ordinary charge, or the pastor desire but some oil for his lamp, accustomed offerings for his better subsistence; you shall have them as a bulrush in a wet place, so dry that a penny is as easily screwed from them as a new coat from a child, or a sword from a soldier enraged.—*J. Boys' Sermons.*

THE GOVERNMENT OF THE TONGUE.

SOCRATES, the ecclesiastical historian, relates, that one Pambo, a plain, ignorant man, came to a learned man, and desired to be taught a psalm. He began to read to him the 39th Psalm: "I said I will take heed to my ways that I offend not with my tongue." Having passed this first verse, Pambo shut the book and took his leave, saying, that he would go learn that point first. When he had absented himself for the space of some months, he was demanded by his reader when he would go forward. He answered, that he had not yet learned his old lesson; and he gave the very same answer to one that asked the like question forty-nine years after. Such a hard thing it is to rule this unruly member, the tongue, that it must be kept in with a bit and bridle, bolts and bars. It was David's "glory," and it is our shame. It is now held to be a piece of religion to be offensive with the tongue; to slander, revile, and backbite their neighbours. Nay, such a sinful liberty have men taken to themselves, as to speak evil of authority, to throw dirt in the face of supreme authority, forgetting that of St. James: "He that seemeth to be religious, and refraineth not his tongue, that man's religion is vain."

THE LIGHT OF THE SUN.

DR. WOLLASTON computes the light of the sun to be nearly a million of times greater than the light of the moon. He reckons the solar light to equal that of 5,563 candles placed at the distance of twelve inches; and the light of one of these, at this distance, to correspond with that of 144 moons. He therefore inferred the sun to exceed the moon in brilliancy 801,072 times.

DEATH OR LIFE.

As for my death, I bless God I feel and find so much inward joy and comfort to my soul, that if it were put to my choice whether I would die or live, I would a thousand times rather choose death than life, if it may stand with the holy will of God.—*Edward Deering.*

Biography.

MEMOIR OF THE LATE GEORGE WESTON COTTINGHAM.

THE subject of this memoir was born at Skillington, in the county of Lincoln, on the 7th of July, 1825, and was the only son of James and Tryphena Cottingham. It was not until he had entered upon his fourteenth year, and left home to serve an apprenticeship, that our acquaintance began. At that period his moral character and deportment was such as to excite the brightest hopes in those who knew him; but, ere he completed his seventeenth year, he became deeply immersed in the sinful pleasures of the world.

Here I would just observe, that it was his dying request that I should make the best use of his letters, and what I knew concerning him, to serve as a warning to all who tread in the paths of youthful sin and folly. He was a sabbath-breaker of no ordinary kind, as some extracts of his letters will testify. It was no unusual thing for him to spend a whole sabbath afternoon and evening in a public-house, and I have known him to come home at night considerably intoxicated. If spoken to at any time about the folly of his conduct, he would soon take offence, and invariably reply that he had his pleasures according to his own taste, and I had mine, and would beg of me not to trouble him about the matter. At length he became acquainted with some very profligate youths, and, being easily led astray, he soon became as one of themselves. His wicked career, however, was but of short duration: he speedily filled up the measure of his iniquity; and, finding his constitution giving way in the spring of 1843, he was obliged to go home for the benefit of his health. He had not been at home many weeks when I paid him a visit, and found him considerably worse than when he left. Our conversation being on religious subjects, he now began to pay some little attention; but his chief desire seemed to be to get better that he might return to the world again, as he afterwards confessed. He gladly received a little book which I left for his perusal, James's "Anxious Inquirer," though he had hitherto treated all such works with contempt and ridicule; nor could he ever be prevailed upon to attend a faithful, heart-searching ministry.

Not many days after my return I wrote him a letter, in which I endeavoured to show him his real condition, as in the sight of God. Not receiving an answer, I wrote again, and forthwith received a reply. The following is an extract from his first letter, dated

"*May 12th*, 1843.

"I received both yours, with your kind instructions. I know your feelings; you do, I believe, feel for me as a brother. As regards my future happiness, I cannot bring my mind to think seriously on one subject; but I will promise you that, if ever God spares me to come back, I will be different. I know I have been a great wretch, but I trust I shall have forgiveness."

After receiving such a letter I felt encouraged, and soon paid him another visit; and, to my great delight, found him the subject of deep impressions. Well do I remember, as we were walking together, and conversing on the dreadful punishment which would await the finally impenitent, he stopped all of a sudden, and said his conscience was a very hell to him. When I took my leave of him, he seemed very much dejected, and anxious to know when I would write to him, and visit him again. I continued to correspond with him for some time; and with much pleasure did I perceive that the Holy Spirit was convincing him of the sinfulness of sin, and leading him step by step to the cross of Christ.

In one of his letters he writes:

"I have read from the beginning of Matthew to the latter end of St. John's Gospel, and fully see the willingness and power of Jesus to save sinners; but it is that faith, that belief, which I want. I can plainly see the boundless mercy of God in afflicting me, to bring me to a sense of my danger, and need of a Saviour. Can you direct me how to gain faith? I know it must be through the medium of the Holy Spirit; pray for me, that I may receive that blessed Spirit. God has promised to answer prayer; and why should I doubt? Much obliged for the book. Please to write next week, if you have a little time. I have found great instruction from your other letter—I can now understand it; but it appeared a blank to me at first. Trusting to God for mercy, I remain," &c.

In another he writes:

"I rejoice to tell you I feel in rather a better state of mind than when you left me: blessed be the name of the Lord! I trust his Holy Spirit is working with me. I felt, whilst reading James's 'Anxious Inquirer' this afternoon, to believe in Christ; I thought I had got faith; I felt as if I was assured that Jesus Christ would save me. I did not feel so uneasy about my sins; but, alas! how weak is the help of man! I am fully aware that it must be the blood of Christ that will cleanse me from all sin. Why should I doubt his promise? He says: 'Come unto me, all ye that are weary and heavy laden, and I will give you rest.' Pray for me."

"If the Lord spares me to return, I hope to lead a different life; I shall then have the means of grace to attend. You must pray for me; I shall never be able to repay you."

"Since you left me, I have been in the same doubting state of mind; I cannot fully believe, and I know not the reason. Am fully convinced that there is no other way but by faith in Jesus; in him is all I want; but I cannot work up my mind to this faith—it must be by grace through faith, and the work of the Holy Spirit."

"*August 25th*, 1843.

"I have just been perusing yours of May 2nd. I am very unhappy concerning my condition: I know I am a great sinner; I have been a sad wretch. Oh! that I had my time to come over again. Those sabbaths that I have spent at ——; Sunday after Sunday have I been there drinking, smoking, and doing everything that was bad. Oh! if I had but taken your

advice: often have I scoffed and laughed at you when you knelt down to say your prayers before sleep, a thing which I never thought of. I see the folly of it now. Oh! that I could get pardon from God, then I should be happy. I know you to be a friend, though I have not acted as a friend towards you; pray for me, and may the Lord grant his blessing! I have no pious person to be with me. I have my dear father and mother—they would do anything for me; but, sorry to say, they are in darkness as regards their souls. May the Lord in his mercy lighten our darkness, that we may all meet in heaven, never more to part!"

"*September 4th*, 1843.

"Oh! if I was but prepared, either to live or die; but I am not prepared for either. I will promise you, if it is the Lord's will to restore me to health, I will shun those wicked companions. I believe this affliction is either come for my conversion or my end. May the Lord help me to be ready for whatever may come!"

"*February 16th*, 1844.

"My dear Friend,—When you left me last week, as you would see, I was in great trouble, the doctor having just previous told my mother there was no hope. I have been in great trouble, on account of my sins. I trust I have yet a hope of mercy, through the blood of Jesus. Yes, his blessed word tells us that God, in his love and pity to man in his fallen condition, did find out a plan wherein he might be just, and the justifier of those who believe in Jesus. Now you will say, why cannot I believe? I reply, it must be by the work of the Holy Spirit. I try by prayer: but I can do nothing of myself—I must wait the Lord's time; and I trust he is waiting to be gracious. I have the atonement of Christ to rely upon. Yes; all the hope I have of mercy is upon Him who died to save such as me; but I am so full of unbelief—I have such a hard heart;—but I trust the Saviour, in his compassion, will break it and heal it again, that, through believing, I may be born again of the Spirit of God, and live the remainder of my days to his praise and glory."

In another letter, the last but one he wrote to me, he says,—

"It must have been love for Christ, our surety, to give himself to be crucified and pray for his murderers, to work out satisfaction to the law of God, which in innumerable instances we had broken, and then to impart his own righteousness to those who will believe in his name. Yes: I know it was pure love; and, oh! what a hard heart I must have that cannot love in return! But I can say I do strive to get near to Jesus, and he has promised his Holy Spirit to them that ask him. I hope his Spirit is striving with me. I now feel to have a guard upon my tongue before I speak; but my nature, you know, is such that I cannot help myself; my hard heart cannot love—it betrays me; that besetting sin, a bad temper, hurts me; it must be changed. Our Saviour says we must be born again; and, I trust, he will work out my salvation."

The following is the last letter he penned to me, dated

"*March 29th*, 1844.

"My dear Friend,—With the blessing of Almighty God, I am permitted to say a few words. I was able to get out a little yesterday, and to-day have been sitting in the garden, and find the sun very pleasant. There has been some people in to-day, whose conversation would be in no way profitable; and I know you will sympathise with me when I tell you, I have no pious friend to speak to, no sermons to hear, no prayer-meetings to attend; God has provided a friend above all others—yes: for guilty sinners—which is Christ the Lord. Oh! my dear friend, that I could go with boldness unto him, with that faith which works by love; with that imputed righteousness which he wrought out on Calvary by nothing short of death, and the wrath of God abiding upon him as the bearer of our sins; by which righteousness, and no other, I am fully convinced, all men must be saved. You will say, then, why cannot I believe this gospel statement; it is the word of God, and he is a God that cannot lie? I answer, that it is his Holy Spirit I want to lead me to the throne of grace. To whom shall I attribute this delay of coming to Christ? To God? No; for he declares he is waiting to be gracious. To Satan? No; for Christ has overcome him, and promised to give us no more than we are able to bear. Then, it must be to my own corrupt heart, the sinful flesh that clings to this wicked world. May the Lord give me grace to withstand all temptations! Do pray for me, and pray believingly; by so doing, you will favour me with the greatest act of friendship. Am now taking no medicine, trusting all to Christ. From yours, gratefully and affectionately,

"G. W. C."

As far as we can judge of these extracts from his letters, written at a time when he little thought or intended them to be made use of in public, it may be said that his views of the plan of salvation were scriptural and clear. He felt himself to be a great sinner, whilst he knew there was pardon for the most guilty. He saw the necessity of regeneration, or a change of heart, for the virtuous as well as the most vicious; and that this change could only be produced by the agency of the Holy Spirit. "Of myself," said he, "I can do nothing." He was truly humbled on account of sin; and was ever ready to acknowledge himself as the most vile. He often used to say, "What a wretch I have been!" and sometimes doubted that his sins were not yet pardoned, because he had not felt so much sorrow on account of them as he had heard others had done. At other times he would speak of the willingness and power of Christ to save; that it was quite delightful to be with him.

In the spring of 1844 he came with his parents to reside in Grantham, and was very much elated with the idea of being able to attend the means of grace; but he afterwards became so reduced and weak, that it was not deemed expedient for him to venture; consequently, he was never able to attend Divine worship until the first sabbath in the following year.

On the Thursday or Friday previous he sent for me in a great hurry; and, when I saw him, he said he had lately undergone a severe conflict with the powers of darkness, having been tempted to distrust Christ. I endeavoured to point him to the only source from whence he could obtain consolation; and urged upon him the great necessity of attending the preaching of the gospel; and as he was then somewhat

better, he promised to go to the Independent chapel with me the following sabbath. He did so; and was, I believe, greatly strengthened in his mind from the service. The text was, "Who is willing to consecrate his service this day unto the Lord?" He said, he no sooner heard the words given out, than his heart seemed to respond, *I am.* It is worthy of remark, that he used to make a constant practice of asking God's blessing upon the word delivered. As soon as he reached home he would retire into a private room for that purpose, and, if expostulated with by his friends on the danger of taking cold, he used to say no good would result if we did not pray for the blessing of God. He continued to attend the means of grace as often as he could; and it was ever a source of regret when unavoidably kept away. He also was in the habit of asking a blessing upon everything he ate or drank, and of returning thanks for the same, whether it was food or medicine; and on one occasion, I well remember, when he unintentionally omitted doing so, he manifested great uneasiness. One sabbath morning, when I called to see him, he said, "This day three or four years I was skating on the brickyard ponds; had I been drowned then, hell, I believe, would have been my portion."

About two months before he died, he said to me, "I shall not be long here; I feel I am going fast. I have a request to make: when I am gone, will you ask Mr. Barfett to preach a funeral sermon? Not that I think it can be of any service to me; but it may be a warning, and prove a blessing to some poor soul." He then made choice of a text, but subsequently changed it to the following words: "Is not this a brand plucked out of the fire?" Zech. iii. 2. He also made choice of the hymns he wished to have sung, and requested that I would give them out. They were the following: 3rd hymn, 2nd book, Watts; 474 and 582, Russell's Appendix. The last time I saw him down stairs, he said to me, just as we were going to kneel together at the family altar, "Pray that the Lord would grant his grace that my mother and father may give me up—*I am their idol.*"

During the last fortnight of his life, I saw him, I think, every day; and have not the least doubt upon my mind of his acceptance with God. On the Tuesday evening, two days before he died, when we were by ourselves, he took hold of my hand and said, "Oh, B——, I shall never make you amends; if it had not been for you I should never have been brought to see my guilt and danger, and need of a Saviour; at least, I think not; but I hope God will reward you: and though we are called to part, I hope we shall meet in heaven, and then——" He was going to say something more, but he sank back almost exhausted.

The day before he died he had a very bad coughing fit; and, whilst suffering greatly, his mother said to him, "Oh! I could freely give you up, if it pleased the Lord to take you;" when he immediately exclaimed, "Praise the Lord! praise the Lord! that's just what I want; now go to prayer instantly, read the 16th chapter of John, and pray that I may have more love to my Saviour." He was very fond of having his funeral hymns read to him. When apparently in great pain, if asked whether he suffered much? he would reply, "A little: you know nature must have its course, and it is through much tribulation that we can enter into the kingdom of heaven." When asked, if he had any fear of death? he replied, "No! I have a good hope, through the merits of Christ." On waking suddenly out of sleep the night before he died, he said to a pious relative who stood by, "Fanny, should you not like to go to heaven with me to-night?" He was often heard to express a wish that he might meet those who were about him in heaven. On the morning that he died, he said, "Pray that my evidence may be bright. Oh! I want to love my Jesus more." I saw him within half-an-hour of his departure; and when told who it was that had come to see him, and asked if he knew me, he smiled and said, "Oh! yes." I then took him by the hand, and, as he pressed mine, I asked him if he was happy? and he said, "Yes." "Is Jesus precious?" he replied, "Yes." "Does Jesus love you?" "I hope so, for Jesus died for me." These were the last words I heard him speak, excepting when I took my leave of him, when he faintly whispered, "Good bye, God bless you!" A few minutes before he died, he asked for some tea; when brought to him, he asked a blessing, and partook of it, and seemed to enjoy it very much. He then returned thanks; and scarcely had the words escaped from his lips, when he fell asleep in Jesus!

He had just entered upon his twenty-first year. On sabbath evening, September 21st, his funeral sermon was preached by the Rev. J. Barfett, at the Independent chapel, to a numerous and attentive congregation.

He had often been heard to express a wish that, if his father erected a gravestone to his memory, the following lines might be engraven upon it:

"My Father's severest correction
May work in the end for my good;
Nor ought I to doubt his affection,
Though all be not yet understood."

DIED, JANUARY 29, 1848, AGED THIRTY-NINE, MARY, THE WIFE OF MR. JOHN BOMFORD, OF EVESHAM.

THE design of the following brief memorial is not simply to offer the tribute of affection to the memory of a beloved friend, but to record a fresh testimony to the power of Divine grace, as exhibited in the life and death of one, who, while she shrunk with characteristic diffidence from the least pretension to superior holiness, would have been the first gratefully to acknowledge, "By the grace of God, I am what I am." If, therefore, in contemplating the excellencies which adorned her character, we behold in them the fruits of the Spirit, and trace them to the source whence proceeds every good and perfect gift, we shall do no violence to her cherished feelings of humility, and at the same time we may be led to seek for ourselves enlarged communications of that gracious influence, the results of which were so beautifully manifested in her.

Mrs. Bomford's character was one of peculiar loveliness: gentle, affectionate, courteous, yet firm in her adherence to principle, she secured the love and esteem of those who came within the sphere of her influence. With her, religion was not merely a name, it was the mainspring

of every action; and her conduct in the various relationships of life, as a wife, a mother, a mistress, a neighbour, or a friend, was regulated by its sacred influence. Her Christian profession was sustained by a genuine and consistent piety, but so gentle and unobtrusive, that, like the violet, it was discovered rather by the fragrance which it exhaled, than by anything conspicuous in its form. She was a member of the Baptist church, assembling in Mill-street, Evesham, now enjoying the care of the Rev. A. G. Fuller, and, as such, she was one of those of whom her pastor might truly say—"which were a comfort unto me." How constant her affection for the church with which she was thus associated —how prudent her counsels—how earnest her desires for its prosperity—how unceasing her supplications on its behalf—they can testify who knew her most intimately, and who witnessed her solicitude, when in times of trouble and perplexity she trembled for its interests. Her Christian sympathies were not, however, confined within the limits of her own denomination,—they overleaped the barriers which mark the various enclosures of the visible church, and she delighted to recognize as fellow-disciples—all who acknowledge the same Saviour, and are influenced by his love. Her domestic duties and maternal cares made a large demand upon her physical strength, which of late years was not very great; and while she obeyed the apostolic injunction, "to show piety at home," by attending first to the claims of her own household, she was ever ready by a sympathising word, or some act of considerate kindness, to contribute to the comfort of her neighbours; and though naturally of a retiring disposition, she refused not, as occasion offered, to lend her aid in the associated labours of benevolence, whether for the relief of the temporal or spiritual necessities of her fellow-creatures.

In her early years Mrs. Bomford did not possess many religious advantages or opportunities of intellectual culture, but, when Divine truth found entrance into her mind it gave light, and the wisdom which God, who "giveth liberally," has promised to those who ask it, was remarkably seen, in the prudence and discretion which marked her conduct, in the ordinary transactions and intercourse of life. Communion with God was the secret of the stability and strength of her religious principle: the throne of grace was her frequent resort—there she sought direction for every step, strength for every duty, counsel in every perplexity, and support in every trial; and thence with strengthened faith and renewed vigour did she return to the service required of her by the Master whom she delighted to obey. It is not intended to represent her character as perfect, but her failings were probably better known to herself than to her friends, for with a conscience tenderly alive to the evil of sin, and with sometimes an almost morbid sensitiveness, she would find matter for self-condemnation, where others less accustomed to self-scrutiny would see nothing to awaken suspicion. Her theological views were in harmony with the great scheme of mediation revealed in the gospel: conscious of guilt and unworthiness, she looked for pardon and acceptance with God through the Lord Jesus Christ, and in *Him* she found "wisdom and righteousness, sanctification and redemption." In this system of mercy she discovered not only an atoning Saviour, but a regenerating spirit; and though once "dead in trespasses and sins," by the quickening influence of this spirit, she was raised to "newness of life," and, by His sanctifying grace, she was, through all the discipline of Providence, continually maturing for that world of purity and bliss which is the inheritance of the saints in light.

It will be no matter of surprise, to those who are accustomed to observe the connection between duty and privilege, to find that the Christian, thus faithful and diligent in life, should enjoy peace in death; that the servant thus constant at the post of duty, with loins girt and lamp burning, should hear without alarm the summons which called her to her Master's presence; and truly it was both instructive and delightful to witness the calm, confiding trust which sustained her spirit in the near prospect of death—a hope full of immortality irradiated the gloom of the grave, and the strength of Christian faith rose superior to some of the strongest ties of earth. It has been beautifully said—"The true position of every disciple is this: so to see the deep that is beneath him, as to lose all confidence in himself; and so to see the Saviour that is near him, as to lose all terror of the billows;" and this was the position so happily attained by the subject of this memorial.

She was one of the first to apprehend symptoms of approaching dissolution in the insidious disease (consumption) which attacked her frame; while strength was continued, she set her house in order, gave directions to be observed after her decease, examined the foundations of her hope, and afresh committed herself and all her cares to Him whose love and faithfulness she had so long proved; this done, she had no anxiety save for those she was leaving behind, and during the subsequent weeks of increased debility and suffering, as regarded her own prospects, scarce a passing cloud obscured the sunshine of her soul. It was very affecting to surrounding friends to witness the look of unutterable affection with which she would regard a lovely infant, evidently like herself, smitten with disease, and hastening to unfold its blossoms in another clime. On the 10th of January, at the age of five months, this little one slumbered in the arms of death, and the bereaved mother expressed great thankfulness that it was safely sheltered from all the storms of earth, and spoke of it as having only gone a little before her, to be ready to welcome her arrival in the heavenly world; for she rejoiced in the assurance that "as in Adam all die, even so in Christ shall all be made alive." But the prospect of separation from an affectionate husband and five remaining children called for no small exercise of her faith; yet even here it triumphed: she could rarely speak of them without emotion, but not a murmur escaped her lips; she recognised the hand of God in the appointment, and acknowledged that *all must be right.* It was touchingly beautiful to hear her say, with reference to the beloved objects of her maternal affection and solicitude, "When I think of what God has done for me, I ought not to doubt his care of my children—he can do better for them than I can;" and surely it is no unhallowed stretch of fancy to imagine, that her voice, now for ever silent as regards the exercise of *prayer*, may yet be turned to higher notes of *praise*, amid the celestial choir, by tidings carried to the heavenly

world that the loved ones, thus committed in the confidence of faith to the care and guidance of their heavenly Father, are early made the recipients of Divine grace, and sharers in the rich blessings of the gospel of Christ.

The weariness of the sick chamber was often relieved by those sweet strains of psalmody which are dear to the pious mind, as the expression of Christian experience in its various alternations of hope and fear, of joy and sorrow, of faith and love; but the Bible was her constant companion, and when, in hours of weakness, other books, even those of a devotional tendency, had comparatively lost their charm, in this she found a never-failing source of joy and comfort—its precepts had guided her in life, and its promises sustained her in death. The attendants who watched around the dying bed, and offered such alleviations as affection could suggest, felt that it was a privilege to be there, and that these little offices of love raised them into association with the angels of God,—for "are *they* not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?" After a night of great physical suffering, she gently fell asleep in Jesus, and those who wept over the lifeless form of one so dear to them, could but

> "Give thanks
> That she was safe with Him who has the power
> O'er pain, and sin, and death;"

and rejoice in the conviction that her happy spirit, redeemed from all sin, and sorrow, and suffering, had already joined the ransomed throng before the eternal throne, there to be "for ever with the Lord." "Her sun is gone down while it is yet day;" but it did not set in gloom—it is only lost in the fuller radiance of that cloudless world, where there is "no more night, for the Lord God Almighty and the Lamb are the light thereof." With such considerations may the mourning hearts of Christian friends be comforted, while they bow with unrepining submission to this bereaving dispensation of a mysterious but unerring Providence; and remembering that the best tribute to the memory of the departed is the imitation of her excellence, may they seek to follow her, as she followed Christ, that eventually, having glorified God on earth, they may share with her the bliss which springs from His immediate presence in heaven. "Them that honour me I will honour," is the emphatic declaration of Jehovah; and it is a truth strikingly illustrated in the case before us. It is, however possible, that some individuals may rise from the perusal of this narrative with the almost involuntary exclamation, "Such death be mine!" who, like one of old, when uttering a similar aspiration, are still strangers to the power of godliness. Let such carefully study the lineaments of the character here so imperfectly portrayed, and learn the established connection between a willing, cheerful, and unreserved surrender of heart and life, to the requirements of religion, and the enjoyment of its privileges. If, stimulated by the lessons thus conveyed, they "seek reconciliation to God by the death of his Son," they too, "being justified by faith, shall have peace with God," and "the love of God shed abroad in their hearts by the Holy Ghost" shall impart a "hope that maketh not ashamed;" and then, while diligently and faithfully pursuing the path of holy obedience marked out for them by the word and providence of God, they may with unpresumptuous hope ejaculate the petition—"Let me die the death of the righteous, and let my last end be like *hers!*"

Essays, Extracts, and Correspondence.

THE MONSTER CALUMNY AGAINST ENGLAND.

THE annals of delusion, misrepresentation, imposture, and falsehood, would be ransacked in vain for a parallel to the conduct of the self-styled "patriots" of Ireland, with respect to the union between that country and Great Britain. The arch-defamer, during the present century, has been Daniel O'Connell. This renowned demagogue, so recently as September, 1843, had the audacity to issue an address to the "Inhabitants of all Countries subject to the British Crown," imploring their sympathy under the unheard-of and unutterable wrongs inflicted by England. The following is the indictment of the "patriot" orator:

"There is no truth more undeniable than this—that England has inflicted more grievous calamities upon Ireland than any country on the face of the earth besides has done upon any other. In the history of mankind, there is nothing to be compared with the atrocity of the crimes which England has perpetrated on the Irish people; nor, as yet, has the spirit which created and animated such crimes been much mitigated—if mitigated at all—from its original virulence. The consummation of such crimes, up to the close of the last century, is to be found in the atrocious manner in which the Legislative Union between both countries was effected. Every pre-existing evil was, by means of the Union, continued and aggravated, and no opportunity has been omitted to inflict new and severe grievances upon this unhappy country."

But we must pass from the "patriot" orator to the metropolitan corporation—the Corporation of the city of Dublin—who, in the self-same year (1843), had the modesty to petition the Imperial Parliament for a Repeal of the Union; and, in the course of their extraordinary Petition, they described the prosperity which preceded the Union as follows:

"Your petitioners further show, that the most

beneficial results followed from the legislative and judicial independence of Ireland: manufactures were fostered and augmented—commerce was increased and extended—native industry was cherished and rewarded—the value of lands and houses greatly augmented—the rents were readily paid by prospering farmers—all classes of society shared in increased comforts, and looked forward to the future with a pleasing hope of bringing up their families for still better times and augmented prosperity."

Such is the picture drawn by the "patriotic" corporation of the felicity of the people that never knew felicity before; but the Union came, and the Union was to Ireland the box of Pandora, from which a thousand evils issued forth, spreading, over the length and breadth of the land, the horrors of a moral and political pestilence. The following is the deposition of the worshipful corporators:

"Your petitioners further show, that the Union has produced the most disastrous results to Ireland. It has annihilated the Irish manufactures that existed at that period, and substituted but few, indeed, in their place; it has nearly extinguished all legitimate commerce; it has made the exports of Ireland consist of provisions and cattle, and her imports of goods manufactured in foreign countries; it has exceedingly increased the exhausting evils of absenteeism—a system replete with exhaustion and political inaction; it has covered the land with poverty, distress, and destitution, and produced the astounding spectacle of more than 2,300,000 paupers,—being more than one-fourth of the inhabitants of one of the most fruitful countries on the face of the globe; and these evils, instead of diminishing, are manifestly augmenting and spreading."

But, amidst this dismal gloom, a star of hope is seen in the distant horizon;—it is the star of Repeal! Repeal is to heal every wound, supply every want, extinguishing pauperism, elevating prostration, enlightening darkness, composing distraction, ennobling the nation, converting rags into brocade, and beggars into gentlemen;—in a word, rendering Ireland the garden of Europe, the Goshen of the earth, the envy of all nations! Hear again the "patriotic" prophets of the corporation:

"Your petitioners further show, that the natural result of the restoration of our *domestic* legislature and of our judicial independence would be, what experience has already shown them to have been, the most beneficial to Ireland. A domestic Parliament would encourage manufactures, foster commerce, countenance and support agriculture, augment the wealth, secure the liberties, and establish the well-being, comfort, and prosperity of the Irish people."

Such, then, is the case of the patriots. Now, Providence has given birth to a man who, beyond any other living individual, is fitted to do justice to his injured country—for his country is Ireland,—and to redress her wrongs, against her own parricidal children! Our enlightened readers will at once infer, that our reference is to Mr. Montgomery Martin, of whom the late Marquis Wellesley said, "He is better informed on the interesting subject of Ireland (more particularly on the operation and result of her Legislative Union with Great Britain) than any person I have ever conversed with. Generally, his knowledge of statistics is most extensive, and most practically useful." This gentleman has produced a work, "Ireland before and after the Union with Great Britain," which ought to cover the Repealers with overwhelming and everlasting confusion. From this work, it appears that the Repealers are the subjects, either of incredible ignorance or of inconceivable impudence. They know the facts here recorded, or they do not. If they know them, while they speak as they do, they deserve to be considered pestilent disturbers of society, guilty obstructors of their nation's welfare, and false witnesses against England. If they do not know them, their ignorance is at once their shame, their crime, and its punishment ought to be contempt and the treadmill. It is difficult adequately to express, or even to conceive of the turpitude of the men who so trample truth in the dust, and disturb the amity of nations. We know not that ever such a body of shameless, virulent misrepresentation was so perseveringly repeated in the teeth of facts, and in the face of an empire. And certainly never was confutation, demolition, annihilation, more complete and thorough than in the present instance.

There is, undoubtedly, much amiss in the economic condition of Ireland; but there is greatly more in England; and the Legislature, with whatever of wisdom or of folly, ever since the Union, has bestowed far more than its due proportion of attention upon Ireland. During the last seven years, Europe has rung, from side to side, with the cry of "Justice to Ireland!" Now, we solemnly affirm, there had been far more truth and decency in the cry of "Justice to England!" Those who know not the truth are led to imagine that the British Legislature has actually made it a study by what means best to crush the spirit, to cramp the energies, and to impoverish the subjects of the Irish nation. It is a fact, that, on this subject, Englishmen—both orators

and journalists—have uttered much that is foolish, and much that is not true. Are such men prepared to hear the fact, that Ireland is the "least taxed portion of the empire?" Are they aware, that, out of £52,000,000 levied in the United Kingdom, less than £4,500,000 is raised in Ireland, although its population is equal to half the population in England? Are they aware that the total nett revenue of Ireland in 1846 was only £4,333,933—a sum barely sufficient to pay the interest of the portion of the National Debt assigned to Ireland? Are they aware, that the capital of the funded debt of Ireland, as it stood in January 5th, 1817, was only £134,602,769, as their portion of a debt amounting to more than £800,000,000? Are they aware, that, previous to the 1st of February, there was cancelled of that debt no less than £4,041,732, leaving the funded debt of Ireland at £130,561,037? Are they aware, that the total charge for this debt, in 1817, was £6,038,311, and that the charge in 1847 was only £4,176,458—an arrangement whereby Ireland gains annually £1,861,853? Are they aware, that from the extremely light taxation of Ireland, at this moment, the annual revenue amounts to only £4,600,000; so that, seeing the interest on the debt, and the expenditure on the country unitedly amount to £7,800,000, a deficiency is left amounting to the immense sum of £3,200,000, which deficiency is continually, and without a grudge, borne by England? Are they aware, that the annual deficiency of Ireland, since the Union, amounts to the prodigious sum of £141,000,000, and that just by so much is England the poorer from her connection with Ireland? Yes, this blessed Union has cost her the goodly sum of £141,000,000!—a tolerable price to pay for the pleasure of mischief; and, in return for these millions, let the "patriots" tell us what England has obtained.

But this is only a part of England's bounty, by the patriots denominated "injustice." In 1845, such was the tenderness of the Legislature, that they charged nothing, on the Irish revenue, for its share on the Royal Navy; and in 1846, but a few thousand pounds. Let the Scotch and English partizans of the Irish patriots hear it,—*there are no assessed taxes whatever in Ireland! There is no land-tax on lands and tenements;—no stamp-duties on stage carriages;—no tax on soap, bricks, hops, post-horse duties, &c.;—no window-tax, nor taxes on servants, horses, and carriages, &c.;*—and last, but not least, THERE IS NO PROPERTY OR INCOME-TAX!

Tell us, ye dupes of "patriotic" declamation, and victims of Repeal deception, are these light matters? Are these the things you desire to have reversed, in order to "justice?" Know ye not, that the produce of these and other taxes, from which Ireland is exempt, was, in 1846, nearly £13,000,000?

Again; be it known to all, that the stamp-duties, licences, &c., are, in many instances, lower in Ireland than in England or in Scotland. Take, for instance, the article of spirits, which pays per gallon, in England, 7*s.* 10*d.*; in Scotland, 3*s.* 8*d.*; in Ireland, 2*s.* 8*d.*!

But the matter does not end even here. Ireland presents exemptions in her local taxation, unknown in Great Britain. England is taxed, locally, £12,000,000, or 15*s.* per head; Scotland, £1,000,000, or 8*s.* per head; Ireland, £2,000,000, only 5*s.* per head! What say the clamourers for "Justice to Ireland" to these things? Is it not time to reverse the cry? Was ever cry so groundless, so mischievous, so audacious, so insulting? Is it not high time for the people of England to raise a cry for "Justice?" Our successive ministries and legislatures have been bullied into a trembling, crouching spirit, which has led them to forget what was due to the people of Great Britain. The exemption of Ireland, for instance, from the "Income-Tax," which robs England of five or six millions, was entirely uncalled-for. The Irish middle classes and gentry are every whit as able to bear their share of the burden as the English. In proof of this, we have only to look at a few facts. The total value of Irish produce, imported into Liverpool annually, is about £6,000,000; and into Bristol, about £1,000,000. Again; let us take a glimpse even at the lowest portion of the middle classes of Ireland, through the unerring medium of the Savings Banks.

We shall here state three periods of years, with the number of depositors at each period, and the sums deposited:

Years.	Depositors.	£
1829	31,262	854,329
1841	77,522	2,243,246
1844	90,144	2,685,698
1846	92,859	2,792,708

Is this progress? Or is it, according to "patriotic" arithmetic, deterioration? Are the British partizans of the Repealers aware, that the total amount of the de-

posits, up to May, 1847, in the Irish Saving's Banks, was no less than £9,534,522! Is not this pretty well for a land of paupers? As another indication of progress, in 1838, the Loan Fund circulation was only £180,526; in 1846, it was £1,770,397. Is there no indication of progress here? Again, the money transmitted by Post-office orders in Ireland, a test which touches mainly the middle and working classes, in 1839, was £111,864; in 1846, they rose to £1,131,197! What say the "patriots" to this? Are these among the signs of this rapid descent into national extinction. Again, let us inquire into Money Orders. The stock transferred from England to Ireland, from 1838 to 1848, was £13,945,742; ditto transferred from Ireland to England, during the same period, £6,193,879; leaving a difference against England of £7,751,863! Again, the Grand Jury Cess is an index to the increased value of landed property in Ireland; now, what is their testimony? It is, that they have augmented from about £200,000 a year, to £1,150,000 a year! Again, let us go to the Debtors' Courts, and inquire into the results of these four most terrible years. In 1843, the number confined for debt was 5,933; in 1844, 5,899; in 1845, 4,606; in 1846, 3,744; in 1847, 5,114! Again, the electors' register is an index to progress. Well, what does it indicate? In 1845-46, the total was 9,696; in 1846-47, it was 14,312: the total of 1846 was 128,755; the total of 1847 was 138,654! What say the Repealers to these things?

But let us go a little more directly into the region of commerce. At the Union, in 1800, there was retained for home consumption in Ireland, tea, 1,700,000 lbs.; in 1830, 3,800,000 lbs.; in 1845, 5,800,000 lbs.! You may say sugar and coffee in the same proportions. What of timber—that great element in social improvement? We have, then, in 1800, 20,000 loads; in 1830, 66,000 loads; in 1845, 230,000 loads. But what of grain and meal? At the Union, altogether about 500,000 qrs.; in 1845, 1,059,185 qrs. If we come to shipping, the facts are still more extraordinary. The amount of tonnage:—in the years 1797, 1798, and 1799, the amount was 112,333; in 1843, 1844, and 1845, it amounted to no less than 631,981! The total tonnage which entered Ireland in 1836, for example, was, in round numbers, 1,600,000 tons; in 1846, it rose to 2,600,000 tons: being an increase of a million tons in ten years! Is this the mark of a fallen nation?—Shall we look at the spread of intelligence? We have its index partly in the number of newspapers, and their circulation. The number of journals, at the formation of the Union, was twenty-five, with a circulation utterly insignificant; in 1846, it was eighty-nine, with a circulation of 6,960,442! Is this another token of decadence? There is no light in which the good deeds of England reflect a brighter radiance than in relation to the destitute, aged, and infirm poor. The progress of the Act, and its urgent necessity, most clearly appear from the following table:

Years.	No. Unions.	Expenditure on Poor.
1840	4	£37,057
1841	37	110,278
1842	92	281,233
1843	106	244,374
1844	113	271,344
1845	126	316,025
1846	129	435,001
1847		1,618,240

This is an Act which ought to be engraved on the national memory, to the everlasting praise of the Imperial Legislature. The money sanctioned by the Treasury for each Poor-Law Union in Ireland, up to last December, was £1,003,950; and on 1st July, 1847, Parliament granted £600,000, of which £500,000 was applied in donations in aid of rates by the relief commissioners, and £100,000 for works of public utility—another considerable item in the "patriot" catalogue of English cruelty! But many of the generous deeds of the Imperial Legislature have been but little known by the multitude on either side of the Channel. We may just note some of these, and only a few of many. For charitable and literary institutions, agriculture, and manufactures, public works, and employment for the poor, England advanced, between 1801 and 1817, no less than £4,398,638; between 1817 and 1847, it advanced £6,496,018; in 1847-48, it advanced £233,316: making a total of £11,127,972—another tolerable item in the catalogue of British wrongs! But we are utterly sick in the work of exposing calumny and falsehood; we therefore pass on to the last and the greatest of England's wrongs, or crimes, to the eventful year in which England fed daily, in the neighbourhood of their own homes, upwards of 3,000,000 of people! The total rations issued daily

—mostly free, some at a small cost, and for some of which accurate returns were not received—were, during May, 826,325; June, 2,729,684; July, 3,020,712.

Such are some of the facts which Mr. Martin has demonstrated from Parliamentary documents, which, as he says, "are open to all." On these and similar facts he rests the conclusion—1st, That the commerce of Ireland, which was feeble and retrograde before the Union, has increased in a remarkable degree since 1800; since the progressive increase of wealth is evident in almost every branch of industry. 2nd, That Ireland is one of the least taxed countries in Europe, and possesses a remarkable exemption from taxation compared with Great Britain, her revenue being in the proportion of five millions to forty-five millions; that the liberality of the Imperial Legislature and the people of England, on every emergency and distress in Ireland, has no parallel in the history of nations. The conclusion of the whole is, that "self-interest, policy, duty—above all, Christian principles—are in favour of preserving the United Kingdom in all its entirety. There is everything to be lost, and nothing to be gained, by a severance. From the peer to the peasant, it is the solemn obligation of all to maintain the Union; to aid in redressing existing evils; and to co-operate in raising the condition of the poor in Ireland."

This witness is true; but we cannot conclude without reciting the atrocious calumny of O'Connell and his disciples, with which we opened the present article; a calumny which he audaciously addressed to the "inhabitants of all countries subject to the British Crown," on September 13th, 1843:—

"THERE IS NO TRUTH MORE UNDENIABLE THAN THIS, THAT ENGLAND HAS INFLICTED MORE GRIEVOUS CALAMITIES UPON IRELAND THAN ANY COUNTRY ON THE FACE OF THE EARTH BESIDES HAS DONE UPON ANY OTHER. IN THE HISTORY OF MANKIND THERE IS NOTHING TO BE COMPARED WITH THE ATROCITY OF THE CRIMES WHICH ENGLAND HAS PERPETRATED ON THE IRISH PEOPLE."

Of the dead, at present, we shall say no more; simply to state the charge, is to blast the memory of its author: but while sparing the Great Apostle of deception, we use no ceremony with respect to his miserable would-be successors, to the chief of whom, the maddest machinator of the fraternity, do we say:

"Nothing wants, but that thy shape,
Like his, and colour serpentine, may show
Thy inward fraud, to warn all creatures from thee
Henceforth; lest that too heavenly form pretended,
To hellish falsehood snare them!"

THE SPIRIT OF PROPHECY IN FRANCE.

THE religious world has been of late occupied with the speculations of the excellent and profound Mr. Fleming, who put it upon record, about a century ago, that France would become the subject of a revolution about the year 1790, in which Popery would receive a serious blow; and that the wound would be deepened, and, perhaps, the destruction completed, about the year 1848. But men of Fleming's mould were not the only persons on whom a spirit of prophecy appears to have fallen; the prophecies of Nostradamus, published in 1799, contain some curious things:

"In the course of the approaching century great changes will occur; prodigious revolutions, glorious victories, terrible misfortunes. At the approach of the year 1850, the throne, after having been occupied by an Englishman, will be overthrown. This will be the new epoch of the republic."

It appears that the celebrated astrologer who penned the above prediction has read the stars aright, at least if the story related may be depended upon. It is stated that, on the 24th of February, Colonel Wells, an English officer, who, with his family, had apartments in the Hotel Meurice, in the neighbourhood of the Tuileries, and who was recovering from a severe attack of brain fever, was violently excited by the shouts of the people and the noise of the musketry. His reason, not yet firmly re-established, was not proof against a commotion so violent. Taking advantage of the momentary absence of the parties who were entrusted to watch him, he hastily arrayed himself in his scarlet uniform, and sword in hand descended the staircase, and rushed into the street in the very midst of the combatants. The attack on the Tuileries had already commenced. "The English officer," says the French writer, "attired in his scarlet uniform, himself of commanding height, with a martial and inspired air, attracted general attention. He placed himself at the head of the advancing multitude, encouraging them by voice and gesture. His enthusiasm, excited to delirium by the smell of powder, blinded him to all obstacles. He was one of the first to penetrate into the palace,

and he found himself at length in the throne-room, a few hours only after the departure of Louis Philippe."

The conclusion of this violent over-excitement was, that an extraordinary prostration completely subdued the powers of the convalescent,—a mortal paleness overspread his visage, his limbs failed him, his sword fell from his hand, and he was well-nigh overpowered with faintness, when, by a last effort, he contrived to reach the throne. Tottering, he mounted the steps, and fell almost fainting upon the royal seat. Like Charles the Xth, like Louis Philippe, the last king of France, and the last king of the French, Colonel Wells, the last occupant of the throne of France, was compelled to return to England by the anxiety of his family. He was sent over to his native land in charge of an English physician who resided at Havre.

Napoleon himself is brought forward as among the prophets. The following extraordinary passage, suppressed in both the French and English editions of Count Las Cases' Journal, and which has been furnished us by a literary gentleman of eminence, is an illustration:

"In less than fifteen years from the present time," said the Emperor Napoleon to me one day, as we stood viewing the sea from a rock which overhangs the road, "the whole European system will be changed. Revolution will succeed revolution, until every nation becomes acquainted with its individual rights. Depend upon it, the people of Europe will not long submit to be governed by these bands of petty sovereigns, these aristocratic cabinets. I was wrong in re-establishing the order of nobles in France; but I did it to give splendour to the throne, and refinement to the manners of the people, who were fast sinking into barbarism since the revolution. The remains of the feudal system will vanish before the sun of knowledge. The people have only to know that all power emanates from themselves, in order to assert their rights to a share in their respective governments. This will be the case even with the boors of Russia. Yes, Las Cases, you may live to see the time, but I shall be cold in my grave, when that colossal but ill-cemented empire will be split into as many sovereignties, perhaps republics, as there are hordes or tribes which compose it." After a few more reflections on the future prospects of Europe, his majesty thus continued:—"Never was a web more artfully woven over a nation than that horrible debt which envelopes the people of England. It has been the means of enriching the aristocracy beyond all former example in any country, whilst it has, at the same time, insured as many fast and powerful friends to the government as there are individuals who receive interest for that money so extravagantly squandered to crush liberty in other countries. Even that must have an end; some accidental spark will ignite the combustible mass, and blow the whole system to the devil. If this mighty debt were due to foreigners, those cunning islanders would not bear the burden an hour, but would, on some pretext or other, break with their creditors, and laugh at their credulity; but they owe the money to individuals among themselves, and are, therefore, likely to enjoy the pleasure of paying the interest for some generations to come. France, too, has a debt. These Bourbons think to maintain themselves on my throne, by borrowing largely of the present generation, in order to lay heavy taxes on the next, and all future ones. But I know the French people too well to suppose that such a system can be long tolerated. I know that they have too much natural affection for their offspring to entail upon them a national debt like that of England, however artfully incurred. No! no! my subjects are too sharp-sighted to let the property accumulated for their children be mortgaged to pay the Russians and English for invading them, and for the restoration of the '*vieille cour des imbéciles*,' who now insult them. They will, after a time, make comparisons between them and me; they will recollect that the expenses of my government were defrayed by imposts during the year; that my wars cost France nothing; that I left her not one Napoleon in debt, but that I enriched every corner of her territory. Such comparisons will not be favourable to the Bourbons. The French will cast them and their debt from their shoulders, as my Arabian would any stranger who should dare to mount him. Then, if my son be in existence, he will be seated on the throne amidst the acclamations of the people. If he be not, France will go back to a republic; for no other hand will dare to seize a sceptre which it cannot wield. The Orleans branch, though amiable, are too weak; have too much of the other Bourbons; and will share the same fate if they do not choose to live as simple citizens under whatever change takes place." Here the emperor paused a few moments; then waving his hand, he exclaimed in an animated tone, his dark eye beaming with the enthusiasm of inspiration, "France, once more a republic, other countries will follow her example—Germans, Prussians, Poles, Italians, Danes, Swedes, and Russians, will all join in the crusade for liberty. They will arm against

their sovereigns, who will be glad to make concession of some of their rights in order to preserve a minor authority over them as subjects; they will grant them representative chambers, and style themselves constitutional kings possessing a limited power. Thus the feudal system will receive its death-blow—like the thick mist on that ocean, it will dissipate at the first appearance of the sun of liberty. But things will not end there, the wheel of revolution will not stand still at this point; the impetus will be increased in a ten-fold ratio, and the motion will be accelerated in proportion. When a people recover a part of their rights as men, they become elated with the victory they have achieved; and having tasted the sweets of freedom, they become clamorous for a larger portion. Thus will the states and principalities of Europe be in a continual state of turmoil and ferment, perhaps for some years—like the earth heaving in all directions previous to the occurrence of an earthquake. At length the combustible matter will have vent: a tremendous explosion will take place. The lava of England's bankruptcy will overspread the European world, overwhelming kings and aristocracies; but cementing the democratic interest as it flows. Trust me, Las Cases, that, as from the vines planted in the soil which encrusts the sides of Etna and Vesuvius, the most delicious wine is obtained, so shall the lava of which I speak prove to be the only soil in which the tree of liberty will take firm and permanent root. May it flourish for ages! You, perhaps, consider these sentiments strange and unusual; they are mine, however. I was a republican; but fate and the opposition of Europe made me an emperor. I am now a spectator of the future!"

Mesmerism, likewise, has performed its part, in a manner, if true, not a little remarkable:

The following strange story is abridged from the last letter of the Paris correspondent of the *Atlas* newspaper:—"Doctor B——, in addition to his skill in the management of children, is one of the first magnetisers in Paris; and the conversation, (at Neuilly, last summer,) as is always the case when he is present, turned upon magnetism. He told many wonderful tales, of course, concerning the *clairvoyance* of some of his patients, and the extraordinary power in foretelling the future fate of others; until, being pressed by the king, he looked around to see if any among the company bore outward signs of any great susceptibility to magnetic influence. 'There is one person present,' said the doctor, 'who possesses, in a most extraordinary degree, every symptom of this peculiar faculty. Madame la Princess de Joinville would, I am sure, astonish us, would she but submit to the trial.' After some little reluctance, the fair princess consented. In a moment, and, I believe, with no other ceremony than the placing of his thumb against hers, did she realise the doctor's *prevision*, and fell into as deep a magnetic slumber at it was possible to witness. There was a deep silence; and the doctor turned to demand which member of the family would like to consult her in the name of the rest. Madame Adelaide it was who volunteered; and to her questioning did the patient reply with such truth concerning the past, that she felt emboldened to consult her with regard to the future. 'I give you my honour as a gentleman,' added my informant, 'that in that *séance* every event which has happened with such fearful rapidity as to astonish and confound us all, was foretold with most awful precision. The day, the hour of the flight, was named, as well as the despoilment of the Tuileries; the secreting of the diamonds once belonging to the crown of the emperor by a person about the court, (they have not been found;) and a second catastrophe not far distant, and which concerns the Orleans family alone. 'You named me not,' said Madame Adelaide: 'with whom am I to fly?' 'You will remain calmly and peacefully in France,' replied the somnambule; at which observation the king laughed, and said that this last prophecy was sufficient to betray the fallacy of the whole, as his sister would be incapable of deserting them in the hour of peril. I have heard the story from two or three individuals, and from one who declares himself to have been an eye-witness to the scene, and have no reason to doubt its accuracy."

To these we have to add the following, which is not unworthy of those that go before. A foreign journal thus writes:—"The *Courier des Etats Unis* states, that among the papers of one of the marshals (since deceased), at the celebration of the French Revolution in 1840, was found a sealed package, with the following inscription: 'To be opened on occasion of the coming revolution in France.' As the event has now taken place, the package has been opened, and found to contain the badges worn by the deceased at the procession of 1830, with a detailed description of the ceremony. On the interior of the wrapper was written: 'To serve on occasion of the next revolution in France, which will take place about the year 1847.' It would have

been difficult to have made a more just prediction."

We have collected these things, that we may hand them down to the generation that is to come. These are not all, but they are the chief. Of their truth, upon the whole, there is strong probability. All history attests, that, in connection with the mightier movements of Providence, men sometimes speak with a wisdom more than mortal,—probably in mercy to an infidel world, that it may be to faith in the unseen.

THE BRITISH BANNER.

At the outset of this Journal, the Editor asked great things of his friends, but they have vastly exceeded his request. He besought them to place him in "the same comparative position in the field of the Weekly as they have in that of the Monthly Press." Not only have they done this, but ten times more! They have not simply placed the *British Banner* first in the list of the Religious Weekly Press, but achieved for it a circulation greater far than that of the whole of it, of all sects and parties, united. This comparison, of course, is not based on the sale of the first quarter, when the excitement was at its height; but on that of the present, when novelty is gone, passion has subsided into reason, and the circulation become so far fixed and natural. This result has been effected in conjunction with two remarkable facts: not a single agency has been employed in the country; and, in the second quarter, not a single paper was sent where the subscription was not renewed. These are facts to which, in the Weekly Press, there are few parallels. By an extensive employment of agency, the circulation might unquestionably have been doubled; but the trouble of its establishment would have been greater than, under the circumstances, could be conveniently sustained, and the pecuniary hazard, in many cases, at the outset, very considerable. By sending copies without the renewal of the subscription, some friendly and excellent readers might have been retained, who, from neglect, or other circumstances, may, for the present, have been lost. But it was determined to adopt a course alike simple and safe, and, happen what might, without respect of persons, to abide by it,—a resolution which has been kept without a single deviation. If, by this resolution, the progress of the edifice has been retarded, in the same proportion the foundations have been rendered deep and strong.

But the true character of this achievement cannot be understood without taking into account the extraordinary difficulties at all times to be encountered in attempts to start a Journal, whether Daily or Weekly. Rarely is a circulation, for months, equal to one-fourth of the necessary expenditure; and seldom for years does it clear its way. There are few projects by which a full purse may be more expeditiously emptied. A London Weekly, lately defunct, in a hopeless struggle swallowed up £15,000; the *Daily News*, in some six months, made short work with £80,000: another London Journal, the *L—— M——*, most respectably conducted, has been carried on from the beginning at a weekly loss of between £30 and £40; and another, "*The Universe*," at a very heavy weekly loss. The former of these is on the eve of extinction, or amalgamation with some other; and the chief proprietors of "*The Universe*," Sir C. Eardley, Mr. Henderson, and others, have given notice of a dissolution of the partnership at the end of three months. The expenses of the *Patriot*, at the outset, soon exceeded the income by £1,500 and upwards.

On this subject a curious illustration has just been supplied by what is called the *People's Journal*. The following is a statement from Mr. Howitt, contained in a recent number of his Journal:

"It is due to ourselves to notice the upshot of this Journal, which was declared, about this time last year, to be 'commercially established and perfectly safe,' and to be circulating from 35,000 *to* 40,000 *copies weekly*. To those who were led to believe the charges of Mr. * * * * against us, it may be as well to consider how his assertions have proved in other respects. This Journal was so 'commercially established,' that we have now been assured by the creditors, who have inspected the books, that *at no time did it ever circulate* 17,000 *per week*; and the printer assures us that, for a long time, they have not printed more than 8,000, and, about the end of the year, 4,500, while it required a circulation of 20,000 copies weekly to pay. It was, in fact, at the time * * * * sinking at the rate of £4,000 a year, and more; in the two years of its continuance, it sunk upwards of £9,000."

Nine thousand pounds is a tolerable sum to spend in the space of twenty-four

months for an experiment in periodical literature; and the facts, as they have thus come out, yield a salutary warning to the simple to beware how they become parties to projects of this description. But another point here is worthy of notice. The temptation is very strong to exaggerate the amount of circulation, in order to procure advertisements; and parties without principle are but too ready to fall before it; and, hence, it is no uncommon thing to represent a circulation as double, or treble, yea, and even ten times its real amount. Such a case we have actually known.

To all this must be added the fact, that a large number of New Journals was attempted to be established in the course of 1847, and nearly every one of them failed, with heavy losses to all concerned. To these must be added the further fact, that the period selected for starting the *British Banner* was the worst that could have been chosen for the last thirty years. In a season of general prosperity, it is probable that, great as its success has been, it would have been vastly increased. The risk, under such circumstances, was tremendous, and failure, how great soever a calamity, would have been no disgrace; but unexampled success becomes a tenfold blessing, and lays the Editor and his coadjutors under corresponding obligations both to Heaven and earth. He would, therefore, cherish a spirit of the most profound gratitude to Him from whom all prosperity proceeds, and, under Him, to the faithful of every rank and class, of every sect and party, to whose generous confidence and unprecedented efforts he so very mainly owes his success.

But leaving the things which are behind, the Editor would press on to those which are before, that he may acquit himself worthily of the favour so largely accorded to him. He turns back to his Original Prospectus, and, pondering its awful facts, trembling takes hold upon him! While his own private and deliberate expectations of immediate success have been vastly exceeded, his reasonable calculations have fallen as much short. He longs for a reader wherever he finds an uninstructed man; he pants for an introduction to every family in Britain, yet without a liberal, pure, and well-principled Paper. Again, therefore, to all such, he opens his heart, and presses his plea. To each he would say:

Do you want dissertations, discussion, instruction on points relating to the Constitution of the country, illustrative alike of its excellence and its defects, and demonstrative of the numerous and grievous imperfections of the Reform Bill, and of the absolute necessity of revising, improving, perfecting it in all its parts, and adjusting it to the wants of the times which are passing over us? Would you have reasons for shortening Parliaments to, at the utmost, triennial,—for Electoral Division of the Country,—for Vote by Ballot,—and for Household Suffrage, with an arrangement for the inclusion of that very large class of intelligent and valuable men, who are, nevertheless, not householders, and the annihilation, everywhere, of the old corrupt freemen?—*Read the British Banner!*

Do you, in the spirit of true patriotism and enlightened Christianity, resolve, as an act of the highest social duty, to watch the proceedings of the Executive Government of your country on all subjects, whether relating to Home or Colonial matters, affecting peace, justice, taxation, trade, commerce, liberty, and generally, the public weal? Do you wish from time to time, in aid of your judgment, an ample supply of enlightened, candid, upright, and fearless comment upon all the great measures of Government, explaining and defending the good, exposing and denouncing the evil?—*Read the British Banner!*

Do you feel it a high duty of Christian citizenship to cherish a spirit of habitual distrust of both Houses of Parliament, especially that of the Commons,—to inspect, from day to day, both their sayings and their doings, that you may compare the promises of the hustings with the performances of St. Stephen's? To these ends, are you anxious to possess and preserve a careful digest of the debates on all general business, and on all great occasions, to have the chief speeches with all desirable and necessary fulness? On these occasions do you wish the merits and demerits of individuals and parties specified, and the foes of the country visited according to their deserts?—*Read the British Banner!*

Are you deeply alive to the importance of the subject of Colonization, as an enterprise in which hundreds of thousands of millions, yet unborn, are ineffably interested? Are you strongly impressed with the conviction that this is a subject in which England, above all other nations, is responsibly concerned? Do you hold that the designs of Providence regarding it may be fully ascertained from the boundless territory which has been

assigned her all over the world? Are you anxious to become acquainted with the regions, names, extent, and present condition of the Colonies of Great Britain? Do you feel it a duty of Christian patriotism to keep a steady eye upon the movements of the Colonial Legislatures, in all matters connected with civil and religious liberty? Are you wishful to read, from time to time, the reports and views of the best and ablest Colonial residents of what is going on there, in relation to religion and philanthropy?—*Read the British Banner!*

Are you desirous to obtain and preserve a correct and general acquaintance with the practical operations of the religious and philanthropic movements of the age? Do you wish such intelligence as comprises facts and illustrates principles worthy the attention of pilgrims to eternity—news without nonsense—instruction rather than amusement—records of events which concern the wise and the good, and which admit of being digested for the enlargement and invigoration of the soul? Are you willing to submit to a small measure of the profitable pain of a little solemn thinking? Have you the mental and moral courage to enter upon an article of moderate length, and stamped with the impress of conscientious labour? Are you ready to become a pupil, that you may be trained into a good and able citizen? You are our man!—READ THE BRITISH BANNER!

N.B. Orders to be sent to 5, Bolt-court, Fleet-street, London.

A CLERGYMAN'S OPINION OF THE "WITNESS."

To the Rev. Ebenezer Howell, Hawes, Yorkshire.

SIR,—At the Temperance festival held in this city, on the 14th April, I heard you make a remark to a gentleman upon the platform, which, doubtless, was not intended by you to reach the ear of a Congregationalist. The remark was as follows: "*That threepenny Magazine belonging to the Congregational body is a vile thing.*" Had the circumstances of the evening permitted, I should have called upon you to explain; but as such a course was not practicable, I take the liberty thus publicly to address you on the subject. I presume that this your expressed opinion is the result of your *personal* examination of the Magazine in question: *if otherwise*, I will just remind you of what Solomon says: "He that answereth a matter before he heareth it, it is a folly and a shame unto him." Presuming, however, that you have personally examined this publication, allow me to ask you to point out wherein its vileness consists? Is its theology unsound?—or its morality questionable?—or are its general contents calculated to mislead and destroy the souls of men? On the contrary, is not its theology in strict accordance with the word of God?—its morality unimpeachable?—and its general contents eminently calculated to enlighten, convince, and convert the souls of sinful men? If this be the case, which I think you will not venture to deny, how can the epithet "vile thing" be consistently applied to it? I suspect, however, that its expositions in the department allotted to "*Church Affairs*," render it so "vile" in your eyes, as a clergyman of the Church of England. But I ask, is it kind—is it courteous—is it Christian to stigmatize as "vile" a periodical which gloriously maintains the cause of truth and religion, *merely* because it is the exponent of certain principles of church polity which are contrary to those held by you? Suppose that an individual were in your presence to stigmatize as "vile" one of the ablest and most zealous of the publications of the Total Abstinence Society, of which you are a member and advocate,—should you not feel rather indignant at so uncourteous an expression? At the Temperance festival, reference was made by some of the speakers to the Scripture argument adduced to support the use of intoxicating liquors; which argument was set aside by the following,—to which you, as a total abstainer, no doubt listened with much complacency:—"Although," it was said, "two or three passages may be adduced which appear to sanction the use of wine, &c., still, as the general tenor of the *whole* Bible is opposed thereto, we must be guided by the evident meaning of the *whole*, and *not by isolated and disjointed passages.*" Did it ever occur to you, Sir, to argue thus respecting the principle of a State Church? The argument for the one practice, and the other institution, are very analogous, so far as it is drawn from Scripture,—being supported in each case, *not* by the *general tenor* of Scripture, but by *forced* expositions of isolated passages in the Bible. The argument, therefore, that destroys the one, destroys the other also; and, if you do not willingly close your eyes to the light of truth, you must confess that the principle of a State Church has no

better foundation in the word of God than the drinking customs of the present day have. Acting on the conviction that these customs are not sanctioned by sacred Scripture, and seeing the evils which flow from the prevalence of these customs, you have pledged yourself to abstain from the use of intoxicating liquors. If you examine the evils which Dissenters allege result from the union of Church and State with the same calmness and candour which you, no doubt, exercise in examining the evils alleged by Teetotalers to flow from the use of intoxicating liquors, the issue will be your conversion to the principle of Dissent; and then, as a consistent man, you will give in your adhesion to the *practice* of Nonconformists, by dissolving your connection with the State Church of these realms, the existence of which inflicts such numerous and weighty evils upon the whole community; and then you will no longer account this Magazine to be "vile," but rather to be "honourable." With an earnest recommendation to you thus to examine, and thus to act, I remain, &c.,

Manchester. E. VINCENT.

*** The exact import of terms always requires that regard be had to those who use them. The church of God has now for some thousands of years been familiar with a deed for which a great king was deemed "vile" even in the eyes of a king's daughter. In such company we are very comfortable. If to testify for truth, for liberty, for purity, and, in order to these, for the entire separation of things sacred from things secular;—if to expose wickedness in high places, and if to denounce it with vehemence in proportion as it clothes itself with the garb of sanctity, and speaks lies in hypocrisy;—if this be to be "vile," we can assure the Rev. Ebenezer Howell, of Hawes, Yorkshire, that our reform is distant, that he has little to expect either from whispering or backbiting, and will do well either to submit to truth and come out of Babylon, or prepare for siege which will not rise till the citadel is either taken or demolished.—ED.

LONDON MISSIONARY SOCIETY.

INDIA.

Personal History of a Native Evangelist.

THE subject of the following narrative is a devoted native evangelist connected with our Mission in Travancore. He is supported by the Christian benevolence of friends at Surrey Chapel; and, at their request, has been named after their beloved pastor. The history of his life and experience, as recorded in his own words, portrays in a very striking manner the evils from which he has been delivered, and the blessings he now enjoys by his reception of the grace of life. Sprung from a heathen ancestry, and exposed in early childhood to the worst corruptions of pagan darkness, he would, in all probability, to this day have been a degraded and wretched worshipper of idols and evil spirits, but for the entrance of the gospel into his family in the manner he describes. By the solicitude of maternal affection and piety, he was first led to Christ; as years advanced he felt the power of grace, and was affected with a strong feeling of spiritual compassion for his idolatrous countrymen; and, in due time, his desire to devote himself to the work of the Lord was graciously answered, by his appointment to labour as an evangelist, under the superintendence of the Rev. Chas. Mead, through whom the interesting statement now presented to our readers has been received.

"I was born in the year 1816, at Mundycadoo, near Neyoor. My parents were devoted to demon-worship. When their ancestors came to live at Mundycadoo, it was only a jungle or forest; but it had, even then, a small pagoda, as the heathen delight to build their demon-temples in uninhabited places, where the evil spirits are supposed to take up their abode. This temple has become very celebrated, and is resorted to by persons of all castes. As the pagoda belonged to a Shoodra, my relations determined to have one for themselves; but at first set apart the verandah of their house as a place of worship for idols. Afterwards, they erected a small temple on their own grounds, a property acquired by their personal labours in clearing the forest. They set up several images in the pagoda, viz., one of stone for Pattra Cali, the principal goddess of the Shanars, and supposed to reign over palmyra forests; one for Sevan, wearing a poonool, or holy thread, and a forehead-jewel of gold, in the form of a crescent; one for Poothem, a monster-demon, with a sword and shield; two five-headed serpent-gods of stone, and two of clay, in a reclining posture, intended to represent giants, with breasts resembling cart-wheels.

"They performed poojahs every Tuesday and Friday. These poojahs are ceremonies attended with ringing of bells, offering incense, and invoking the demons. An annual feast for ten days was also held, during which time flowers, cocoa-nuts, and cakes were offered, and goats and fowls sacrificed, accompanied with dancing, fencing, and fire-works. On the tenth, or last day of the feast, a Byraghee, or Indian devotee, was alone allowed to go inside the pagoda and perform the poojah, whilst the people stood outside supplicating the demon with great reverence. In times of sickness and approaching death, they used to offer rice and plantains to the evil spirits, and were so much addicted to the worship of them, that they either collected money by force for the feast from house to house, or in times of need mortgaged their grounds to procure it. The smallest sum expended at the feast was about forty rupees.

"The Shoodran's pagoda was reported to have arisen of itself out of the earth, and that wonderful things had then taken place. Amongst others, they say that an ant-hill suddenly appeared and rose to a great height, and when one of the herd-boys struck the top of it with

his staff, blood issued from it. Then followed revelations by dreams to some of the people, saying that the gods had taken up their abode in it. Others said if anybody abused the goddess, and asked, 'Has she horns that we should be frightened at her?' that immediately two horns sprung up in the cocoa-nuts, which were suspended as offerings to the demon. This trick was invented by the authors of these reports, who diligently searched for cocoa-nuts, with appearances in the fruit resembling horns, contrary to nature, which as soon as they had found they suspended over the place where the image was seated.

"The Shoodran, thinking he could collect more money if he ruined our temple, raised false complaints against its owners, and at last forced them to sell the land on which the temple stood. The temple was demolished, and the images scattered about; one of the serpent images, it appears, was taken by a drunkard, and sold for a chuckrum of arrack. But the image of Patra Cali is still to be found in the garden where the temple stood; it was thrown into a tank, that it might not be deprived of its daily ablution, which it received while in the temple.

"My relations were invited about seventy years ago, by the worshippers of the same goddess at Carravilly (since destroyed) to join them; but they refused to serve gods set up at the cost of others, and continued to worship the evil spirits in houses, and under the shade of trees, till the year 1818, when the Saviour of mankind was first made known in this part of Travancore. Yovan, John Oldfield's reader, was a man of some influence amongst the Shanars in our village, and having heard of the preaching of the Christian religion, went to Nagercoil to inquire about it, and was the first to introduce it into Mundycadoo, and several other places in the western district.

"But the whole of our people would not at first listen to his advice; and by the instigation of the rich Shoodras, who reaped much profit by idolatry, petitions were addressed to the Rajah of Travancore to prevent the further progress of Christianity. After great opposition, and the utmost exertions of the heathen in authority, and other opposers of the gospel, a proclamation was issued, to the effect that all castes might embrace any religion they choose; though it has since been decreed that those who profess Christianity, must forfeit any property descending to them from heathen relations.

"I was three years of age when my mother and my uncle, with three others in the same village, renounced heathenism and openly professed Christianity. Until a chapel was erected at our own village, we went to Payengully (Catherine Chapel), situated about four miles north of us. While learning the Scripture Catechisms, and other religious lessons at Kotanavilly, I lost one of my intelligent teachers by cholera; also my highly valued mother. As she was a pious woman, she avoided what is common amongst natives, quarrels and disputes with her neighbours. I remember she took great pains to bring up her children well, and sent me regularly to school, however reluctant I was sometimes to go. She kept the sabbath-day holy, and knew more of the Catechism than any of her own sex at that time, and she was well reported of by the readers. She was one of three women who were beaten by the Sircar officers on a Sunday, for not taking down the upper cloth from their necks while going to service; they were imprisoned for six months. Previous to her death, she took my father and myself to the Christian burial-ground, and showed us a place for her grave, fearing that she might otherwise be buried as a heathen.

"My father was a very different character with regard to religion. He knew little of Christianity, partly on account of his frequent absence from the village; he was also given to the drinking of arrack, a custom now, I am glad to say, by no means so common as formerly, even amongst the heathen. Before his death a favourable change was observed in him. He desired his son-in-law, the reader of the place where he died, to prevent any of his heathen relations from performing heathen ceremonies on his account.

"After my father's death my heathen name was changed from Colandvailu (Sevan's javelin) to Davasagayam (help of God). It was observed at the school-examination, that I recollected my reading and other lessons better than some who had been attending to their studies during my absence on account of illness, and I received a book named 'Spiritual Instruction,' (the first book printed at the Nagercoil Press,) which contained the first principles of religion, and a few prayers from the Psalms. I valued this book very much; learned it by heart, and offered up a prayer from it in the family every morning and evening. On one occasion, when one of my younger brothers was attacked by cholera, and I was alone with him in the house, I thought not of medicine, but knelt down and prayed with him till my parents returned. I was often left at home to take care of the house after the death of my mother, and consequently lost much time; but afterwards, by the advice of the readers, my father was induced to allow me to go to school half of the day.

"After learning some time, I was sent to teach the Catechism to a few of the Christians at their houses, and was afterwards appointed to assist the reader of Kansharacodoo. The congregation at the place was then very large, amounting to more than 300 persons, of whom about 175 attended on the sabbath. Many of the people who survive, have since joined new congregations raised in the western district. I was thus, from my earliest days, preserved by a merciful God, that I might, in some degree, honour and glorify him and labour in his service.

"Afterwards, eleven of the young assistant-readers, including myself, were selected to learn English in the seminary under Mr. Roberts. I began to take a great delight in learning; otherwise I might have been tempted to leave the seminary, as I had little assistance from my relations, while all the rest of the lads were frequently visited by theirs. But I was sustained by a gracious Providence, and continued my studies to the end of 1834, when I was placed under the instruction of the late Rev. C. Miller.

"Having acquired some knowledge of Greek, I was appointed a monitor in the seminary in 1835, and from that time I began to preach in the villages on Sundays; I tried to improve myself as well as to instruct others. I felt that man was a sinner, depraved and polluted, full of pride, and disposed to walk in sinful ways from his youth. I felt that I was no better than others, and that I could only be preserved from

ruin by Divine grace and power; I was roused more and more to seek after my own salvation, and to persuade others to escape from the wrath of God that awaits every impenitent sinner. In times of temptation my anxieties were great to obtain relief, till I was fully convinced that there was no other Saviour to look to but Jesus Christ, who is fully and plainly pointed out in the Bible. I prayed for the grace of his Spirit, and for increase of faith, and the Lord enabled me to look only to him in every time of need. I never failed to derive comfort and aid when I was in this frame of mind. Sometimes God seemed to hide his face from me, and this I attributed to a want of more sincerity and fervency in prayer; I was, however, always comforted with the hope that God would not utterly forsake me, whilst I placed my trust in him. I saw that I could not expect perfection all at once, and that my growth in grace would be gradual; but that it would in the end be triumphant, and redound to God's glory. Reflecting that I was a creature endowed with understanding and reason, I saw that I was bound to glorify my Creator, and seek to enjoy his favour. I bless my heavenly Father that it has not been in vain! Though I often felt myself not to be so active in his service as I could wish, still I was stirred up to seek him earnestly, by reading and studying the Scriptures and constant prayer, looking for forgiveness and acceptance only through the merits of Jesus.

"Moreover, I felt that the sanctification of my nature by the Holy Spirit was very urgently required; for I saw that, without holiness, no man can see nor enjoy the infinitely holy God. In 1835, I hope, I sincerely gave up my heart to God, publicly declaring that I perceived and was convinced of my need of a Saviour. After a thorough examination, I was baptized in that year, with two other young men, at Dartmouth Chapel, and the same year was married; my wife has been for several years teacher in the Neyoor village, as Mary Ellis.

"After joining the church, I entirely devoted myself to my school duties and studies, and teaching the truths of the Bible, chiefly amongst my own relations in the villages. God has graciously rendered my labours the means of turning some from idolatry to the knowledge of himself. Two persons in particular, to whom I made known Christ, were induced to give themselves up to the Saviour. My conscience tells me that I have been often wanting in fidelity to Christ; in times of great temptation I have prayed to God, and have been frequently preserved from evils that had nearly found entrance into my soul.

"On one occasion, when a friend offered to assist in obtaining for me a lucrative situation, I told him, 'I must not think of a secular employment for the sake of money; besides, the Bible commands us to be content with such things as we have,' Heb. xiii. 5. I also said, that 'I should lose all my knowledge of the Bible, if I followed his advice; and eventually, perhaps, lose my soul.' He was much displeased with me, but said no more. Thus I have had continual struggles with the world and my own friends from my youth; but the Lord, in mercy, has kept me steady and unshaken. I am at present thirty-one years of age; I fully wish to spend the remainder of my days in the service of God. May the Lord God be with me and all my fellow-believers, grant us his Spirit and strengthen us, that we may continue faithful till we enter the heavenly state, where all sin and temptation will for ever cease!"

Baptism of Hindoo Converts at Salem.

The recent triumphs of the gospel among the Brahminical caste of Hindoos, hitherto distinguished among the natives of India for their selfish and virulent opposition to the doctrines of the cross, are in the highest degree animating and auspicious. Mr. Lechler, of Salem, has lately baptised seven natives, one of whom belonged to that proud and self-righteous class. The ensuing statement contains the history of his conversion, from his first perception of Divine truth until he was admitted to church-fellowship. His intelligence and piety have encouraged Mr. Lechler to appoint him to a readership, formerly occupied by an excellent young man, who has been transferred to a different sphere of labour, and he has commenced his labours by taking charge of a native school, as a preparatory step, it may be hoped, to his being engaged as an evangelist among his countrymen. Our Missionary brother thus commences his gratifying communication:

"I had recently the happiness to baptise seven individuals, including a Brahmin, his wife, and two children, a girl of the orphan-school, and two women of the poor-house.

"The Brahmin, with his family, lived in a remote village, forty miles east from Salem, where he assisted his elder brother as village-accountant, and for nearly two years had intercourse with a native teacher, or catechist, who is stationed in a little Christian village, called Muteloor. The attention of Rámayen (his heathen name) was first arrested by a tract, entitled, 'The Blind Way,' and the Tamil 'Bible History.' The tract is an *exposé* of idolatry, chiefly extracted from heathen authors. The perusal of it shook his faith in their gods; he went on to read a few more tracts, which, together with the 'Bible History,' and the living voice of the catechist, pointed him to the true and only God and his Son Jesus Christ. His brother perceiving the gradual alienation of his mind from the religion of their fathers, increasingly vexed and tormented him, so that at last he was obliged to leave his house. His wife and children he placed with a relation in a small town, called Chinna Salem; his clothes and other property he deposited with the catechist; and then came into Salem to have a conversation with me, to ask me to give him a place of shelter in the Mission-compound, and to instruct him further in the way of the Lord.

"His unexpected visit rather startled us; but his appearance, and the account he gave of himself, together with the communications of the catechist, seemed to show us the finger of God. I offered him a room, in which a couple of native Christians were then living, and for which he was very thankful. The next day he left us; and, after a few days, he alighted in the evening with his family at a choultry in the town of Salem. To avoid disturbance from the Brahmins of the place, he came into the compound after dusk, escorted by two of our people. Next morning he came to me, and said that he wished to learn the contents of the Bible more fully, and would be glad if I would teach him to pray. From that time he has spent daily with

me about two hours, besides attending the general instructions with some others. The rest of his time he spends partly in the Tamil school, and partly in private reading.

"A few weeks after he joined us he wanted to have his Brahminical thread taken off, and new names given to himself and family; the former I advised him to remove publicly at his baptism. I do not know whether my advice was right, for the unfortunate string seemed to be a stumbling-block to him during the whole of the interval. The names he wanted me to give them; which I did with great pleasure, praying that they might also be acknowledged and written in heaven. The girl attends school daily, and her parents miss no opportunity of hearing and learning the word of God. The Lord's Prayer and the Ten Commandments he learned in one day, after which he began to teach them to his wife in Teloogoo, her native language; she speaks Tamil also, and is about to learn to read. A few weeks since, having heard at church, during the sermon, that 'those who have the adorning of the heart need not adorn their bodies,' she asked her husband whether it was wrong to wear jewels? He, being unprepared to answer the question, came and asked me. We had a long conversation on the subject, referring to the New Testament; the result of which was, that *the wearing of jewels is altogether unnecessary, being calculated to do much evil and no good.* Though some of her jewels had been taken off when she first came into the compound, seeing that the Christian women did not wear any, she now laid by the remainder.

"The tály, also, from the daughter's neck was removed. This, however, required some consideration, as she had been formally married when six years of age, according to the custom of Brahmins; the father, however, felt that, by their relinquishing heathenism and embracing Christianity, his pledge, given in ignorance and sin, could no longer be valid, unless the heathen husband became a Christian also, and in that case no tály would be required.

"On Sunday, October 3, during the Tamil morning-service, these, with the above-mentioned persons, were baptised in the name of our Triune God, after the usual address had been made and the questions asked; the Brahminy string was taken off quietly and put on the table. No Europeans or East Indians were present, excepting those connected with the Mission family; about ten or fifteen heathen stood gazing at the doors.

"On the morning of the 5th, the Brahmin, after reading with me, seemed to have something on his mind. When asked about it, he said that he had last Sunday dedicated himself to the true God, and renounced caste before the congregation, the people would naturally look for a decided proof of it. Although he had given up caste already, he wished much to invite a small number of native Christians to dine with him, and thus show his willingness to be invited by them—in fact, to be considered as one of them; but if I had no objection, he would first eat something with me. Though I never before asked anything of this kind, lest it should appear that means contrary to the Scriptures are employed to eradicate caste, I was heartily glad of such an example set by one who would not possibly be misunderstood. Past experience has taught us, that unless the monster, caste, be crushed in the head, it soon comes to life again, and to its devastations there is no end.

"He was invited for two o'clock, P.M., our dinner hour, to come either alone or with his family. At the time specified all appeared, seated themselves upon a mat on one side of the table, and, though somewhat abashed, joyfully partook of our simple repast. The fingers were used in preference to spoons, the latter never having been handled before. A catechist, who passed by, was invited to join the party. I should gladly have seated myself with them on the ground, or raised them on chairs, had our respective customs admitted of it; but each liked his own custom best, and was contented.

"The day following, our friend prepared a dinner for some of the native Christians; one of the latter, a widow, helped in cooking it. Meat also was provided, though not partaken of by the inmates of the house. I was not present, but the guests informed me that all was harmonious and happy.

"The Brahmins of the place remain quiet, excepting that here and there one expresses his regret that one of their number should have thus disregarded the religion of their fathers. May their now converted brother remain humble, increase in knowledge and grace, and become a first-fruit of many brethren!"

AN INDIAN AT A MISSIONARY MEETING.

On a lovely winter evening last month, a Missionary meeting was assembled in the Congregational church at Durham, where our brother, the Rev. D. Dunkerley, has been labouring for some years. The moonbeams lighted up the magnificent scenery around with their pale radiance, while the people, some walking and others riding in sleighs, came from their scattered homes to the house of prayer. It is easy to journey upon the beaten snow, and many of them came several miles. There had arrived, several hours before, a deputation from Montreal, and there also had come up from his Indian home a Christian brother and minister of the Abenequi tribe. The building was crowded at the hour of service, chiefly with those whose dwelling-place had once been on the other side the great ocean. They were attentive, and apparently interested, listeners to an exposition of the Missionary work, and of its claims upon their practical regard. One of the speakers was the Rev. Richard Miles, once a Missionary in South Africa, whose heart is still full of a Missionary spirit; another was a Wesleyan minister, who spoke to the point and well. At length there arose our native of the North American forest to address the assembly. He was clad in the habiliments of mourning; his heart was sad. The Lord had just bereft him of the partner of his bosom, and there stood beside him the only remnant of his family, a dark-skinned boy. His wife had been ill for some months, and had testified her reliance on redeeming grace; he, therefore, "sorrowed not as those who have no hope." Ignorant of any language but her own, she had learned the truths of the gospel from her husband's lips, and it is believed, by his instrumentality, had been led to Jesus. For some years she had professed her faith in Christ, and had walked consistently

with that profession. During her illness her father and other relatives, who are adherents of the church of Rome, alarmed for her soul's safety, entreated her to send for the priest; they urged upon her once and again the importance of this step. Gently and calmly pointing to the Bible, she adverted to its authority and sufficiency, and asked where it commanded her to do as they desired? She declared, with simplicity of expression, her humble faith in the all-sufficient Saviour; on no other foundation could she build. And thus committing herself, not to a priest of Rome, but "to the Apostle and High Priest of our profession," she fell asleep.

Her husband, our Indian brother, rose to address the assembly. He began by saying that his heart was very sad, but Christ was precious. He expressed a wish that he could so speak our language as to say all that was in his heart. "Your language," he said, "is not my language, and I cannot say in it what I want to say; but 'whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor wisdom in the grave whither thou goest.' It is a very good thing to work for God. The Lord Jesus Christ has done much for us, and we ought to work for him. It will make us happy to do this. The best way to please ourselves is to do that which pleases God. It makes us pleased when we work in his cause. A few years ago all this country, where these farms are, and these houses and roads and this church are, was nothing but woods. When I was young I used to hunt over all this ground. Then there was no house for prayer here; no people who worshipped God. Now, how changed! How good is the Lord to give us the gospel! It is because of the word of God, that all this change has been brought about;" and much more to the same effect.

To the mind of the writer, here was a scene possessing features of extreme interest. How marked the power of the gospel of Christ—the magnitude of divine grace! How humanizing—civilizing—elevating—the influence of Christian institutions! By these was our brother taken from the forest and trained for usefulness. He learned to read his Bible, and received the elements of a sound education in New England. At length he was awakened to a sense of his guilt, and drawn to Jesus Christ as the Saviour of sinners. He became a minister of the gospel, and a Missionary among his countrymen of the American Board of Commissioners for Foreign Missions. At the Indian village of St. Francis he has erected, with the assistance of Christian friends, a house of prayer, and gathered together a little church of Indian converts. For several years has he toiled in the face of every possible obstacle which the cunning or violence of Romanism could oppose to his work, and the Lord has sustained and blessed him. Called to part with one or more of his children by death, he mourned, and yet exclaimed, "He hath done all things well!" Bereaved of the wife of his bosom, to whom he had taught the great salvation, and whose eyes he closed hopefully, believing that for her "to die was gain," he bowed his head reverentially before the Lord, and with a bleeding, yet confiding heart, said, "Thy will be done." The hunting grounds once occupied by his tribe, and over which himself had once roamed a hunter, he saw settled by a strange race, and yet that race had made known to his people salvation. Perceiving, therefore, that the change was well for humanity, he had no jealousy or hate, but gave thanks to the Lord; and now he came among that stranger race to lift up his voice in favour of Christian Missions, and to excite them to renewed diligence in that holy work. Whose heart does not respond to his appeal? "Son of the forest! we accept thy exhortation! The Saxon believer hails thee as a fellow-disciple, and will join thee in labour for the Lord of all. Child of the west, we come! Our fathers came from the other side the great ocean. The Lord has blessed us, and blessed you by sending us. Let east and west unite in 'the work of faith and labour of love,' for the renovation of sin-ruined humanity!"

Montreal, March 30, 1848. H. WILKES.

DEATH ENFEEBLING THE WEAK.

WE have just paid our mournful tribute, in a funeral sermon, to the memory of another of our young and promising Missionary pastors, who has been suddenly called from us. The churches comprised in the Congregational Union of Eastern Canada (which includes Western Canada, as far as Kingston,) number only twenty-four, with but twenty ministers. The entire work is of recent origin, having grown up chiefly under the fostering care of the Colonial Missionary Society. The churches are feeble, though gradually becoming stronger. Only one is independent of the aid of a Missionary Society. We anxiously seek to advance, and pray the Lord of the harvest to send forth more labourers, and to afford us means to sustain them. We know that he hears and answers prayer,—that he loves the cause of truth and righteousness,—and that he is too wise to err, and too good to be unkind: and yet mysteriously he calls away suddenly, and within two months, two of our earnest-minded effective workmen.

The Rev. John Bowles was a native of Ireland, but came to Canada with his family when a boy. As he grew up he entered into mercantile pursuits, and was also for a season engaged in the provincial department of the commissariat. About eight years ago the Lord graciously called him by his grace, blessing to that end the ministry of the writer, whose church he soon after joined. A beloved son in the gospel, he sought counsel as to his duty, in respect of the Christian ministry. Encouraged to pursue a preparatory course, he received privately some preliminary instruction, and then, forsaking very favourable worldly prospects, he entered our Theological Institute of Eastern Canada, when it was established. After a three years' course therein, he was called to labour in a region of country greatly needing a sound, earnest, faithful ministry. During two years he made full proof of his ministry, gaining the affections of the people, and winning some of them to Christ, the Shepherd and Bishop of souls. He had encountered great opposition, which he met with much prudence,—was overcoming by kindness, and living down by diligence and consistency. Having just induced his little flock to erect a plain house for worship—having drawn out his plans, and commenced the subscription list, he preached a sermon on the text—"For me to live is Christ." It was earnest, solemn, faithful. He entered his sleigh to return home. His road

lay on the ice. The night was dark. His horse missed the path, and soon horse and driver were whelmed beneath the gurgling flood. After three days' search the body was found, and, amid the tears of affectionate friends, consigned to its final resting-place, in this city. He was twenty-seven years of age: a brother having good working talents, which were heartily devoted to the service of his Master. This occurred about the end of January.

The Rev. David Gibbs, A.M., was a native of Scotland, a son of the late Rev. Joseph Gibbs, of Banff, who emigrated with his family to Canada, in 1829. David was then a boy. In youth the God of his fathers remembered him in mercy, and through a somewhat protracted and severe "law work" brought him to the feet of a crucified Saviour in penitence and faith. A year or more afterwards he entered Dartmouth College, New Hampshire, where, after a four years' course he graduated. It is an old and highly respectable institution, with a good corps of professors. Our young friend gained their esteem, and completed his curriculum with honour. For his theological training he went to Andover, where he spent three years in successful study. With intellectual powers of a high order, and well furnished with materials for his work, he forsook more attractive openings in the United States to cast in his lot among us. Seven years ago he commenced his labours as a Missionary of the Colonial Missionary Society, and at Russeltown and English River began and carried forward a good work. Abhorring all clap-trap and the dictates of a temporizing expediency, he worked hard at the foundation, and laid it well. The habit of his mind was to think of the ultimate, as well as at the present bearing of any course of action. He proved a large-minded, zealous, devoted Missionary. In addition to his enlightened teaching, his people enjoyed the advantage of his scientific attainments, made popular for their instruction, and adapted to the every-day affairs of life. Three years since he was invited to a more important sphere, affording larger scope for his peculiar talents. Owing to various causes, the people at Granby were not a little divided and torn with dissensions. Our beloved friend entered among them with special advantages, as a Scotchman, with an American training. His influence was speedily felt, with healing power. An united people hailed his ministry, and encircled him with their attachments. With comprehensive views and public spirit he advanced the cause of education throughout the community, while he considerably elevated its character. He was a thorough Congregational Voluntary. His great influence upon the community was exerted faithfully during our recent parliamentary election on the side of Voluntaryism, and in opposition to the proposal to endow sectarian colleges of several denominations out of the funds intended for an unsectarian university. The successful candidate felt and acknowledged with gratitude his influence, and received from him instruction on those points upon which many of our statesmen in the province yet need illumination. Had it pleased God to spare him, he could not fail to have exercised a commanding influence in the future progress of our body in Canada. But the All-wise has determined that he should be removed. His illness was sudden, mysterious, fatal. Ten days since he breathed his last, calmly testifying the efficacy of Sovereign grace, through the Divine Mediator, to sustain his soul in prospect of death; and, with unwavering confidence, committing his much-loved partner in life, and their four babes, to the "widow's Judge," and the "Father of the Fatherless." His body was laid beside those of his father and elder brother, who had both "served their generation by the will of God," in the faithful ministry of the word. We have no widow's fund, and the salaries of our Missionary pastors are too meagre to allow of life insurance: thus, this young widow and children are left entirely without provision for their support. "Help, Lord, for the godly man ceaseth!" Mr. Gibbs was thirty-three years of age. As churches we are but weak, and death has enfeebled us.

Yours faithfully,

H. WILKES.

Montreal, 28th March, 1848.

SACRAMENTAL SERVICES FOR COLLEGE STUDENTS.

To the Editor of the Christian Witness.

SIR,—In a recent conversation with a student in one of our metropolitan colleges, and a member of the same church as the writer, having remarked that I had not for a long time seen him, or another, his fellow-student, at the ordinance of the Lord's supper, he replied, their preaching engagements were so numerous that he had not enjoyed that privilege for nearly twelve months, and added that he had felt this a great privation.

Now, while our churches need the bread of life every Lord's day without intermission, it is still important that those who minister to them should not be thus deprived of one of the most valuable privileges of God's children. I therefore expressed my surprise that some arrangement had not hitherto been made, by which the students in all the colleges might meet together monthly, or quarterly, for the celebration of this ordinance. He said he had never, till then, heard such a proposition; but thought, as it pointed to a likely occasion of spiritual profit, that means should be taken to make it public.

As some such plan, of the kind alluded to, would be productive of great benefit, and of holy pleasure, both to the students and the churches, and, although but a secondary consideration, as the funds of the institutions might also be beneficially affected, I beg leave, through your pages, to offer the following suggestions.

That sacramental services should be held at stated intervals, to which the students in all our London colleges should be invited; and to add to its solemnity, that they should be held by special invitation successively with one or other of our larger churches, who would, doubtless, esteem the opportunity both an honour and a privilege. But as large numbers, and, consequently, considerable bustle might hinder the profitableness and solemnity of the service, it might be desirable that the communicants should be limited to the students with their tutors, to the members of the church where the service is held, and to those subscribers to the colleges who had applied for tickets of admission.

On all communion occasions a collection is made, and ought not on that occasion to be in-

termitted; but as these services would come only at great intervals to each church, special opportunities would be afforded in succession for urging the paramount claims of our academical institutions upon those most likely to sustain them. The proceeds of the collections thus made might be divided at stated seasons among the colleges, in aid of their funds.

Another subject of conversation between us was the want which he had felt, in common with his fellow-students, during their course in the academy, of arrangements suitable, either through conversation or otherwise, for the promotion of their personal piety. This matter, I believe, is known and felt, and it requires a remedy. Towards this it might be a considerable advance if, on the special occasions contemplated by the foregoing suggestions, the students and ministers met early in the afternoon for prayer and personal conference, taking tea together in the vestry or school-room of the place of meeting.

Should these suggestions be deemed worthy of attention, they might be best brought into operation by the appointment of a committee, consisting of a tutor from each college, with three or four members of the Congregational Board, of which most or all the tutors form a part.

It need scarcely be added, that the service should be held on a week-evening, when the students would all be in town.

Hoping that a proposition, through which the importance of the rising ministry may be brought before our churches, and likely in any degree to promote the personal piety of the students and the prosperity of the various institutions, will be my excuse for thus intruding upon your pages,

I remain, dear Sir,

Yours, &c.

A CHURCH MEMBER.

POST-OFFICE: LORD'S DAY OBSERVANCE.

SIR,—The attention of your readers having been directed, in the last number, to the most prolific source of Sabbath desecration, viz., the traffic in intoxicating liquors, which, least of all, ought to be tolerated on the Lord's day, I beg to remind them of the fact, that from 30 to 40,000 persons are engaged on this day, in destroying a *nutritious* grain, and converting it into malt, and suggest whether, apart from other considerations, this should not lead to the disuse of malt liquors as a beverage—which the highest medical authority has pronounced to be totally unnecessary, but rather injurious to persons in ordinary health—by every friend to a better observance of the Lord's day.

The delivery of letters and newspapers on the Lord's day, is an evil which can by no means be justified; no small proportion of our fellow-countrymen, and women too, are thus debarred, in a great measure, from attending the services of the sanctuary, and the minds of a still larger number, unnecessarily occupied with the affairs of this life, at a season, of all others, the most undesirable. Necessity cannot be pleaded in justification thereof; the experience of the metropolis, Dublin, Glasgow, and Newcastle-on-Tyne, testify to the contrary; and since railways have so greatly expedited the transmission of intelligence, an additional reason exists for the discontinuance of the practice. Let Christians in their several localities, by every means in their power, seek its attainment, and as a means to this end, request the non-delivery of their letters on the day, and refrain from posting them, so as to arrive on the same.

As it regards Sabbath railway travelling, how desirable that professing Christians, above all, Ministers of the gospel, avoid every *appearance* of countenancing it! The latter, however, in instances known to the writer, under the plea of supplying a neighbouring pulpit (although we are enjoined "not to do evil that good may come,") sanction it by their example. In vain do we protest against it, while such is the fact. This is a view of the subject which, I conceive, has been hitherto overlooked, but deserving the serious attention of the parties alluded to, who, though not prepared to justify the system, are thus accessory to its continuance. In conclusion, I have only to add, it would afford myself, and I doubt not, many of your readers, great pleasure in being favoured with your opinion, more especially on the two last subjects, to which I have, in some feeble measure, directed your attention, at a period when much is being said and written on the topic.

I am, &c.,

A FRIEND TO THE BETTER OBSERVANCE OF THE LORD'S DAY.

*** Our entire sympathies are with the writer of the above letter. Postal operations belong to the same category with the late-hour system; the evil is great, wide-spread, and most oppressive; but the cure is in one view very easy, although in another most difficult. It is doubtless within the province of Parliament, if they choose to interfere; but we fear if no relief come till Parliament shall bring it, the present race of sufferers will have rested from their afflictions before the advent of deliverance. We have more hope of the People than of the Parliament; if once the entire public would cease to write, or at least to post a single letter on the Saturday, as a matter of course, the work would cease, and within the space of one short month the evil would be remedied. Empty mails would cease to run, and secular bustle and laborious tumult would everywhere give place to Sabbath solitude and silence. The practice is, at present, so irregular, and the irregularities themselves of such a nature, as to show that the thing is wholly unnecessary; at present it is clear that reason has as little to do with the thing as religion. Surely, if London, Dublin, and Glasgow, can do without a Sabbath delivery, the less significant cities, towns, and villages of the land need not fear destruction from its cessation. We commend the subject to the consideration of the friends of justice, humanity, and the Christian Sabbath.—ED.

THE CONGREGATIONAL LECTURES.

SIR,—You are personally unknown to me, yet I may say through your invaluable editorship I am well acquainted with you. I subscribe for all your periodicals, and read regularly the CHRISTIAN WITNESS, CHRISTIAN PENNY, and BRITISH BANNER with real benefit. I believe I am the only one who gets the BRITISH BANNER in this neighbourhood. We have little or no Congregationalism in the county. I often think that it is a pity, for, with all due deference to Methodism, I am a true lover of Congregationalism. Previous attachments and habits are not easily thrown aside. Well, but I must proceed. I have kept silence until my heart is stirred within me. "Hope deferred maketh the heart sick." Is the subject of cheap publications with you *now* defunct? or, amidst your onerous duties, can you not find time for a few strokes from your powerful pen on this theme? I did hope, when the subject was so calmly, largely, and ably discussed in last year's WITNESS, we should ere now have had a liberal response from the proprietors of the Congregational Lecture. I did hope, that ere now, I should have been the possessor of at least six volumes, at 3s. per volume, of those invaluable lectures. I am, however, mistaken. Is the subject entirely dropped? Are we to hear no more of it? Are the proprietors not anxious for the diffusion of Congregational literature? I have read several of the volumes with real pleasure, and much benefit, and am sorry to say their *price only* prevents me from purchasing them every one. I utter, Sir, only the sentiments of many of my brethren in the ministry. Our salaries prevent us from making large accessions to our libraries, and when we do purchase, we should like to have what is of sterling worth. I should hope, that for the *ministry's sake*, we shall have a "cheap edition" of the Congregational Lectures. I am satisfied from what I know, that they would be extensively read among our ministers, did their price permit. As they are, they belong only to the few, and those few do not need them so much as we do, being able to purchase more expensive works. Do, Sir, agitate the concern; a few words from you go a long way. It is a pity that many of those invaluable lectures are only in their *first edition*. Who is to blame? Not the lecturers—their fame has gone forth, and with avidity would their productions be read were they within reach. A "people's edition" is what we want. I should be happy to hear of this. It is to the Collinses and the Nelsons that the poorer classes are indebted to for cheap reading. What is to prevent the Congregational body from adopting the "Free Church Publication Scheme?" They have moral and intellectual influence. I am sure they have wealth in abundance. Let them go forward, and they will find the ministry, as well as a reading public, ready to help. Sir, bring the subject before the million—agitate, agitate, until our wishes are accomplished!

I am, Sir,
Yours affectionately,
A PRIMITIVE METHODIST MINISTER.

Church Affairs.

THERE are two classes of Nonconformist ministers, who differ very widely with respect to the policy it is proper to pursue towards the Church of England. The one class are all tenderness, charity, forbearance. They preach peace, patience, endurance, while they continue, by a holy example, to adorn the truth; and, by a clear and faithful proclamation of the gospel, they labour on, to build up the kingdom of God, explaining, when opportunities occur, the true nature of that kingdom, and honestly and boldly witnessing for what they consider the truth. They are deeply alive to the evils of the Established Church, which they consider to be one of the greatest obstructions to the progress of pure and undefiled religion. They long for the day which shall separate between the things which are Cæsar's and the things which are God's, and believe that the course they are pursuing is the best adapted to promote the object of their solicitude; that they who adopt aggressive measures are mistaken, and, in proportion as those measures are marked by energy, and conducted on a large scale, they view them as matter for lamentation, judging them calculated less to promote than to obstruct the object in view. With this class of amiable men may be ranked the Rev. Stephen Morell, of Little Baddow, who has made the experiment in a manner which, we conceive, on the principle of passivity, could hardly be improved,—and with what success, the following letter to the inhabitants of the parish of Little Baddow will show:

LETTER.

MY MUCH ESTEEMED FRIENDS AND NEIGHBOURS,—After a residence of nearly half a century among you and your fathers, with all peacefulness and goodwill, I feel that I have become one of *yourselves*, quite apart from our several religious associations. I am, therefore, induced to express those genuine dispositions of unfeigned esteem towards you all, without respect to person, or station, or religious denomination, which I have for many years delighted to nurture, and to assure you at once of my very earnest desire for your well-being in this life, and your perfect happiness in that which is to come. To promote these objects (if it might

be) in every dwelling, I would thankfully make any effort within my own capacity; and to further them in some humble measure is the design of the present letter.

It may be, that some of the views I am about to offer to your consideration are not in perfect accordance with your own, especially as to a few points of religion; yet I am fully convinced that they are not unworthy of your serious reflection and honest investigation. I trust that nothing will be written in language that can be deemed offensive, and I am quite certain that nothing will be said under the influence of unchristian bitterness of spirit.

In the course of the long period that has been graciously allotted to me in this place, I have had much intercourse with most of your fathers, and many of yourselves. One of my greatest enjoyments has been to know the state of the poor and necessitous, and to attempt their relief. So far as my own limited means would allow, it has been a great pleasure to employ them for the comfort of others, *uninfluenced by religious distinctions*. Nothing has ever been withholden from any one because he was a Churchman, nor anything given to any one because he was a Dissenter. I mention this (alas! it is but little good in active benevolence I could do) only for the purpose of explaining my own views of religious duty towards others. Unconscious of any want of Christian courtesy towards a single individual in the parish, I very gratefully acknowledge the kind and respectful treatment I have on the other hand received from all quarters.

This kindly mutual feeling I attribute not to myself alone: for Nonconformist ministers, as well as others, when they conduct themselves with Christian propriety and benevolence among their neighbours, naturally conciliate friendly dispositions within the circle of their connections; especially if no adverse feeling is awakened by gentlemen and ministers of the endowed church. Such peaceful intercourse it was my good fortune to enjoy for very many years.

But most unhappily, such is not the spirit of the present times. So painfully am I impressed with this unseemly change in the aspect of religious denominations, that it is, I freely acknowledge, my principal reason for addressing you. Every good man would greatly rejoice to see—what all such have been long praying for—a great increase of the vital and practical influence of pure religion: but, through the efforts of some influential members of the English church, a newly-awakened zeal, which is condemned by many persons as not according to knowledge, has invaded our country in almost every district, and religion has become in some circles a question of party rather than of principle. Too many persons who ought to walk together in love, unimpaired by sectarian feeling, have assumed an attitude of opposition far beyond that of fair and honourable discussion, an attitude which is calculated to set man against his fellow-man, and instead of attracting all to all, to create an alienation from each other, which real Christians feel to be not according to the gospel of Christ. This distressing fact is bitterly lamented, not more by Protestant Dissenters than by *very many of the attached friends of the National Church*. These truly excellent and Christian men would fain have stemmed the torrent which they apprehend, perhaps not without reason, must prove injurious, if not ruinous, to their own communion. All Churchmen and Dissenters, who have studied carefully and devoutly the law of Christ, well know that religion, as taught by the Son of God, forbids all exclusiveness of action and intercourse among the members of the human family, except only a voluntary, conscientious, and determined separation from sinners.

The following are but a few out of very many facts *authenticated* and *published:*

"Many persons (especially among the poor and dependent) have been induced to relinquish, most *unwillingly*, their connection with Dissenters, and to attend the institutions of religious worship in the parish church. Some have been conquered by the apprehensions of suffering with which they were *threatened;* some have been ejected from their dwellings; and some have been nearly ruined in their secular business and temporal affairs, because they would not submit to the will of others in violation of their own conscience." It is exceedingly painful to utter one word of censure upon the conduct of the poor so disadvantageously situated; yet it is certain that those who allow themselves to be conquered by the calculations of gain and loss in matters of such vast moment, really suffer in the end yet greatly more than they gain, through the defect of sterling principle. Though we sincerely pity them and sympathize with them, our pity does not involve any justification.

"Many parents, again, have been induced to withdraw their children from the Sunday-schools of Dissenters, *against their own feeling and wishes*, and send them to those of the church." "Many children and youths have been constrained to remove from unsectarian British schools, where they were making excellent progress without the violation of any religious principle, to national schools, where Dissenters are necessarily excluded, unless their parents submit to the sacrifice of their own acknowledged principles."

"Many have been induced, either by the allurement of kind promises, or by the dread of ungenerous threatenings, to adopt measures in conformity with the will of others, which were directly opposed to their own unbiassed feelings and wishes. And all this in the reign not of Queen Mary, but of Queen Victoria."

It is probable, that many of you to whom this letter is respectfully addressed, have not seen the statement of facts above described; I have both read, and received by other information, these and *much more*. You may think it hardly possible that such transactions should have taken place; and it is, indeed, lamentable that the deeds which we all condemn, as having been perpetrated some ages ago under the profane authority of papal infallibility, should be witnessed *now*, under the sanction of men belonging to a community once celebrated among nations for its honest and unflinching Protestantism. You will not be surprised that, having observed symptoms of this wide-spreading calamity even in this village, I should earnestly recommend that a course, which has effected so much evil in some districts of our beloved country, be not further attempted here, and if attempted, never allowed.

The discreditable nature, and the morally injurious tendency of such proceedings as those above stated, will be at once perceived, if we suppose them to be attempted by Christians of any other communion. Not to speak of the

Romish church, which with respect to these matters you all condemn, suppose some gentlemen of influence, or some minister of the Scottish church, or of the Wesleyan body, or of any other religious connection, were to avail himself of any influence he might possess for compassing such purposes among his neighbours of the English Episcopal church. Suppose he were to go from house to house, and assuming an air of religious importance, and speaking with a look and tone of significance not to be mistaken, should say by intimation,—"You must leave the church and come to our chapel to worship God; you shall not send your children to the church Sunday-school, let me see them regularly at the chapel school. I expect you, also, to remove them from the national day-school, and send them to the British school. As to all matters of religion, you must submit to my judgment, and follow my directions; if you will take my advice, there are many little comforts and privileges at my disposal which you shall enjoy; but if you will not, you must take the consequences." What reception would such a man meet with among his neighbours, so unjustly treated? Conscientiously attached to the church, they would consider themselves grossly insulted. One would say, I cannot, as an honest man, oblige you; one is my Master, even Christ. Another, perhaps, looking at him expressively, would say, Pray, sir, who are you? Most likely another would say, By what authority doest thou these things? He might, indeed, reply, very truly, I have the same authority for these proceedings as any other man,—that is, in reality, NO AUTHORITY AT ALL. Of course you would have nothing to do with such a man. If he attempted to gain the countenance of any one class of Dissenters, as a body, he would not succeed. All would condemn his unworthy tyrannical conduct towards their neighbours. Now I really am unable to comprehend how a course of action, which, in one class of religious professors, would be justly branded as mean, disgraceful, and even wicked, can become dignified, and honourable, and praiseworthy in another. This is to me, I confess, a great mystery; and in vain do I look into the only volume of truth and authority given to man, for the explanation of it. There is, however, another remarkable class of publications, which, if their representations could be at all supported by divine, or even human reason, would appear to remove much of this difficulty. If you have read these works, which the best friends of the Established Church utterly reject, you have been told,—That if you worship God with the Dissenters you must perish, whereas, salvation is certain *in the church;* that if your children have been baptized by a Dissenting minister, *it is all nothing,* but if they enjoy the privilege of baptism in the church, administered by duly authorised and qualified persons, they become regenerate; that if you partake of the appointed ordinance of the Lord's Supper among the Dissenters, it cannot be profitable to you, but that if you join in the communion of the National Church, you will partake of the body and blood of Christ the Saviour; that you may enjoy all the benefits of the ministry of the gospel, by men ordained in regular succession from the apostles to the Christian priesthood, but that no other persons are qualified for such distinguished services, or capable of discharging them efficiently.

Extraordinary as such language must appear to many of you living in this retired and sequestered spot, I have not in the above paragraph exaggerated, but far otherwise, the ideas entertained and carefully circulated by some of the ministers and other members of the Episcopal church of this country. It would seem hardly necessary to reply to what many persons of all denominations treat as palpable absurdities, were it not that, although no persons attempt to define or explain these pretensions, (for, in fact, nobody believes them on any common principle of evidence), they are very conveniently arranged among unexplainable mysteries. It is, indeed, gloriously true, that the works and ways of the only wise God are past finding out; but it surely cannot be that religious truth—the highest, the brightest, the loftiest effort of reason itself—the wisdom of God, should in any instance be the very opposite even of common sense. Who ever believed that the grace of God in the regeneration of fallen man, can be wrought into our very nature by the application of consecrated water, and *then* only by the hands of men humanly consecrated and qualified for the employment of it!! The sentiment itself, however, is disproved by fact; it is most distressingly seen every day, that multitudes who have enjoyed the advantage of baptism, most unexceptionably administered according to these views, *are not regenerate;* their speech and their deeds betray them. Many of the most learned and the most devout among the clergy of England have laboured to protect their own communion from the fatal consequences of such assumptions, by denouncing the doctrine of baptismal regeneration as unscriptural, and even as a delusive and most dangerous fiction.

This course of argument, drawn from the infallible testimony of the Holy Scriptures, and confirmed by the resistless testimony of daily and distressing facts, will apply to all other Christian privileges and duties, especially to the profitable administration and reception of the Lord's Supper. Faith and godliness must be *personal.* But those gentlemen, who would, in common with ourselves, I think *justly,* denounce any pretensions to such spiritual power in other religious denominations, consider *themselves* as an exception, and allege that they only possess the capacity of administering the holy ordinances of the Christian church with effect, and, therefore, alone have rightful authority to enforce them. This high advantage is enjoyed, they say, by virtue of their regular ordination to the office of the Christian priesthood, and the validity of their ordination consists in their unbroken succession to this grace from the apostles of our Lord. Now, even if it were possible to trace this succession back to any one of the apostles, it could effect nothing without also the *spirit* of the apostles. But supposing it otherwise, our acknowledged pastors could, also, if they attached any importance to it, trace their official religious pedigree to the same source. The ordination of Dissenting ministers has been regularly administered by their predecessors in succession from men of great learning and eminence, who had been confessedly ordained and esteemed as ministers, and some of them bishops of the English Protestant Church. Their subsequent relinquishment of that communion, could not, and cannot to this day, destroy the vitality of the grace once communicated to them, since, according to the

opinions of learned men who entertain these views, even the grossest moral pollution could not expel this grace from the tube (this is the term actually used) in which it had been originally inserted by the apostles themselves. Dissenters, therefore, if this principle were founded in truth, have the same spiritual power, and the same Divine authority as their brethren of the Church of England. But all such pretensions must necessarily fail. Every youth of respectable education is sufficiently acquainted with the history of the past to know, that the line of succession on which this asserted authority depends, was oftentimes broken amidst the confusion of the dark ages, and that the rent was such as could never be repaired, nor ever will be. Were it not for a seeming and very pointed implication, I could never have given to learned men, either of Rome or England, credit for so much folly, or have supposed them to be unacquainted with these facts. The present learned and distinguished Archbishop of Dublin has, however, settled this point for ever, by proving that "*There is not a minister in all Christendom who is able to trace up, with any approach to certainty, his own spiritual pedigree.*" I cannot, therefore, but regret, that there should be respectable men of any country, or any church, either so unlearned, or so disingenuous, as to avail themselves of a pretext for the sake of clerical authority, which has no foundation in truth.

In offering these reflections to the notice of all my esteemed neighbours, I have written not as a Dissenter—*that* I have carefully avoided—though I think it no dishonour to be one myself; but, as a cordial friend to all. I have stated indeed no facts but what are as deeply lamented by many very excellent churchmen as they are by myself. I have objected to no sentiment of religion, or supposed to be connected with it, which is not also devoutly rejected by them. I have never manifested, because I have never felt any hostility towards the Episcopal Church, as such; though I cannot, with a good conscience, admit all its principles in doctrine and discipline. I can hold as sincere and kindly fellowship with them as I do with those of my own connection, when I find them cleaving with religious sincerity to the faith once delivered to the saints; and although I should be glad to convince them, and to be convinced myself, of any opinions that are not sanctioned by the high authority of the Supreme Head of the church, I do honestly wish that they and all other Christians should enjoy, undisturbed, their own views,—excepting only where they involve any violation of the just right and privileges of others. It is against *this*, as a growing evil in our country, that I have felt myself bound, as solemnly accountable to God, the judge of all, and as seeking with pure affection the real good of all my fellow creatures, to offer my own opinions to your kind, candid, and honest attention. I must conclude, that I have nearly finished my course; and being myself an honest Dissenter, and perceiving that efforts are being made among you not compatible with the rights of conscience, I cannot leave the world, and bid an affectionate farewell to all my neighbours, among whom I have spent so many happy years, without leaving behind me a memorial, which may perhaps conduce to your welfare very essentially, even after my decease. Be obedient to the revealed commands of your God and Saviour; submit yourselves cheerfully to the civil magistracy, for the powers that be are ordained of God; but, in matters of religion and conscience, let Christ *alone* be your Lord. Let it be deeply impressed upon your hearts, that it is not the external discharge of any duties, however important and useful, but true repentance towards God, and an enlightened faith towards our Lord Jesus Christ, that can render you profitable now in your intercourse with each other, and prepare you to enjoy hereafter an inheritance among the saints in light.

I remain, my esteemed friends,
Very faithfully yours,
S. MORELL.

The Union Meetings.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

THE Chairman having closed his address, which will be found in the Chronicle of the Union, the Rev. A. WELLS read the Report, which is also in the Chronicle.

Rev. THOMAS SCALES, of Leeds, in moving the adoption and printing of the Report, said, the Report told its own tale; it detailed several important changes which had taken place; and those changes, especially the financial ones, commended themselves to their judgment and approbation. He rejoiced that, at the end of eighteen years, their Union stood better than it had ever done; it had been rising in importance, extending its basis, and increasing its influence, year after year. He had no fears in reference to it, especially in reference to that which the Report alluded to—that it never interfered with the rights of churches, and that it could challenge any opposer to point out a single instance in which it had violated the principle they held dear. He rejoiced that the reception of the Union in Yorkshire was such as to be entitled to honourable mention in the Report. He could assure them, that throughout his county, large as it was, the Union stood well. They had been twice to Yorkshire; which brought to his mind associations pleasurable and painful. Their first visit was marked by the adhesion of that dear and highly honoured friend, who was now no more. Their last visit stood connected with his removal from the church below to the rest above; but the interval in which he was associated with the Union was long enough to show his value, and for him to do good service to the Union itself. (Applause.) The general views they held as Nonconformists were especially adapted to the season in which they lived, being remarkably fitted for enabling them to promote the inte-

rests of humanity, and the interests of the Redeemer's cause and kingdom, by their fixedness and uncompromising character; and yet possessing that degree of elasticity, which, without compromise of principle, did not allow their views to stand in the way of their usefulness, and enabled them to throw themselves into any movement by which the interests of humanity might be promoted.

The Rev. Dr. BURDER, in seconding the resolution, congratulated his brethren on the steady progress of the Union from the very first. It had been announced, that the last of the county associations had been received, which, he thought, consolidated and completed its establishment throughout the country. He agreed with the Chairman, that they had no reason to fear for their principles, in consequence of the strange and extensive changes taking place throughout Europe. Instead of feeling that they were behind the age, he considered that they were the *men of the age;* that their principles were required in this age; and that, in this age, their principles would meet more fair play than heretofore. (Applause.) For when they found other systems more or less dependent on legal circumstances or connections, more or less intimate with existing institutions, they felt themselves elevated above such systems, and independent of those changes; and that the changes themselves were likely to be overruled by Divine Providence, to open the minds of men for the reception of the truth. He thought, too, that in carrying out these principles, no departure had been taken from that plan found most successful—the combining their denominational principles with the higher principles of the gospel of Christ, the belief of which was essential to salvation. (Hear.) For the entire efficiency of the ministry they required—what human nature always demanded when an impression was to be made—luminous thought, that would first claim, and then reward, attention. They wanted good common sense in all the young men received into the seminaries; and, with that substratum, a power of clear, connected, vigorous thought: if they did not display that, they were not the men! They must be independent thinkers; independent thinking would strengthen their minds to the utmost; and if they had such preachers as a denomination, they would be the men of the age.

The resolution was then put, and carried unanimously.

Dr. HAMILTON then read the letter to the churches, which was subsequently withdrawn.

The Rev. Dr. HALLEY moved the thanks of the Assembly for the letter to the churches on an "Improved Denominational Literature;" and that the letter should be printed and circulated under the direction of the Committee of the Union. He said, if the letter could be printed with the names of the departed, and, by their side, the names only of those living who must soon leave them, he could then agree to the printing of everything in it; but he thought, in an enumeration of that kind, their friend must do much more or much less. If names were to be recorded, their honoured friends, Messrs. Scales and Hudswell, must certainly not omit Dr. Hamilton. (Hear, hear.) He cordially agreed with Dr. Hamilton, that their literature might be oppressed by calling for too much patronage for it. Good literature would sell in these reading days; and, if bad literature were forced by the Congregational Union, it would do more harm than good. Among many things expressive of regard for Dr. Hamilton, and of admiration for his gifts and genius, he particularly specified his eminence in the department of biography; stating, that he had once and again read his inimitable Memoir of Mr. Ely, and hoping he would live to render similar service to some great and honoured brethren, whose term of earthly service was drawing to a close.

The Rev. JOHN STOUGHTON seconded the resolution, and concurred in Dr. Halley's remarks. They were under many obligations to Dr. Hamilton, who, he hoped, would long live to defend and enrich their literature.

The CHAIRMAN also agreed with Dr. Halley. The man who had been reading had ten thousand greater claims than some whose names he had mentioned. Dr. Halley's suggestion should be mentioned to the Committee.

The resolution, thus amended, was then passed.

A statement was then read by the Rev. THOMAS JAMES of the affairs of the three Societies for British Missions, which will be found in the Chronicle.

The Rev. ALGERNON WELLS spoke of their having made these Societies denominational instead of public. It was worth while to know the effect of this change. In the seven years, from 1820 to 1826 inclusive, the Home Missionary Society, and Irish Evangelical Society, obtained £44,000. In the parallel seven years, from 1830 to 1836 inclusive, these two Societies, appealing to all denominations, obtained £49,000. In 1840, they began the denominational plan, and in seven years they obtained £83,000; and he thought, if they proceeded vigorously, whoever lived to report from 1850 to 1856 inclusive, would have an equally gratifying duty. Mr. Wells then made a powerful appeal for the raising of £400, which was required to free these Societies from debt, and assured the Assembly it was the very last time they should hear him pleading for the liquidation of a debt, for in so doing he felt that not only he but religion itself was degraded.

The Rev. ADAM LILLIE, from Toronto, moved a resolution of approbation of the statement given of the affairs of the three Societies for British Missions. After paying a very cordial tribute to the worth, zeal, labours, and brotherly kindness of the Rev. John Roaf, of Toronto, he said, they were labouring in Canada in the midst of difficulties, incidental to the state of society there. The country was still thinly inhabited. The people, especially in the back settlements, were much scattered, and their congregations comparatively weak. In addition to which, the mass of the settlers had other difficulties and struggles in their temporal matters, which prevented their affording that assistance which ministers might, at no distant day, expect to receive from them. Their principles, too, were almost new to that country. It was true there was between them and the country no antipathy, but rather a sympathy,—still they were new, and there were not those long-cherished associations to aid them which the people of this country possessed. Another difficulty arose from the multiplicity of their churches and congregations. One of their agents, or a Mis-

sionary of another body, would come into a place, and other denominations would at first support him; but as the place filled up, different denominations desired their own institutions established, and there might be half a dozen congregations, ministers, and places of worship in a place where there was by no means a population prepared to fill them. Some said, Why go on with it? But they were obliged to go on, or be left out altogether. Notwithstanding these difficulties, they had endeavoured to have the feelings, opinions, institutions, and habits of the young empire around them moulded in accordance with the blessed principles of the gospel; and as a means to this end, they endeavoured to spread around a knowledge of their principles, not because they were *theirs*, but because they saw them as a matter of fact, as well as read them in times past, proving their adaptation by their effects. (Applause.) Ten years ago, they commenced a Missionary Society in one of the back stations, the object of which was, to supply the destitute settlers around them with the gospel, to operate upon the coloured population, and to do everything in their power on behalf of the poor, distressed, and neglected aborigines. Hitherto, their efforts had been almost entirely confined to the destitute settlers, among whom they had nine Missionaries labouring devotedly in the midst of much suffering. For the coloured population there had been an excellent American brother labouring to some extent; but their poverty had kept them in such a position, that his services had been rendered all but useless. They had, however, much to encourage them. There were no antipathies there to contend with; no prejudices bearing them down; the field was open, and poverty alone prevented their taking possession of it to a much larger extent. They had no huge ecclesiastical establishment to contend with, and, what was more, they never should have. (Hear, hear.) Mr. Lillie then referred to the important labours of the Colonial Missionary Society in Canada, and to the Institution for the training of young ministers, from which fifteen students were now engaged in ministerial labour in the country, or were about to be so. Though they were few and weak, they felt themselves to be a part of a body both numerous and powerful.

Rev. J. R. Campbell, of Edinburgh, in seconding the resolution, added his testimony to that of Mr. Wells, that they would never do anything more satisfactory to themselves than to free themselves from debt. (Cheers.) In Scotland, four years ago, it was proposed that a fund of £2000, should be raised for helping the chapels in debt; some two years passed away, and nothing was done; but a year and a half ago, it was proposed that £20,000 should be raised to extinguish their debt. (Cheers.) While the former was declined, the latter had been complied with—(cheers)—and there had been much pleasure in doing so. The Union from which he came was a Home Missionary one, and his sympathies were much with that department of the operations of the English Union. It was one of the many connecting links between them; and in their common work, and their motives, they were more one than even in those peculiarities they held as a denomination. In Scotland, they were at first disposed to ask help from England; but, however, some thought they had better first do what they could themselves. They proceeded, and had cleared off the debt independently. (Loud cheers.) They had thought it "more blessed to give than to receive"—(cheers)—and he thought they would derive much from that resolution. (Hear, hear.) British Missions in Scotland had been powerfully promoted by those generous, prompt, and self-moved exertions, made by them a year ago, to supply the wants of many of his poorer brethren. (Hear, hear.) In ministering as they had done to the poorer saints in Scotland, and awakening in their bosoms feelings of gratitude and love, more had been effected than could have been done by a more public and apparently a more notable effort. That announcement was, he believed, the most public that had been made of it. He hoped those feelings of union would be cultivated that had long subsisted among them. From them certain men came to the north, and were instrumental in forming those churches which had now been fifty years in existence; and they could say, that after the wear and tear of fifty years, they abated not one jot or tittle of the principles maintained during that time. (Loud applause.)

The Rev. J. A. James thought, that, for the document which had been read by the Secretary, he could furnish no more appropriate title than the "*Penitential confessions of a spendthrift.*" (Laughter and cheers.) By a spendthrift was meant, any one who lived beyond his income. If he did so merely to gratify his own tastes, he was to be despised; and the man who spent more than his income for others, was still to be blamed, however his generosity might be admired. (Cheers.) He thought this was the case also with public institutions. He, therefore, considered they must take Mr. Wells at his bond to the letter, and that the same principle should guide all our public institutions. (Cheers.) The patience of the public would be worn out by continual appeals for "special efforts." (Hear, hear.) He doubted whether our institutions were not losers, in the long run, by these special efforts; spasmodic exertions were always followed by a proportionate collapse. Let institutions act as individuals. Let them, to use a plain adage, "cut their garment according to their cloth." The statement of Mr. Wells was of immense importance, and he hoped the principle would go hence into all our public institutions, to act only so far as the public should previously support them. (Cheers.)

The Rev. A. Wells read the Report of the Magazine Committee, which will be found in the Chronicle.

The Rev. T. Mann, of Trowbridge, moved a resolution expressive of satisfaction with the Report, and of cordial thanks to the Editor for his indefatigable labours and eminent services. There was no part of the proceedings of the Union he looked upon with so much satisfaction, and no part which so much commended itself to the churches as the Report of the Magazine Committee. They lived in a practical age, and institutions that claimed support must render effectual service to the public. These publications afforded food for the soul and intellect of the churches at the lowest possible rate, and at the same time relieved the aged brethren, who would otherwise be destitute. (Hear, hear.) He was acquainted with many who had received assistance from this fund, and he knew the warm gratitude which such benevolence excited in their families

and he prayed that this cause might go forward and prosper yet more and more. He had received this Report with the greater pleasure, because the plan in reference to deferred annuities was there somewhat modified. At their late meeting in East Somerset, a modification was recommended much to that effect, which he was sure would meet the approbation of the churches and brethren. In visiting different churches, when asked—What was the benefit derived from this Union? he had always pointed with pleasure to those publications—(cheers)—and he thought, if the other publications of the Union were put upon somewhat of a similar footing, or if a book-room were added, it would greatly strengthen the Union in the affection of the brethren and churches. (Applause.) It was often difficult for young ministers to obtain books; but if the Union would give attention to the matter, and call in the assistance of Dr. Campbell, to devise some plan of furnishing publications cheap to the churches, and still cheaper to the ministers, such a plan would, he was sure, be cordially and generously sustained. (Loud cheers.)

The Rev. JOHN ALEXANDER, of Norwich, seconded the resolution. In addition to thanking Dr. Campbell, it was their great duty and privilege to pray that the great labour in which he had engaged might be sanctified to the good of those for whom he wrote and laboured. (Applause.)

The resolution was then put and carried with acclamation.

The CHAIRMAN, on presenting the thanks of the meeting to Dr. Campbell, pleasantly said: "With respect to the relation of the Union to the publications, I think it is a farce to pocket the large profits, and shirk the responsibility." [Dr. CAMPBELL—The Union may be easy on that score; all the world knows where to fix the blame of what is blameworthy.] The Chairman continued: He was not enamoured of the "Appledore Tract" in the first Number, and the "Twenty-ninth Chapter of Acts" in the PENNY had given him some employment. (Laughter.) His opinion of it having been asked for the sake of some Churchman, in a letter, he had answered the letter by defending the article from the imputation of blasphemy, &c., which some had sought to attach to it; at the same time admitting he should not have published it himself. To his letter he had had no reply. (Hear, hear.)

The Rev. Dr. HAMILTON said, that, in the opinion of some northern friends, there had been a falling off of spirit in the Cover of the WITNESS; instead of thinking Dr. Campbell went too far, an opinion had prevailed that he did not now go so far as he ought, or did. (Cheers and laughter.)

The Rev. Dr. CAMPBELL, who was received with great cheering, wished to tender his most grateful acknowledgments for the expression of approval which they had just given him. While he prized the honour, he likewise felt increasingly and overwhelmingly the responsibility connected with his services. (Hear, hear.) It was at all times solemn work, as tending to eternity, but especially so in the eventful days which were passing over them. (Hear, hear.) I desire, said he, to re-assure you of my devotedness to truth, liberty, and to you. (Loud cheers.) It is daily more and more my intense desire to promote among the churches peace, and union, and love, and all that is graceful and Christian, and indicative of the presence and power of the Spirit of Christ. (Applause.) I desire, with my whole heart, to realize the noblest part of that noble discourse to which we listened last night, in which Dr. Halley urged us all to occupy well the place which Providence had assigned us. (Hear, hear, and cheers.) I have hitherto endeavoured so to do; and from England, Scotland, Ireland, and the Colonies, I am continually cheered by expressions of approval, and encouraged by the good constructions put upon my imperfect attempts to serve the cause of God. (Cheers.) In those regions our periodicals are extensively read by people of other communities —Methodists, Baptists, and Presbyterians. I have this morning had a letter from Sydney, which speaks to this point in a most gratifying manner. (Hear, hear.) With regard to the observation of the Chairman, I am glad to have given Mr. Binney a little work, knowing no man who better deserves or better performs it. (Laughter and cheers.) Pity that a man who writes so well should write so little. (Loud cheers.) It is gratifying to find that even the Chairman, the severest of judges in matters of propriety, considers I have made only two blunders in the space of five years—(laughter and cheers)—the admission, first, of the "Appledore Tract;" and second, the "Twenty-ninth Chapter of Acts." (Cheers.) I need not say that I wrote neither; but I do not intend by that to put away from myself an atom of the responsibility. (Hear, hear.) In admitting such compositions I know what I am about. I have, perhaps, the means of ascertaining somewhat more largely and correctly the tastes and feelings of various classes of the public, and the exact adaptation of certain articles to that taste and that feeling than gentlemen who may differ as to such articles. The parties referred to have not written to me, but to the Chairman—(loud laughter)—who, from moving among men of fastidious taste and high intellectual acquirements—for none else will associate with him—(laughter and loud cheers)—is but superficially acquainted with the many, and with the direct path to their unsophisticated hearts. (Great applause.) I know what I am doing much better than the Chairman. (Laughter.) I have done my little best to please the Church of England, but have failed. (Laughter.) I have also endeavoured to stand well with that assemblage of excellent men, the Evangelical Alliance —(laughter)—however little I may have succeeded. The Chairman need not be troubled as to the responsibility of those articles—(hear, hear)—the world knows very well you do not, cannot approve of everything I say or do—(hear, hear)—this is more than I do myself—(hear, hear)—you must judge of men by the mass, and take my services as a whole. (Loud cheers.) Dr. Hamilton has taken up my defence, by complaining of my tameness of late; you see I do better as I get older and graver. (Laughter and cheers.) I always endeavour to profit from all your remarks. (Hear, hear) From my heart I thank you for all your known and unknown assistance and defence. I was not till now aware that I was indebted to the powerful hand of the Chairman—(hear hear)—and if he will give me the copy of his letter, I will publish it. (Laughter and cheers.) I thank those of the brethren who have sustained me so nobly by their contribu-

tions, and again I beg you to accept my reassurance of entire and intense devotion to truth, to liberty, and to you. (Loud cheers.)

On Friday, at twelve o'clock, the Rev. R. AINSLIE read the Educational Report.

The Rev. T. SCALES moved the adoption of the Report, and alluded to the very great efficiency of their schools established in some of our cities and towns, which were reaping large benefits thereby.

The Rev. J. WOODWARD seconded the motion.

The Rev. Dr. HALLEY approved of the Report, but considered that, as to the matter of education, much more discussion would be required. He was opposed to anything like Educational Communism. (Hear, hear.) The schoolmaster, as a seller of knowledge, was more likely to do good than as the mere servant of a Government. He thought charitable contributions for schools might be pushed too far. He thought the Welsh Educational Reports, exaggerated as they were, yet gave some views which deserved attention. There were between 200 and 300 endowed schools in Wales, and not above two or three-and-twenty of them doing the least good. He had the fullest confidence in free-trade in education. He was anxious they should have educational competition; and he hoped that the greater part of the money received would be expended in Normal-schools. He would say, Send out masters all over the country; and the more they sent out, and the more competition those sent had with each other, the better.

The Rev. A. WELLS agreed with Dr. Halley; he thought a schoolmaster getting his bread by himself was worth ten paid by a Committee. Their scheme was a vigorous competition against the Government and Borough-road plans.

The Rev. Mr. RICHARD wished to speak, but would not speak about Wales, though he thought the English seemed too much to ignore their Welsh brethren. (No, no.) He thought it erroneous to act denominationally in this matter. A considerable body of men sympathized with them entirely on two great principles—the repudiation of Government aid, and maintenance of the absolute necessity of a religious as well as secular education in their schools. By the constitution adopted at Derby they compelled such parties to surrender interest in popular education, or to form another organization. He regarded separate organizations for the same object as an evil. He believed the gentlemen he alluded to would be willing to form a junction with them; and as their principles were identical, why should their aid be rejected? Notwithstanding the meeting at Derby, was it too late to admit the evangelical of other denominations?

The Rev. ROBERT AINSLIE explained how they could adopt no other course than they did at Derby. They, at first, tried to devise a scheme by which all parties could be embraced; but the thing fell through. As regarded the Baptists, the secretary of the Baptist Union stated that, at a Baptist meeting, convened in London, thirty-two being present, *all of them were decidedly favourable to co-operation with Unitarians upon what they called an equal platform.* Then came the question: Could they meet the Unitarians in that manner? With regard to Normal-schools, Mr. Alexander, one of the most liberal of the Society of Friends, and also Mr. Sturge, when it was mentioned that they had family worship in Normal-schools, most distinctly said *they would not be a party to anything of the kind.* They, therefore, could not obtain the co-operation of the Society of Friends. As to the pecuniary view, he, at first, had some misgivings as to the probable loss of liberal donations; but Mr. Wells' statement about their three Societies increasing from £45,000, upon the general principle, to £83,000 upon the denominational principle, during two periods of seven years, had completely removed them.

The Rev. T. JAMES said, if the meeting at Derby was decisive, the present discussion was irregular.

The Rev. Mr. M'ALL had a conviction, that the whole question remained open. At Derby, there was some difference of opinion, whether they could decide for the Congregational Union, or only consider, and send forth a mutual recommendation on these difficult points to the body at large.

The Rev. Dr. HAMILTON having been requested to give his opinion, stated, that, individually, he considered the meeting at Derby was a formal, authorized adjournment of the meeting at York; that they might have done anything at Derby which could have been done at York; but if they went into every nicety, and, perhaps, dwelt at all partially upon a few infelicities, he thought the technicalists might carry it against them; but he held it to be *bonâ fide* an adjourned meeting from York. It was open for the whole country. (Applause.)

The Rev. Mr. DAVIDS thought their time was wasted by these repeated reconsiderations. If the gentlemen alluded to by Mr. Richard, wished to unite with them, could they not frame an overture, and lay it before the board?

E. BAINES, Esq., said the point was not in reality decided at Derby, but it was decided by a resolution passed to that effect in the Congregational Library, in December, 1843, when they had determined on making the movement denominational, as thereby securing a balance of advantages. (Hear, hear.) The great principles of action agreed on were not two but three. First, that the schools be supported by voluntary zeal; secondly, that the education must be religious; thirdly, that the movement should be denominational. There were most excellent men with whom they should like to co-operate; but it would do more good than harm to have two distinct Societies; it would be another instance of competition among associations. He had seen many a Society started where there was apparently no room for it, which yet had attained to a magnificent growth. Referring to the wish of the Baptists to add the Unitarians, and the objections of the Friends to the use of family prayer, Mr. Baines said difficulties and embarrassments were unavoidable, if connected with gentlemen whose views differed so much from their own. From whatever principle of human nature it might arise, it was a fact, that those movements prospered most which were denominational. By the operation, originated in 1843, and confined to themselves, they had raised £120,000 or £130,000. In like manner the Wesleyan body, and the Free Church of Scotland, had each raised 700 or 800 schools. (Hear, hear.) What was done by denominations, was often done with a vigour, harmony, and power, which did not apply to more general efforts. The Church Missionary Society raised its £100,000 annually;

the Wesleyan Missionary Society £100,000; and the Baptist Missionary Society its £26,000; and if their efforts had been general instead of denominational, he believed a much less amount would have been produced. (Applause.)

The Rev. Mr. BEAN hoped care would be taken in putting forth to the world the amount of money collected for educational purposes by Congregationalists, that that amount was not over-stated.

The Rev. R. AINSLIE would be happy to give the vouchers for at least £120,000. (Hear.)

The CHAIRMAN having put it to the meeting, the Report was then unanimously adopted.

The Rev. T. BULL moved a resolution expressing satisfaction with the plans of the board in relation to Normal-schools, and the publication of the Crosby-hall lectures; also recommending the adoption of the most efficient means for extending the Normal training of male and female teachers; and as far as funds would permit, the extension of assistance to those schools where the pressure of high church influence, or poverty, rendered it desirable. He advised giving full play to the principle of competition in educational affairs, and thought societies would act more vigorously on that principle than of acting together.

The Rev. Mr. JUKES having seconded the resolution, it was put from the chair and carried unanimously.

The Rev. J. ROBERTS moved, and the Rev. Dr. STROUD seconded, the appointment of Members of the board for the ensuing year.

Rev. JOHN CURWEN moved as an amendment, that the Members of the board be elected by free nomination in May, and by return of voting papers sent to all annual subscribers of 5*s.* and upwards.

Rev. A. WELLS remarked, that by such a plan there would not be so many voters as directors to be chosen. (Laughter.) Subsequently, the original resolution was unanimously carried, on the understanding, that Mr. Curwen's suggestion should receive the consideration of the board.

The CHAIRMAN having engaged in prayer, the assembly separated.

On Saturday, the following rules for regulating the fund in aid of assurances for deferred annuities, after some discussion, were agreed to.

1. The object of this branch of the fund is to assist accredited Congregational ministers to effect insurances in the government offices only, for deferred annuities, of not less than £50 per annum each, to commence on the completion, by the insured minister, of his sixtieth year.

2. The sources of this fund shall be whatever sums may remain of the yearly profits of the CHRISTIAN WITNESS and CHRISTIAN'S PENNY MAGAZINE, after each annual distribution of grants therefrom to aged brethren, it being hereby provided, that in no year shall such grants to aged brethren exceed one-half of that clear annual profit of the magazines from which the distribution is made. Also, whatever donations, bequests, or other contributions can be obtained in addition thereto. All monies devoted to the purposes of this fund, from whatever source obtained, shall be invested in the names of trustees, in the public funds of Great Britain, and the dividends or interest thereon shall alone be employed annually for the objects of the fund.

3. The ministers qualified to receive the benefits of this fund shall be accredited Congregational ministers of England and Wales, ordained at least one year prior to the first payment from the fund on their behalf, whose income from all sources, whilst receiving assistance therefrom, does not exceed £200 a year, and who are annually recommended by the officers of that association within the bounds of which, or nearest to which they labour, and who shall be engaged in no trade or profession for profit—education excepted.

If after a minister has been received as a beneficiary of the fund he shall retire from the ministry, except on account of failure of health, the yearly payments from this fund on his behalf shall be discontinued.

4. The whole payment from this fund in aid of each insurance for a deferred annuity shall be uniformly £180; and such whole sum shall be in every case divided into as many equal annual payments as are required to complete the insurance, provided every such insurance be effected before the applicant has completed his fiftieth year.

5. The distributors of grants for aged brethren from the profits of the magazines shall also administer this branch of the same fund. There shall be an annual election of brethren to the benefits of this fund, and an annual report thereof, in connection with every autumnal meeting of the Congregational Union of England and Wales. If in any year the number of approved candidates for the benefits of this fund are greater than can be then received, seniority in age shall be the rule of prior reception. And those approved applicants who cannot be then received, shall stand first for acceptance at the next election.

The Rev. A. WELLS then read a resolution relative to the official appointments for the ensuing year, which was seconded and carried unanimously.

It was also agreed, that the subject of the next letter to the churches should be, "*The Signs of the Times, and their aspect with regard to the Duties and Principles of the Congregational Churches*," and that the Rev. R. Halley, D.D., of Manchester, should be requested to prepare the said letter.

An interesting address from a Presbytery of American ministers, who had separated from the main body, from a sense of the sin of slaveholding, was read, and a resolution carried expressive of much pleasure at the receipt of the letter, and of deep sympathy with those who had borne such decided testimony against the sin of holding human beings as property.

The Rev. A. WELLS, in a highly eulogistic speech, moved the warm acknowledgments of the meeting to Mr. Binney, for the distinguished ability and courtesy with which he had presided over the several meetings.

The motion was immediately seconded, and carried by acclamation.

The Rev. THOS. BINNEY made a brief, but appropriate reply, and prayer having been offered up, the meeting separated.

BRITISH MISSIONS.

THE first united Meeting of the Home Missionary, Irish Evangelical, and Colonial Missionary Societies, was held at Exeter Hall, on Tuesday

evening, the 9th instant. About 3,000 persons were present. Mr. Alderman CHALLIS took the chair.

The proceedings having been opened by singing and prayer,

The CHAIRMAN (Mr. Alderman Challis) concluded an excellent speech with the following passage, which we cannot withhold, as it comprises many points which deeply merit consideration:—"Why should not an appeal be made to all our Missionary students, to spend the first year of their ministry in association as Home Missionaries with those churches who form, or ought to form, a Missionary station for the great object we have in view. They would thus gather an amount of experience, a knowledge of human nature, and a capacity to perform the pastoral duty when called to it, for which no education they at present receive at all fits them. (Hear, hear.) I am satisfied that they would be able to bring to bear all that Christianity has prepared for the ignorant by its schools, by Bible and Tract Societies, and every other means which the ingenuity of our Christianity has supplied—bringing it to bear upon every local situation throughout our land. (Hear, hear.) With reference to the Irish Evangelical Society, I may be allowed to say, that, in these days of excitement, we ask for no Repeal of the Union; on the contrary, we wish the Union to be cemented by affection, by sympathy, and by effort. (Hear, hear.) We are desirous that our Irish brethren should be the better for our union with Christianity; and we should take care that the light we profess should be extended to Ireland. The miseries of Ireland have affected the heart of England, and she has given a generous response. Why should not the starving souls of Ireland produce the same sympathies in England, and call forth the same response from the Christian Church? When that country is torn with intestine divisions—when it is threatened by violence and by revolution—I beseech you send to it the gospel of peace. Let the streams of light and truth flow from a thousand fountains, until every man in that land, from the highest to the lowest, shall know the Lord Jesus Christ. For the Colonial Missionary Society, surely we combine in the object of our meeting all that is touching, and moving, and stirring, at the present time. What can be so interesting to England as to contemplate the emigrant whose misfortunes and whose destitution have driven him from his fatherland. (Hear, hear.) Oh! he looks back to the home of his childhood, to all his early associations, to many endeared friends, with a pang such as we can hardly, even in imagination, conceive! The wilderness around him is very frequently a fit emblem of the desolation of his feelings and his heart, while he remembers such meetings as those which have assembled us together to-night. Oh! think of him in all his interests, far away from sources of consolation, of hope, and send him the Bible, that, though distant from you, he may commune with you in feeling, while he drinks from the same fountain of life! Send him pastors and teachers, that he may have the same faith and hope; help him to build places of worship, that he may revere the same sabbath-day; that he may bow his knee at the same altar; that he may worship the same God; and feel that there is one God and Father in all, in England and in the colonies, and through all, blessed for evermore. (Cheers.) But there is a crisis in the history of societies as well as of nations. Under circumstances such as those in which we meet, we should not forget that all our great institutions in which we glory, were all born in revolutionary times—(hear, hear)—that they were cradled in the darkness and in the storm. Those providential dispensations which shake the thrones on the continent, shake the church too. She is called to arouse from her lethargy, and put on her strength. Let us, as individual Christians, determine to act as those who have a high commission from the God of Heaven—let us elevate ourselves to the greatness of our position—let us determine that our sympathies shall extend to every country and to every clime, and that we will pursue the purpose of our hearts with an ardour and zeal that will never tire, and a faith that will never die." (Cheers.)

The Rev. R. ASHTON read the Report of the Home Missionary Society.

"It stated, that, during the year, the net receipts of the Society had been £6,572 2*s.* 7*d.*, the expenditure £7,301 16*s.* 4*d.*; leaving a balance against the Society of £739 13*s.* 9*d.* Eight new stations had been assisted or adopted, but more than twenty proposals had been reluctantly declined. Five young men had been accepted, and sent to the Theological Institution at Cotton End; while twelve others would have devoted themselves to the work, could the Committee have ventured to increase the number. The number of Missionaries in actual service was fifty, of grantees fifty-nine, and of students eight. They were preaching in 495 towns, villages, and hamlets, among nearly half a million of people. The number of hearers at all the stations was 47,707. The Society had 112 churches, containing 5,167 members, 681 of whom had been received during the past year. The number of Sunday-schools was 193, having 13,719 scholars, taught by 1,554 teachers; with 106 Bible classes, containing 1,717 pupils; and forty-nine schools connected with the stations. In many additional towns and villages, Missionaries had, for the first time, preached the gospel. There had been circulated 3,180 copies of the Scriptures, 60,000 tracts, and 48,324 religious periodicals."

The Rev. T. JAMES then read the Report of the Irish Evangelical Society.

"It commenced by adverting to the famine which had prevailed in that country. The amount received by the Committee for the Relief Fund was £9,465 7*s.* 3*d.* There had been labouring, under the auspices of the Committee, during the last year, thirty ministers and Missionaries, and twenty-three Scripture-readers. The Committee were anxious to see chapels and schools erected, and measures were being adopted for the accomplishment of that object. There were thirty-four large daily and infant schools in connection with the Society, in which 1,710 children were receiving instruction. The amount of disbursements for the past year was £3,662 3*s.* 4*d.* The income, from all sources, was £3,233 12*s.* 5*d.*, leaving a deficiency of £427 10*s.* 11*d.*"

Rev. A. WELLS read the Report of the Colonial Missionary Society.

"It stated that, during the past year, the Colonial department had sustained the loss of three Missionaries. There were now in Con-

naught twenty-four Missionaries. In Sydney, a second chapel had been raised, and a second church gathered. In Adelaide and Canada, West, affairs presented an encouraging aspect. The receipts had amounted to £3,131 15*s.* 1*d.*, a sum which exceeded the income of the preceding year by £611 5*s.* The expenditure had been £2,833 14*s.* 4*d.*; leaving a balance on the year, in their favour, of £298 0*s.* 9*d.* It was true the Society commenced the year with a debt of £595 19*s.* 10*d.*, but there was hope that it would be liquidated by a distinct and private effort."

Rev. J. D. SMITH said: I wish to remove some of the erroneous impressions which have been circulated through this country by the *Times* and other newspapers. It has been said that, because the Irish nation is Celtic, it is too bad ever to be made better, and that it is of little use to attempt it. That language has been uttered by parties who ought to have known better. It has been said, that the people are prone to three monstrous evils,—eviction, murder, and execution. There is first the eviction,—the landlords driving the tenants from their habitations, so that they have nowhere to lay their heads; driven to desperation, murder is committed; and then those executions follow which have stained that country not for three years only, but for many black years. (Hear, hear.) All this was succeeded by the miserable famine; and after Britain had given hundreds of thousands of pounds to alleviate its woes, the press teemed with statements that the people instead of manifesting gratitude, recompensed it by pikes. I stand here to deny that the Irish, as a nation, have been thus ungrateful—(cheers)—on the contrary, I repeat what I have stated hundreds of times both here and there,—that they are most kindly disposed towards England. The treatment of Mr. O'Brien by the moral force men, is a complete refutation of the rabid nonsense which has issued from the press. (Cheers.) In travelling through the south of Ireland, I found that both Roman Catholics and Protestants rallied round the standard of this Society. In Connaught—one of the most miserable provinces in Ireland—hundreds upon hundreds of Roman Catholics attended my preaching, and spoke of England in terms of the highest praise for her noble conduct when the note of famine was heard in every part of the land. Something more, however, must be done for Ireland. While thousands are still perishing for lack of bread, all that your senators have done is to say that they will extend the elective franchise. It may not be the vocation of the church, but it is the vocation of the British public, to create that measure of public opinion which will demand that all the real grievances which have oppressed that nation shall be taken as soon as possible therefrom. (Hear, hear.) I agree with you in saying, that Government ought not to have endowed Maynooth; that it ought not to sever the Union; that it should not spend 11,000*l.* in supporting professors of three Roman Catholic colleges which have not been built, and not one penny of which has been appropriated to students—(hear, hear)—but I am rather concerned with what Government ought to do, than what it ought not. Unless something be done to remove the burden from the land, myriads in Ireland will continue to perish from famine. The land is under a miserable system of entail from one end of the country to the other; and most of it is so encumbered, that landlords derive from it but little profit. The result must be, if the evil remains unredressed, to drive the Irish population into all your large towns. An Act should at once be passed, by which the landlords can sell out. Such a Bill has been originated in the House of Lords, but it has been strangled in the House of Commons, under the idea, that the change of property to which it would lead would be injurious; but in Ireland, however, not a word has been said against the Bill. If the people generally had witnessed the scenes which I have done—hundreds lying unburied, and poor-houses, built for 1,000, with 3,000 inmates—they would become alive to the subject. (Hear, hear.) A word or two as to what the churches ought to do. Some have said, that Ireland will never be converted; that she is a mountain of rock—we need not try to plough her; that she is filled with sand, and will never yield a suitable harvest. I demur to this *in toto*. (Cheers.) According to the manner in which we have been proceeding for the last three hundred years, I admit that it is impossible to conceive how the people can be converted. There has been an Established Irish Church, but it has, in fact, been an English Church. Nonconforming efforts have been put forth, but they have been principally in the English language. We have, at this moment, according to two estimates, about three millions of people, nearly all of whom speak the Irish tongue, and we have only twenty ministers of all denominations, and a few Scripture-readers, who can speak to them of the unsearchable riches of Christ. Dr. Edgar, Dr. Morgan, and others, have borne indisputable testimony to the readiness of these people to hear the gospel of Christ. We have an effectual door open to us. In my last visit through Connaught, Roman Catholics gathered around me in great numbers, and, when I told them, that, through the Irish Evangelical and the Baptist Missionary Societies, the Christians of this country had sent them nearly 20,000*l.*, I saw the tears of their gratitude flow. The *Times'* reporter has not noted down such a circumstance as that. In Ballinasloe, both Roman Catholics and Protestants claim me as their own; and, on preaching to them the doctrines of the cross, they poured out their blessings upon me, and contributed largely towards the building of a chapel. When it was announced in Castlebar, that the Irish Evangelical Society was about to build schools, even a Roman Catholic priest said, that he had no doubt that Roman Catholics, as well as Protestants, would rally round a people who, when famine was in the land, had acted towards them the part of the good Samaritan. (Cheers.) Oh, that we could awake the young blood in our churches—young men who have fine intellects, fully imbued with those doctrines which are to be the doctrines of a peaceful revolution in that land, to go there and proclaim them! (Hear, hear.) A plan has been devised for the erection of four chapels and twelve schools in Ireland. If each of the Congregational churches in England will subscribe one guinea, the object will be effected, and I trust that when we again meet I shall be able to announce the completion of the design. (Loud cheers.)

Rev. GEORGE SMITH said: I wish any remarks of mine could deepen the interest which I trust has already been awakened on behalf of British

Missions. It must be felt, that any one who rises to advocate the Colonial Missionary Society at this threefold meeting, occupies rather an awkward and unenviable position. To advocate the cause of the last-born of your children is no easy matter at any time, and especially at this late hour; but it is absolutely necessary that the claims of the Colonial Society should be put fully before our friends; and while I know no Society so truly interesting to my mind, as the one on behalf of which I now speak, I know none more important in its bearing on the future condition of the world, nor do I know one that does a greater amount of good in a more economical manner. It is impossible to exaggerate the value of its labours; and just as we support it by contributions and prayer, it will be the means of great and enlarged benefit to mankind, in the length and breadth of the world. (Cheers.) I sympathise with the views that were put forth, Sir, by you, at the beginning of the meeting. England is dearer to Englishmen now than it ever was before; dear in historical recollections as the land of our birth and our social intercourse; but pre-eminently dear now that she is calm in the midst of commotion, and secure, when everything around us is shaking and tossed in wild confusion. (Cheers.) It is important that we should recognise the fact, that there is an element in the constitution of our people, which does not belong to the other nations of the earth. We have liberty without anarchy, we have freedom based upon Christian principles, regulated by Christian love—a blessing that we hold, I trust, for the benefit of mankind. (Cheers.) I fully agree in all that has been said about Ireland, as far as it regards the duty of England to help her. I fully agree with the intimation which Mr. Smith has given, that it is the duty of Congregational churches to care for Ireland, and propagate the gospel there. But there are some points on which I slightly differ from him. He asks, what will the British Government do for Ireland—what will the people do for Ireland? But I put it in a different form, and I ask, what will Ireland do for herself? (Cheers.) Ireland, depend upon it, has a lesson to learn in that matter. It is a great evil that, from the peasant in Ireland, up to every hanger-on upon the Government, the question is asked, what will England do for Ireland? (Hear.) Ireland will never be dignified, and happy, and free, till her sons begin to inquire, what can Ireland do for herself? (Loud cheers.) I have, however, to speak about colonies—a very long subject; and I beg to move—

"That the Meeting heard with much satisfaction the favourable Report of the financial position of the Colonial Missionary Society, as well as of its operations and prospects; and the Meeting would encourage the Board of Directors to prosecute with increased vigour this interesting and important branch of British Missions, as the colonies are so rapidly increasing in population, resources, intelligence, and self-government."

These colonies of ours ought to be cared for in the improvement of the mind, in the advancement of science, in the augmentation of the population. We find the necessity of planting colonies in different parts of the world, and it appears in harmony with the Divine government: "Be faithful, and multiply, and subdue the earth." Very frequently by calamity, by trial, by persecution, God has driven men on to do that which they would not willingly have done. They have rather collected around one nucleus, rather gathered into one focus, sought to realise objects connected with their immediate advantage in one given locality. But the Providence of God has intimated the fact, that men are to be diffused to cultivate the earth, and to render the earth what God intends it to be, one vast colony, out of which redeemed spirits shall be transported to dwell for ever in the world of purity, light, and love. (Loud cheers.) From the insular position of this country; from the enterprise of its sons; from the crowded condition of the populace; there has been a disposition to cultivate this spirit, and discharge this duty, on the part of Englishmen—and wisely and well have they performed it. What Dissenters do not know that a great colonization movement took place two or three centuries ago in this country, not voluntary, but by force, when some of the best men who belonged to the band were traduced and misrepresented—men who lived alone till persecution dragged them to fame, and chased them up to heaven? (Loud cheers.) Who does not know that part of the band went in the Mayflower from Plymouth, landed at New Plymouth, and laid the foundation of the institutions and privileges of New England? (Cheers.) Who does not know that the United States had their foundation laid in the colonization movements of this country? Though there be one dark and bloody spot yet on America—(loud cheers)—though America has forgotten the fundamental principles of her own constitution,—yet let us not be unmindful of the good in the cause of science, of literature, and of freedom throughout the world. England seems destined to hold her pre-eminence as mistress of the colonies. What other country has colonies that can compare with Great Britain? Who would put the colonies of France in competition with ours?—that little dwarfling, petty, contemptible thing called Algeria. (Laughter and cheers.) Will they call that a colony where we planted the standard of the Cross, Tahiti; from which they drove an innocent, an injured, a righteous queen? (Loud cheers.) But while I speak of France in its monarchy—(hear, hear)—without sympathizing with its republicanism, let me do an act of justice to the noble people of Paris, who have just abolished slavery in all the French colonies. (Loud, continued, and reiterated applause.) When I was a boy, and went to school, I caught the feeling of boyhood, and proclaimed the sentiment, that two Englishmen could beat three Frenchmen any day. I begun to think they were natural enemies; but I stand here to retract the doctrine of my youth—(cheers)—and to say that Frenchmen and Englishmen shall henceforth be brethren in the cause of truth, and righteousness, and liberty. Who does not wish to call such a man as Lamartine a brother?—(immense cheering)—a man whose eloquence has more than once saved an entire nation from ruin—a man whose enlightened principles would lead one to think that he is not far from the kingdom of God—a man for whom any nation might be thankful. (Cheers.) My sentiments are too well known now for any one to suspect me of revolutionary principles—(hear, hear)—but I look to the permanent government of

France to do an act of justice and equity to Tahiti—(loud cheers)—to let that country go free, and to restore that queen to her rightful possessions—(renewed cheers)—to allow it the liberty it had before French aggression and French power touched her shores. Our colonies are more important than those of any other nation. I speak not of China nor of India, but of colonies planted by Englishmen. They speak your language; they understand your religion; they value your institutions; they are concerned to be identified with England; and it is a pleasant and an easy duty to help them, because they are helping themselves. What self-sustained churches have been planted! How many daughters are totally independent of you! I love these little churches, because of the liberal efforts they have made to propagate the gospel beyond them. There is something noble in Congregational polity and principles that I like. They are just fitted to leaven the great mass of the people; to lay the foundation of future national greatness; and to help those infant Societies to become, what they some day will do, great independent kingdoms. (Hear.) You cannot always hold them by leading strings, and put them in England's go-cart—(laughter)—you cannot always lead them by John Bull's hand. They will set up for themselves; they will get married; they will mind their own affairs; and let us try to do them all the good we can before they set up on their own account, and become great, as Britain has become—a Roman colony, as she was. (Cheers.) Then let English Nonconformity be diffused in the length and the breadth of the world. The diffusion of Nonconformity will be connected with the happiness of men, and the glory of God. About it I can have no possible doubt; and I sing with confidence and hope:

"Spirit of Freedom, on,
And pause not in thy flight,
Till every clime be won,
To worship in thy light.
Then, where the mountains sink,
And where the valleys rise,
The beacon lights of liberty
Shall kindle to the skies!"

(Immense cheering.)

Rev. J. GALLOWAY, (from New Brunswick,) in seconding the resolution, said: You have in the Missions you have undertaken in New Brunswick every encouragement to carry on your work. The Mission to St. John's has been the means of introducing into that country six other ministers, who have discovered ten feeble and scattered churches in different parts of New Brunswick and Nova Scotia. (Hear, hear.) We have now found a Congregational Union for the two provinces; and one of the first acts was, to take steps for the immediate erection of a college: for we are satisfied that native agency is the most appropriate to carry on the work. (Cheers.) Allow me to commend to your affectionate interest, your earnest prayers, your generous support, the great cause of Colonial Missions. There is a sad tendency in all emigrants to degenerate; far from the restraints of home, thrown upon their own resources, devoted to their secular concerns, there is danger of their forgetting God, living without him and without hope in the world. Go after them—(hear, hear)—and try and plant institutions that will awaken the associations of their youth, and by that means you will reclaim them. In proportion as you Christianize your own race, you are raising up the best Missionaries; you are infusing into the world the best possible influences; you are taking hold of the church and the world, and adopting the wisest, most efficient, and scriptural means for converting the world to the knowledge of the truth.

The Rev. John Burnet, Robert Fletcher, of Manchester, Dr. Morison, Thos. Aveling, H. Addiscott, Dr. Massie, and H. Thompson, Esq., addressed the Meeting. We make room for the speech of Mr. J D. Smith, because of its facts; and that of Mr. George Smith, because of its eloquence, as also the principles of political philosophy which he so powerfully developed.

CONGREGATIONAL BOARD OF EDUCATION.

THE meeting was held in the Freemasons Tavern, Great Queen-street. E. BAINES, Esq., was in the Chair. Among the names present were the following:—Rev. Drs. Hamilton, Jenkin, Massie, Morison, Styles, Campbell; Revs. A. Wells, T. James, W. J. Palmer, A. Tidman, R. Ainslie, R. Ashton, J. Kennedy, T. W. Davids, E. R. Conder, E. Cecil, J. Fletcher, B. Parsons, J. Waddington, H. Richard; Dr. Stroud, Eb. Smith, Esq., Thos. Thompson, Esq., Jas. Carter, Esq, Jos. Conder, Esq.

After the opening devotions, the Chairman addressed the meeting as follows:

We are assembled here, the friends of religious and voluntary education, under a solemn sense of the duty that rests upon us as Christians and patriots. We feel that it is our duty to *God* to assist in training the rising generation in His fear, and for his service: That it is our duty to *our poorer fellow-countrymen* to aid in conferring on their children the blessings of a good and pious education: That it is our duty to the *religious body with which we stand connected*, to see that that body performs its part in the great work of making the world better than we found it: That it is our duty to *our country* to conduct this work on a system congenial with freedom, and to resist the introduction of a system calculated to degrade and enfeeble the community: That it is our duty to *our principles as Voluntaries*, to guard against the subtle attempts making to undermine our independence, and to bring us, bit by bit, under the slavery of State endowments. This is the first public meeting to which the Congregational Board of Education has summoned its friends; and we avow, that in holding it, we are partly influenced by the alarming measure introduced last year by the Government, the object and tendency of which measure was to make all the schoolmasters and school-assistants in the country into Government stipendiaries. Against that measure we are determined to raise our loud and unceasing protest, and to warn our countrymen of the dangerous policy to which it belongs. But it is right to state, that the Congregationalists are not now commencing their active exertions on behalf of popular education. Not only have they long taken a foremost part in working that blessed and invaluable institution, the Sunday-school,—not only have they borne some considerable share for many years in promoting schools on the plan of the British and Foreign

School Society, before that Society lent itself to further the project of the Government,—but in the year 1843, after Sir James Graham's Factory Education Bill had been so signally defeated, they met in conference in the Congregational Library, and originated one of the largest subscriptions that has been made for the extension of day-schools.—I believe that not less than £120,000 has been raised since December, 1843, for that object. And I may add, that we stand at this day precisely on the ground which we deliberately and unanimously took up more than four years since, on the three great points which have been controverted, namely, a repudiation of *Government grants*, our duty to give a *religious* education, and the superior efficiency of *denominational* action. That you may see how strictly this is the case, I will read two of the resolutions passed at the Conference of December, 1843:

"That this meeting, utterly repudiating, on the strongest grounds of Scripture and conscience, the receipt of money raised by taxation, and granted by Government, for sustaining the Christian religion, *feels bound to apply this principle no less to the work of religious education*; and, considering that the education given by the Congregational churches *must be religious*, advises most respectfully, but most earnestly, *that no Government aid be received by Congregational churches* for schools established in their own connection. And that all funds confided to the disposal of the Central Committee, in aid of the schools, be granted *only* to schools sustained *entirely* by *voluntary* contributions. The recommendation of this meeting to the Congregational churches is, that wherever there is a *Congregational church or Mission*, there, if possible, there should be *a daily school*, sustained entirely, or promoted to the utmost, as the case may be, by the resources, local or central, or both, of the *Independents*, either of one church separately, or of two or more churches acting unitedly."

So clear and strong was the avowal of our principles four years and a half since. We then plainly declared, that we could not, in consistency with our known principles, accept Government money for religious teaching; and if anything could be worse than the violation of our known principles, by accepting grants for religious teaching, it would be this—namely, the *exclusion of religion* from our teaching, *in order* that we might obtain public money! This would, in my judgment, not only be degrading, but impious. And it would not only be a crime, but—what, in the estimation of some politicians, is worse—it would be a *blunder*. It would, by giving up religious teaching for the sake of that which would *not strengthen*, but *weaken* us; which would *not enrich*, but *impoverish* us; which would *not free*, but *fetter* us. I believe that the *Voluntary principle* is not only to be maintained on New Testament authority, but also to be *vindicated by a philosophical view of human nature;* that it not only serves to guard religion from the pollution of statecraft, but that it is in itself *a more noble and excellent way;* that every effort put forth in a sacred cause *rewards* by *invigorating and exalting* him who uses it; that as nothing can be truly religious which is not voluntary, so the exercise to voluntary zeal conduces to the life and power of religion in the human breast; and that, on the other hand, the less men exert themselves for religion, the less influence it possesses over them. I am, moreover, persuaded, that our principles as Voluntaries are highly conducive to civil liberty. They promote that manly self-reliance which is the only true safeguard of freedom. State religion and State education are generally found to belong to systems of arbitrary government. Despotic rulers have considered it a stroke of policy to bring the most influential professions—namely, the ministers, schoolmasters, and authors—under their own patronage and control, in order that, by their means, they might mould the sentiments of their people, and reduce them to blind obedience. I might support this view by the authority of some of our noblest writers, who have distinguished themselves by breaking the chains of the human mind—Milton, Locke, and Adam Smith; but this is superfluous, when it is so well known that the dependence of the ministers and schoolmasters on the Government, formed a part of all those European despotisms which are now falling around us. At the recent meeting of the British and Foreign School Society, Lord Morpeth appeared to doubt whether this was either the intention or the effect of the State-education of Prussia. But surely there are notorious facts amply sufficient to prove that of which Lord Morpeth doubts. I could tell him of an exiled Prussian schoolmaster now in Yorkshire, who was obliged to flee his country because the school-inspector found that he had taught his scholars that the people were the true source of political power. I could refer his lordship to the pages of Mr. Horace Mann, who points out the shocking hypocrisy produced by this system in the schoolmasters, and its degrading influence on the national mind. Is it not notorious, too, that when the revolution broke out in France last February, the Prussian schoolmasters were all forbid by the Government to mention this fact in their schools? Is it not, moreover, known, that State-education in France was a part of that centralized functionalism which M. Guizot employed to uphold his corrupt Government; and which, as soon as he had fallen, M. Ledru Rollin employed to school both the children and the adults into republicanism? Surely Lord Morpeth does not question the authenticity of the circular of M. Ledru Rollin, to the 36,000 primary schoolmasters of France, whom he commanded to turn round in one hour, from being the teachers of loyalty, to become the agents of revolution; and who (to prove how effectual is their bondage) *did so!* Are we not also told by Mr. Wilde, that the *Austrian* plan of Government education is "so conducive to the *caste continuing* system, after the manner of the *Chinese* and *Ancient Egyptians*, that it is opposed, not only to political reformation, but also to *the steady progress of civilization itself!*" Signor Mazzini gives us specimens of the Government education enforced by the Austrians in Lombarby, where, he says, the schools were starved, and the masters proverbial for their ignorance and negligence. The following are samples of the instruction given (p. 25):—*Question.* How ought subjects to conduct themselves towards their sovereign? *Answer.* Subjects ought to behave towards their sovereigns like faithful *slaves* towards their *master*. *Question.* Why ought they to behave like *slaves*? *Answer.* Because the sovereign is their *master*, and his

power extends *over their property*, as *over their persons*." Then, I venture humbly, but confidently, to say to Lord Morpeth, that, notwithstanding his doubts, the system of Government education, not only in Prussia, but also in other countries, is what it has been represented—namely, a mental and moral police for the maintenance of arbitrary rule. But then, says his lordship, if such was the intent of the system, it has failed. Yes, happily, it has failed, as everything else has failed, to uphold despotism; and the tremendous purposes to which centralization has been turned on the Continent, might teach our own statesmen, who have been practising in the same school, a salutary lesson. But that does not disprove the alleged object and influence of Government education. Lord Morpeth handles his argument with exquisite caution; but he would seem to leave the impression, which some Chartist orators have openly advocated, that the Government education of Prussia has rather been favourable to liberty. Now, I am content to put the question, so far as liberty is concerned, on a plain practical issue. Here is *Prussia*, with her all-perfect system of *Government education;* and here is *England*, with her alleged rude and inefficient system of *Voluntary education:* in the former you see a fabric of despotism built so high, that in one hour it tumbles into ruins; and, in the latter, you see a fabric of liberty, firm as the pyramid on its base—the work of ages, resting on the broad foundation of right and justice; and, perhaps, without pretending that it is faultless, the best form of Government the world has ever seen. Tell me, in the face of these facts, that State education tends to liberty, and I reply, that it is the basest mockery and bitterest jest with which the victims of a bad measure were ever insulted. Lord Morpeth said, on Monday last: "What he wished to say, on behalf of the wishes and intentions of the Government with which he was connected was, in the first place, that *assistance was to be given only to those who sought it;* and, in the next place, that it was always given in strict subordination to the purposes of those who asked it, and with a full recognition of their *entire independence*." To which I reply—first, that even the *Church* complains that its "independence" is compromised by the conditions imposed on its schools by the Committee of Council; second, that *Dissenters* being compelled to pay to a system of which they conscientiously disapprove, and from which they can receive no benefit, they and their schools are *unfairly* and *unjustly* treated; third, that to offer money to those who, it is known, cannot and will not receive it, is to add mockery to injustice; fourth, that this is a new wing added to the vast edifice of the Church Establishment, which already frowns upon us with insolent scorn; fifth, that to offer grants to all the other sects, expressly for religious teaching, is, in our view, applying public money indiscriminately to the spread of error and truth, and bribing all the sects into a system of universal endowment; and, sixth, that the more generally grants are accepted, the greater is the mischief to the independence of the national character, and the safeguards of our liberties. When Lord Morpeth protests that he and Lord John Russell have no wish to injure the national liberties, I fully believe that amiable and honourable nobleman. But the more firmly I believe him, the worse I think of the policy which has beguiled such men. For what are the notorious facts with regard to Lord John Russell? Why, that he was a decided friend to that measure of Sir James Graham's, which would have handed over both our day-schools and our Sunday-schools to the tender mercies of the Church; that he warmly advocates the endowment of the Roman Catholic clergy; that he has brought forward a measure of education which would make all the schoolmasters and school-assistants in the country stipendiaries of the State; and that his Government is oppressing the colonies with religious and educational establishments, subject to all the objections which attend those in the mother country. When I look at these facts, I cannot but say that *Lord John Russell is the worst enemy of the Dissenters and the Voluntary principle;* and that his measures are hostile to educational freedom, and therefore to educational improvement, as well as to civil liberty. In the position in which Dissenters now stand, they look at the British and Foreign School Society, from which they have been accustomed to obtain their teachers, and they see that that Society has lent itself to the Government policy; that it takes Government grants; that its officers are the open advocates of Government interference; that it has deserted the independent ground on which it stood for more than thirty years; that its influence on the teachers trained there must naturally be favourable to their receiving public money; and that we must, therefore, consider it as a Normal School for teaching dependence—a *Propaganda Fide* in the Government. Now, as we have lost our faith in the Government, we cannot retain it in the British and Foreign School Society. The Committee, by adopting the course they have taken, have cast off the Dissenters; and it becomes us now, with whatever reluctance, to transfer our support to an institution conducted on better principles. It only remains to consider what is the duty of the Congregational body under present circumstances. The Report to be read by the Secretary will inform you of the plan agreed upon by the Congregational Union at a Special Meeting, held at Derby la December, and confirmed this day. I may say generally, that it is a simple perseverance in the course decided upon at the Conference of December, 1843. We have thought it both the duty and the interest of our body to make denominational efforts on behalf of education. It is impossible to shut our eyes to the fact, attested by nearly all the religious organizations of England—our churches, our Sunday-schools, our various Missionary Societies for home and foreign fields, and, above all, by the effort made by the Congregationalists on behalf of day-schools since 1843—that denominational movements are made with far greater power than general movements. Where religious education is to be given, there are considerable difficulties and embarrassments attending any other mode of action. Our Congregational Union is an organization already made; and its annual meetings in London and the country present most favourable opportunities for diffusing an interest on behalf of Voluntary and religious education. We have also the example of the principal religious communities in England and Scotland for acting on this principle. I trust the plan of operations to be

laid before you, will command the general approbation, and the warm and earnest support, of the Congregational body. Great principles are at stake: mighty interests are to be maintained. If the Congregationalists should have to stand alone, I hope they would accept that glorious distinction, and prove themselves the unconquerable and incorruptible friends of civil, religious, and educational freedom. Let them zealously discharge their duty; and, in so doing, they will best support their own interests and those of their country. [The speech was received throughout with much applause.]

The Rev. R. AINSLIE then read the Report, which we regret the want of space to insert.

Dr. HAMILTON rose and moved the first resolution, in one of his magical effusions of wit, brilliancy, and eloquence. It was to him a source of pleasure to reflect that, from the first, the ground he occupied was the same as that he then stood on. Nor was this his sole felicity,—his companions had been constantly, and of late, rapidly multiplying; there were few deserters,—many converts. Theirs would never become a fashionable cause; to their opponents belonged the power and the money. When the poor man was told that the way for his daughter to be a mistress was through the Government schools, and that in the same path his son might find his way to place and preferment, you moved him by a lever which nothing could resist but principle and piety. It was intended thus to work, not on the higher classes, but on the humble and plebeian. There was manifest in the whole of the Government plan a desire to flatter those who had never been flattered; to buy those who had never been bought. Princes, prelates, and peers were bowed down already, and what remained was the subjugation of the lofty spirit of the British people. But it would be all in vain; light and truth would spread, and once diffused, would preserve the nation. The meeting then held did not disgrace that Hall. Their object was the extension of religion and of civilization throughout the earth. The times which were passing over Europe were singularly portentous; but there was everything for humanity to hope, and nothing to fear. In this strain Dr. Hamilton concluded a long and powerful speech.

Mr. PARSONS, of Ebley, next addressed the meeting, and expressed a strong wish that the next meeting, in behalf of education, might be held in the provinces; where, he said, meetings much larger in number, and more intense in sympathy with the great work would be found, than in the capital. It was a grievous misrepresentation to affirm, that the parenthood of the nation could not educate its own children. The truth is, that neither parents nor congregations know their own power. The time was when his congregation trembled before a debt of twenty pounds; but the seeds of the Voluntary principle had been sown among his people, it had taken root, and had brought forth fruit abundantly, having produced no less than 2,400*l.* Amid what some deemed darkness, he had bright and glorious visions before him; he had faith in man, faith in the parentage of the country. Let there be good instruction given in the school; this was the way to get the people. They who teach best, will find most public patronage. If the Church teach well, Dissenters have only to teach better. He had had abundant proofs in his own experience. Attempts had been made to detach his children, but they remained firm as a rock. His neighbourhood was alive to the business of education; his chapel would hold a thousand people, but he believed he had had as many as 1,600 in and around it on the business of education. When the chairman, Mr. Baines, recently honoured them with a visit, and a lecture of two hours on the great question, he must have had, at least, an audience of fifteen hundred. The Government of the day was an impersonation of Absalom; it addressed itself to all classes of religionists, saying to each of the circle in succession—"See thy matters are good and right, come unto me and I will do thee justice." When any man, the leader of a sect, comes nigh to it, to "do it obeisance, it puts forth its hand, and takes him, and kisses him;" and so Lord John is labouring to steal the hearts of the men of the British Israel.

The meeting was subsequently addressed by the Rev. Joseph Fletcher, E. R. Conder, T. W. Davids, Josiah Conder, and A. Wells.

May Meetings.

WE have this year, through the establishment of the BRITISH BANNER, been placed in circumstances to perform an increased service to the cause of religion and humanity, by giving such a Report of the principal Meetings as was never before issued in any single number of a Weekly Journal. For the small sum of *Fourpence*, the BRITISH BANNER, with a *Supplement*, comprising in all *Ninety-six Columns*, may be had by transmitting four postage-stamps to the Office, 5, Bolt-court, Fleet-street.

On this ground our position in the WITNESS has been exceedingly improved; by being thus relieved from the previous necessity of crowding everything into its columns, we are enabled to give such Reports of the Meetings of the *Union*, of *British Missions*, and for *Education*, as we never gave before. We have devoted the portion of the space we could spare to the two following very interesting Institutions:

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

THE Annual Sermon in aid of the Jewish Mission College, was preached in the City-road Chapel, by the Rev. Ridley H. Herschell, on the 22nd of February; and that for the Society, at John-street Chapel, by the Rev. Dr. Raffles,

on the 18th of April. A Special Meeting for Prayer was held at Westminster Chapel on the 19th; and the Annual Meeting, at Freemasons' Hall on the 27th; on which occasion the Hall was crowded to overflowing. The Rev. J. Robinson, Secretary of the London City Missions, offered prayer. J. D. Paul, Esq., presided, and opened the Meeting by a pious and excellent address.

The Report presented an encouraging view of the usefulness and present position of the Society, and urged its claims on the grateful and prayerful co-operation of Christians. It appeared that the income of the Society had exceeded that of the previous year by more than £1,000; the Ladies' Associations having contributed nearly £2,000. It referred to the growing interest manifested in the cause in England and Wales; and referred to several instances of the Divine blessing on the Missionaries' labours. The Jewish Mission College supplied a most interesting and satisfactory feature in the Report.

The Meeting was addressed by Capt. Vernon Harcourt, Rev. Dr. Archer, J. Hamilton, W. Bunting, Dr. Schulhof, Rev. A. Barrett, W. Bevan, R. Herschell, Dr. Alliott, and Dr. Henderson.

COLLEGE.

Six young men, resident within the college, and two others have with them been led through such a course of instruction in the Greek and Latin classics, the Hebrew and Chaldee dialects and literature, and systematic theology, as, when completed, will, it is believed, send them forth qualified by their mental acquirements, combined with decided and eminent piety, to occupy any place in the mission field to which it may please the Holy Spirit to call them. The certificates of the examiners, and the testimony of the tutors, will show that the young men have proved themselves worthy of the advantages afforded to them.

While pursuing their studies, we feel it no small benefit to them that they enjoy the paternal counsel and oversight of Mr. Davidson, and mingle in the intercourse and worship of his family. It appears, too, that there exist, between the respected tutors and these their younger brethren, a unity of purpose and a reciprocity of affectionate confidence, rendering the students' course cheerful, and encouraging hope that the recollections of the college will have a sanctified and a quickening influence on the more active labours of the Missionary life. By an arrangement in every point of view highly important, each student is engaged on one day in every week in intercourse with the Jews in London. This gives the service of another labourer to the metropolis, while it affords a stimulus and an exercise to the piety of the young disciple. The Reports of the examiners and tutors are as follows:

REPORTS OF EXAMINERS.

I. Having, at the request of the Committee of the Jewish Mission College, examined the students in the Hebrew and Chaldee languages, I have great pleasure in bearing testimony to the efficiency of the method adopted by their tutor, Mr. Davidson. The students, who had more than once gone through the Pentateuch in the course of the session, read and translated portions of the Book of Exodus, selected at the time by the examiner, and were required to account for various linguistical phenomena presented by the Hebrew text. The translations were ready and accurate; and the acquaintance of the young men with the orthoepy and etymology of the language, satisfactorily showed that they had carefully studied Gesenius's Grammar on these subjects.

They also read and translated a portion of Genesis in the Targum of Onkelos, which exercise, considering the limited time which they had devoted to the study of Chaldee, evinced a pleasing degree of promise with respect to ultimate success.

(Signed) E. HENDERSON.
Highbury, April 21st, 1848.

II. The students of the Jewish College have been examined in writing on the genuineness, authenticity, and inspiration of the books of the New Testament, on the evidence of miracles and of prophecy, on the unity of God, the existence of mysteries in Scripture, and the Old Testament evidence of the doctrine of the Trinity. Their answers are exceedingly good, and prove the ability and industry with which they have pursued their studies under the superintendence of their esteemed theological tutor.

Specimens of these answers were read to the Committee, in whose presence the students were examined *vivâ voce* in part of the Gospel of John in Greek, and in the beginning of the first Book of Cæsar's Commentaries. I believe I speak the sentiments of all present when I state, that there was very gratifying evidence that our young friends had improved the advantages afforded them by this Institution, and that they had made as much progress in Greek and Latin as, considering the time which they had been able to devote to these languages, could reasonably be expected.

I was very much pleased with the result of the whole examination, and cordially recommend the college to the continued confidence and liberal support of the friends of the Jewish cause.

(Signed) RICHARD ALLIOTT.
Lambeth, April 24th, 1848.

III. The tutors of the Jewish Mission College, in presenting their Report to the Committee at the close of the first Session, desire, with gratitude to the Father of mercies, to bear a favourable testimony to the character and conduct of the students committed to their charge.

They can speak with much satisfaction of the diligence which has been manifested in the prosecution of the various departments of study in which instruction has been afforded; a diligence which the tutors believe has arisen from the earnest interest felt by the students in the Missionary work to which they have devoted their days, and to a right sense of the importance of being duly qualified for actual engagement in it.

Towards themselves, as tutors, the deportment of the students has constantly been marked by a courteous and Christian spirit, and they have every reason to believe that the same spirit has distinguished their conduct towards each other.

In every respect, the Session has passed away happily; and, in prospect of the duties and engagements of another year, the tutors can only express the hope of a continuance of the

same industry and right-mindedness which have been exemplified in the period of study now brought to a close.

The tutors cannot conclude their Report, without making an earnest request to the Committee that a portion of the Society's funds may be appropriated to the purpose of providing a suitable library for the Institution. Hitherto they have, in repeated instances, been compelled to supply the wants of the college from their own libraries, but they feel assured that the Committee would not desire the continuance of this mode of meeting the difficulty under which the students at present labour, more especially in regard to Lexicons, Concordances, and Books of Reference.

(Signed) J. CUNNINGHAM, LL.D.
B. DAVIDSON,
JOS. A. MILLER.

Jewish Mission College,
April 24th, 1848.

LONDON CITY MISSION.

THE Thirteenth Annual Meeting of this Society was held at Exeter-hall. The great hall and the galleries were filled in every part.

Lord KINNAIRD took the chair.

The Rev. J. GARWOOD, one of the Secretaries, read the Report. It begun by stating, that the number of Missionaries had been increased during the year from 186 to 201, the present number; but the state of the funds having been such as not to allow any increase in the expenditure, it had been necessary, inconvenient though the rule was, to require the entire support of the Missionary to be guaranteed to the Society in all these new appointments. Two of the Missionaries had died during the year; one of them, Mr. Miller, was killed in the railway collision at Wolverton; the other, Mr. Jones, one of four Missionaries in St. George's in the East, fell a sacrifice to the severity of the labour of that trying district, at the age of forty-five, leaving a widow and eight children. Mr. Jones was much respected in the district; during his illness the poor used to visit him in small companies to receive instruction. A hairdresser, whom he had persuaded to close his shop on Sundays and attend public worship, insisted on being his honorary barber during his illness. (Hear, hear.) Two more examiners of Missionaries had been appointed,—the Rev. J. Charlesworth, Rector of St. Mildred's, Bread-street, and Dr. Beecham, Secretary of the Wesleyan Missionary Society. The year's receipts amounted to £16,137 9*s.* 2*d.*, being an increase of £2,203 13*s.* 1*d.* on the ordinary receipts of the previous year; but the expenditure now amounted to £1,500 a month, or £18,000 a year, and the balance in hand would not more than suffice for about six week's expenditure. (Hear.) With regard to the motives which might induce those who could to aid the Society, two illustrations were then given of the kind of district occupied, taking one from the centre of trade, the other from the centre of fashion. The first was on Holborn-hill. One court, Plumtree-court, entered either from Shoe-lane or Holborn, (a few yards east of St. Andrew's Church,) had only thirty houses in it, but they contained 153 families, three or four families living often in the same room; of the 175 children (under fourteen) resident there, not more than thirty attended any school until the Missionary recently established a Ragged school; for more than half a century this court had received no regular or systematic visitation. The other district included Orchard-place and Gray's-buildings, two contiguous courts within a stone's-throw of Grosvenor, Manchester, and Portman-squares. In these courts there were forty-nine houses, and on a recent examination they were found inhabited by about 600 families, consisting of 1,757 persons; and during a part of the year the population was very nearly 3,000. Of these 1,757 persons, 1,274 were adults, of whom 484 could not read; only 14 attended Protestant worship, and but very few possessed the Scriptures. Of the 483 children in these courts, 404 did not attend Sunday-school, and 314 did not attend a daily school; a Ragged-school was now being formed for them by the Missionary, and an adult-school had also been established by him, at which the present attendance was 58 Roman Catholics and 3 Protestants. On the late memorable 10th of April, the Missionary, on proceeding to visit Plumtree-court, found it as a depopulated village; its entire population was cleared out to march to Kennington-common. The Missionaries bore testimony to the very exemplary manner in which the poor of London had very generally borne privations and distresses unusually severe; but few would wonder, that, in localities like these, where starving inhabitants could not stir without coming in contact with splendour, and often found themselves uncared for by their neighbours in the higher and middle walks of life, there should be envy and discontent. (Hear.) Referring next to the operations of the Missionaries, the Report noticed, that in the case of two Police Missionaries, (to the Metropolitan and the City Police respectively,) the Committee having only received £6 towards their support during the year, feared that they must withdraw one, though both had been very useful during the year, and their services were extremely needful. The Missionary to the Metropolitan Police had paid 2,436 visits to policemen in time of sickness and death, and now held fifteen meetings each week, at which the average attendance was thirty. In three cases constables who had been benefited by his labours, themselves held meetings, to which they invited their comrades. One hundred and fifty policemen had been prevailed upon to attend public worship as often as their duties would allow, and eleven had been received as communicants. (Hear.) The Cab Missionary had again been made a blessing to that much-neglected class; a friend had just sent in a contribution made up by laying by one penny for this object every time a member of his family used a cab during the year. (Hear.) The Committee purposed to make a more extended effort on behalf of foreigners in London, taking the three classes of Germans, Italians, and French; contributions would be received for either department. A Missionary to soldiers, also, was much needed; they received very little religious instruction, and required a separate effort. The Greenwich pensioners had formed an Association to aid in supporting "the Children's Missionary" to them, and sixty-five of them were now subscribing a penny a week towards his support; but the total amount received for him during the year was only £36. The Working Men's Associations had

been peculiarly flourishing this year; and a Missionary just appointed to Marylebone would be supported by the contributions of servants. (Hear.) The workhouse visitation had greatly increased; in Marylebone it had been found no longer necessary to have a separate cell for the unruly; and in St. Pancras, such was the effect of the Missionary's visits to the men's refractory ward, that the guardians had resolved to change that name. In Wapping workhouse, also, it had been changed into a "casual ward." The number of visits paid by the Missionaries during the year to the sick and dying was 94,887; the increase in the number being in consequence of the great prevalence of sickness. Of adults under visitation, 3,649 died during the year; 1,150 of these received no other Christian instruction but that of the Missionary, from the commencement to the conclusion of their sickness. (Hear.) The year had been a very trying one to the health of the Missionaries themselves; at one time nearly one-third of them were together disabled from work; the Committee regretted to add, that the receipts for the "Disabled Missionaries' Fund," only amounted to £37. A Missionary on one district devoted himself more especially to two classes—thieves and fallen females; and the number he had brought to reformation of character, (and some of them, by God's grace, to conversion of heart,) was surprising. He reckoned that, since his first appointment, he had filled two reams of paper in writing letters to the friends of those who came to him expressing their desire to be reformed. (Hear.) Each Missionary paid about 5,000 visits in the year; and the number of families under constant visitation was 115,815, or, at least, half a million of individuals—a number larger than were ever assembled to receive the religious instruction of all the clergy and Dissenting ministers of London at any given service, and, to a great extent, an almost entirely separate class of individuals. The number of visits paid to the poor during the year was 894,339; tracts distributed, 1,115,603; meetings for exposition of the Scriptures and prayer, 17,051; copies of the Holy Scriptures distributed, 2,817; individuals induced regularly to attend public worship, 2,761; persons admitted as communicants, the fruits of the Missionaries' efforts, 566; in some 2,000 or 3,000 other cases the Missionaries trusted there had been at least very hopeful signs of conversion to God; and, in 1,041 other cases, there had been palpable evidence of an outward reformation of life. There were many districts urgently requiring Missionaries, whom the Society was obliged to withhold, from no other impediment than want of means; and instruction was found to be often received from the Missionaries, when it would not be received if it were known to come from any church or party whatever.

Lord Ashley, the Revs. E. Bickersteth, Dr. Cumming, George Clayton, John Tucker, Baptist Noel, and L. Wiseman, addressed the meeting. The speeches of Lord Ashley and Dr. Cumming were peculiarly excellent, and, did our space permit, we should cheerfully give them; but, in this enterprise, the Report possesses a value so paramount, that it must not be displaced by any addresses, whatever their value.

Review and Criticism.

The History of the Revival and Progress of Independency in England, since the Period of the Reformation. With an Introduction, containing an Account of the Development of the Principles of Independency in the Age of Christ and his Apostles; and of the Gradual Departure of the Church into Anti-Christian Error, until the time of the Reformation. By JOSEPH FLETCHER. Vol. III., pp. 284. Snow, London.

MR. FLETCHER and Mr. Snow hold on their way prosperously, in the publication of this important work. The present volume extends to the commencement of the Civil War, 1643. The interest of the subject, and, we might almost say, the excellence of the execution, increase at every step. This volume, in both respects, is even superior to either of its predecessors.

Christian Theology Explained and Defended. By WILLIAM COOKE. Second Edition, Sixth Thousand, pp. 545. Partridge and Oakey, London.

MR. COOKE is already very favourably known as a writer, and also as a clear, temperate, and successful disputant in support of the highest of all causes. Properly speaking, the volume before us constitutes a system of Theology, and as such, it possesses no ordinary value. The following analysis will enable our readers to form an idea of its scope and range:—Province of Reason on Subjects of Divine Revelation—The Inspiration and Divine Authority of the Holy Scriptures—The Holy Trinity—The Deity of our Lord Jesus Christ—The Personality and Godhead of the Holy Spirit—Reply to a Critique—The Incarnation of our Lord Jesus Christ—The Original State of Man, and Human Depravity—The Atonement—Reprobation and Election—Justification by Faith—The Witness of the Holy Spirit—Regeneration—Entire Sanctification—Perfect Love—The Christian Ministry, and the Scriptural Obligation of

Christians to its Support—The Christian Sabbath. From this enumeration it will at once be seen that the subject is comprehensively and systematically discussed. On the subject of "Atonement," "Election," "Entire Sanctification," and "the Witness of the Spirit," the views are, of course, those generally known as Methodistical; and hence we doubt not the volume will be received with extensive favour throughout that great community, and it may be studied with profit by Christians of every other.

CHARACTERISTIC NOTICES.

Aubrey Luson; or, the Field of Sedgemoor. An Historical Tale of the Dissenters. By the Author of "Hildebrand," &c., &c. Adams, London.

A WELL-WROUGHT narrative, well-written, abounding in the tragic and moving.

Christ, God and Man; or, a Brief Exhibition of the Scripture Testimony respecting the Person and Two Natures of Christ. Pp. 120. Religious Tract Society, London.

MUCH in a little. A full and accurate compend of the greatest theme extant in human language.

Poetry.

BE USEFUL.

WHAT is man without design?
What is life if idly spent?
What is light that doth not shine?
What is knowledge closely pent?
Who has pleasure doing nought,
When so much remains undone,—
Philanthropic works unwrought,
Reformation but begun?

When so many evils swarm,
Social—moral—fierce and wide,
Need there is that every arm
Giv'n should be to Virtue's side.
Nature's dykes are leaking fast,
Vilest waters still expand:
Help, O God! the effort vast
To reclaim the drowning land.

Man, to be despised ere long,
Need but gaily spend his days;
Heedless look on what is wrong;
Wolves of error never chase;
Evil habits patronize;
Pleas for liberty disdain;
Help not when the fall'n would rise;
List not when the poor complain.

See afloat the gaudy yacht,
Launch'd for pleasure, not for trade;
Labour's works of use may not
In its cedar hold be laid:
Tempests meet the freightless sail;
Who its safe return await?
Straining, if its timbers fail,
Who are mourners o'er its fate?

Hearts that would be pleasure-fill'd—
Minds that would be bath'd in light—
Hopes that would securely build—
Souls that love a noble flight—
Active good at once begin,
Sowing truth and weeding lies:
Holy efforts yet shall win;
Lab'ring hope to raptures rise.

Sweet is virtue's earn'd repose;
Philanthropic hearts are bless'd;
None whose life is aimless knows
What is heartfelt, real rest.
Cheerful is the purposed mind—
Wise and noble—free and great:
Such alone exalt mankind
To the height of *man's* estate.

SIDNEY PLATT.

Religious Intelligence.

ORDINATIONS.

ON Friday, the 21st of April, the ordination of the Rev. A. Clarke, late of Lancashire Independent College, took place in Orchard-street Chapel, Stockport. The services were commenced by the Rev. J. Thornton, of Stockport, who read the Scriptures and offered up prayer. The introductory discourse, on the nature of a Christian church, was delivered by the Rev. R. Fletcher, of Manchester. The usual questions were proposed by the Rev. N. K. Pugsley, of Stockport. The ordination prayer was offered up by the Rev. F. Sutcliffe, of Ashton, and the charge was given by the Rev. Dr. Vaughan, of the Lancashire Independent College. In the morning the chapel was completely crowded, many persons standing in the aisle, at the doors, and on the pulpit stairs. To provide more ample accommodation, application was made to the Committee of the Stockport Sunday-school, for the loan of their great room; such was kindly granted, and, in the evening, the congregation assembled in that place to the number of twelve or thirteen hundred. The Rev. J. A. James, of Birmingham, then gave to the church some most faithful, appropriate, and affectionate counsels. The interesting services of the day seemed to produce upon all who attended them deep and salutary impressions. The most perfect harmony

exists between the new pastor and his flock, and there appear to be very pleasing prospects of usefulness.

On Tuesday, the 4th of April, the Rev. William Harcus, late of Cotton End Academy, was ordained to the pastoral office over the church and congregation worshipping in the Independent chapel, Loughborough. The Rev. G. Legge, LL.D., of Leicester, delivered the introductory discourse. The Rev. James Gawthorn, of Derby, offered the ordination-prayer. The Rev. G. Gogerly, of Melton, proposed the questions. The Rev. John Frost, Mr. Harcus's tutor, delivered the charge. The Rev. T. M'All, of Nottingham, preached to the people. On the Monday evening previous, the Rev. T. Mays, of Wigston Magna, delivered a preparatory discourse. The attendance throughout was numerous; and the services most instructive and animating.

REMOVALS.

The Rev. John Moreland, of Petersfield, Hants, has accepted the unanimous invitation of the church and congregation at Duxford, Cambridgeshire, to become their pastor; and will (D.V.) commence his ministrations there on the second sabbath in June.

The Rev. D. Martin, of Creaton, has accepted the unanimous invitation of the church assembling in Whitefield Chapel, Wilson-street, Drury-lane, to take the pastoral oversight of them; and will commence his labours on the first sabbath in June.

NEW CHAPEL.

Amble, Northumberland.—The new Independent chapel, in the above village, was opened for public worship on Thursday, March 23rd, 1848. Dr. Alexander, of Edinburgh, preached in the afternoon; the devotional part of the service was conducted by the Rev. G. Richards, of Alnwick, and the Rev. W. Ayre, of Morpeth. About two hundred took tea in the chapel. The meeting in the evening was addressed by the following ministers:—The Rev. J. G. Rogers, of Newcastle, "On the kingdom of Christ;" Rev. W. Ayre, of Morpeth, "The duty of Christians in relation to existing events;" Rev. M. Edwards, of Widdrington, "Education;" Rev. J. Duncan, of Warkworth, "Liberty."

On the following sabbath, the Rev. G. Richards, of Alnwick, preached morning and evening. The collections were all that could be expected from a labouring population. The proceeds of the tea-meeting and collections amounted to £20. The cost of the chapel is £550; the remaining debt is £360; towards the extinction of which the aid of the Christian public is earnestly solicited.

Amble is a station of the Home Missionary Society, and in connection with the Durham and Northumberland Association of Congregational Ministers and Churches. This case is recommended by the Rev. Messrs. Jack, North Shields; Reid, Newcastle; and Richards, Alnwick. Contributions will be thankfully received by the Treasurer, Mr. Andrew Richardson; and Mr. James Wood, Home Missionary, Amble.

The Union Chronicle.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

PROCEEDINGS OF THE FIRST SESSION OF THE EIGHTEENTH ANNUAL ASSEMBLY OF THE UNION, HELD IN CROSBY HALL, BISHOPSGATE-STREET, LONDON, ON TUESDAY, MAY 9TH, 1848.

The Rev. Thomas Binney, of the King's Weighhouse Chapel, London, was unanimously called to the chair, on the proposal of the Rev. J. A. James; seconded by the Rev. Dr. R. W. Hamilton.

The Chairman opened the proceedings by conducting divine worship, and then read his inaugural address; immediately on the close of which the Assembly presented a unanimous request for the printing thereof, on a motion by the Rev. Dr. J. Morison, of Brompton; seconded by the Rev. J. Stoughton, of Kensington; to which the Chairman assented.

OPENING ADDRESS.

Honoured and well-beloved Brethren,—It would argue great insensibility, or excessive self-estimation, not to be deeply affected by the fraternal kindness which places me in this chair, and thus confers an office which, though not without its serious duties, has yet, perhaps, more about it of honour than responsibility. I am well aware that elections, preceded by a nomination, are not considered, in these days of popular progress, as worth much. The electors are supposed hardly to be free, and the election itself, therefore, is not looked upon as affording any real proof of what a man is, or of what is thought of him; it is no criterion either of personal attributes or social reputation. There is some truth in this. With respect to the responsibility in such cases, that, in the first instance, unquestionably rests with the nominating body,—in our case, with the Committee of the Union. It begins with them, but you and I, afterwards, take our respective shares of it. I am account-

able for the strength or weakness of suffering the nomination; you for the wisdom or the folly of giving it effect. I can say, for myself, that I certainly was surprised when my own name was mentioned in connection with this office. The idea had never once occurred to me; never flitted across my mind in the most unsubstantial form; and when it was suggested, I asked time to recover and reflect. Of course, no one will be surprised that I brought myself to acquiesce in the request preferred. There was something gratifying in even being thought worthy to be asked; while, in the probability of the nomination being received with favour, there was something which I had not, I confess, stoicism to despise. You have made the probability a fact; and, as I think the Committee would not insult you by proposing an entirely incompetent person, and as I know that you would not submit to it if they had, I will now assume that I am placed here by your free and unbiassed suffrages, and that I possess your fraternal confidence and respect. While then, as your equal, I am thus honoured by being raised to this distinction, you will perfect, I doubt not, your own work, by yielding cordial and instant obedience to whatever it may be my duty, as your temporary superior, to enforce or to demand.

If, in a body like ours, we really carry out our own principles, there will not only be differences of opinion amongst us, but these differences will be acknowledged and avowed. Perhaps, through life, I have used my liberty as much as most men; even when contending for our distinctive principles, I have never hesitated to explain any idiosyncracy in connection with which they might exist in myself; and, as to one important controversy of the present day, I have the misfortune to be in a supposed small minority of the brethren. Now, these circumstances increase my satisfaction this day. Your placing me here, proves that, as a body, you are men of a catholic and candid spirit, superior to contracted and party partialities, unwilling to insist on a type of the majority, and nothing else, occupying the place of honour amongst you. It will be my study, by my conduct here, to show that I at once appreciate your confidence, and try, at least, not to be unworthy of it. If there was the least likelihood that my personal presidency would at all impede the action of the Union on the *educational business*, I would willingly give place to a worthier chairman when that comes on; but, as I feel a calm confidence both in my impartiality and my opinions—as I have no fear either of being unjust to others, or converted myself—and as, moreover, I know you too well to believe that my official presence and position, or the official position and presence of any man, could in the slightest degree influence or obstruct the utterance of your convictions,—I will, with your concurrence, preside at all the sittings of the body. To do otherwise would be a censure upon both of us, which neither deserves. As to your resolutions, I, as chairman, shall be no more personally responsible for them than the "Speaker" in the House, for the votes of the Commons.

And now, brethren, after these introductory and explanatory remarks, I hope I may have permission to offer a few thoughts at the opening of an assembly representing a religious denomination, not the smallest or least influential in the land.

In doing this, what first occurs to me, and will occur first, I suppose, to every one else, and out of which everything will arise, that I shall at present touch, is the extraordinary crisis in the world's history at the commencement of which we seem to have arrived. The kingdoms of the world are agitated and convulsed. The earth trembles to its centre. Thrones and royalties fall around us as if struck by thunder-bolts. They disappear like a vision of the night, and seem to be succeeded by much that may prove as unsubstantial as themselves: "The nations are moved,—the earth melteth,—the floods lift up their voice." "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." "The Lord our God is with us; the God of Jacob is our refuge." As Englishmen, in respect to our institutions; as Christians, in relation to the faith; and as the advocates of a polity not of this world, we trust we can say,—"*We* will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof." In the midst of alarm and agitation on every side, and while some men's hearts fail them for fear, at the sight of the turbid and troubled waters that are swelling about them, and throwing up to the surface "mire and dirt,"—"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High."

It is instructive to remark, how all men, even the least religious, appear, at the present time, to acknowledge, that "the Heavens do rule,"—that "verily there is a God that judgeth in the earth,"—that nothing can adequately account for what we see, but the fact of his supremacy and government, the firm execution, by his retributive Providence, of his own laws. Such

seems the lesson taught to the world, and the world seems to be willing to learn it. The Church, among other things, is taught, and should, therefore, learn how possible it would be, when God wills it, for nations "to be born in a day;" how institutions, cunningly contrived for perpetuity, may die in an hour, or perish at a breath. How strong, therefore, in spite of everything "that letteth" and hindereth, and "that will let, until it be taken out of the way," its faith should be in the ultimate triumph of great principles,—in the possible speedy approach of that triumph,—the comparatively sudden "coming" of Him whose right it is to reign, and "to whom the kingdoms of the earth belong."

But reason suggests, and experience confirms the suggestion, that great changes, however sudden they may seem in appearance, are only the product of long-existing preparatory processes—the harvest of some great undergrowth of thought—the articulate utterance, or explosive annunciation, of what has had time to take form and strength, in the reason and earnestness of a church or people. All mighty events come, at first, "not with observation." Seed is sown, and "it groweth up, man knoweth not how." Changes occur in national sentiments, perception, or purpose, and keep advancing, often unsuspected by those most concerned, till at length the outward and actual of a past age can no longer be borne by the palpitating life of the new heart given to society, and it bursts forth, sudden in appearance, but strong in power. In this wise cometh, at one time, a revolution in politics—at another, a reformation in religion. Well is it, when, in either case, the power that subverts is also a power to reconstruct,—when the "No!" of a people has an attendant "Yes!"—when disbelief and denial are hand in hand with, or have following in their steps, a positive faith and practical ideas;—when, in short, the convulsions of society are not the groans and heavings of the earthquake, which has only a mission to desolate and destroy, but are the throes and pangs of a mighty mother, bringing to the birth what she has long been maturing in her womb. Then does society, in State or Church, speedily recover; it forgets the "anguish" of that which is not a morbid disease, but a genial necessity; it remembers its sorrow no more, "for joy" that a new Age "is born."

The Christian church, as such, in its utmost extent, and its most spiritual character, cannot be an uninterested spectator of the great movements of the world—of that world whose kingdoms are to be blessed by becoming the kingdoms of God and of his Christ. But different parts of the church, in addition to the object common to all, have special callings,—they have to testify to some forgotten truth, or to pursue the demolition of some wrong. Such, then, amongst them as think that the mundane millennium, just glanced at, cannot come, while certain errors and institutions survive, must, of necessity, be interested in every movement by which *these* seem to be affected. This is our case,—ours professedly, as a body, and substantially, I expect, in principle, with ministers and people, as to the union, general in European Christendom, of things sacred and secular. Now, here it may be observed, that in connection with the rise and progress of our principles, there have always been two classes of men moving together, though touching or looking at the same thing from different sides. There have been religious men,—men whose passion was religion, who, in struggling for it, as their primary and paramount object, achieved, by way of secondary consequence, civil liberty; or who sought the latter, partly at least, if not principally, because of its auxiliary uses to the former; and there have been political men—men, loud in their denunciations of spiritual tyranny and ecclesiastical corruption, and who have wrestled heroically and long with both, but only that they might secure the lower blessing of secular freedom. Hence, the same thing, expressed in the same phrase, may be stated as the object of both parties in common;—they may appear as coadjutors in its attainment or conquest, and yet their motives and their ends, their conceptions of the thing itself, and of the results to be secured by it, may be wide as the poles asunder. Thus the idea of the separation of Church and State may rise and shape itself very differently in different minds. In one class it may spring from a spiritual, holy, devout desire for the church's independence,—from a wish for its prosperity, and from reverence to religion: in another, it may be the casting-off,—the scorning and abandoning of the Church by the State, from indifference to her fortunes, desire for her extinction, or hatred to her faith. It may hence be the infelicity of the one party, to have part of its aims embodied in some of the war-words of the other; those words expressing apparently a common end, but by no means signifying a common object. This infelicity is ours. It has always been so. It is so now. Infidels and democrats—the Communists of the Continent—the Clubs of Paris—strange forms of religious misbelief at home,—everything that fancies itself filled and inspired with the love of freedom, calls for the separation of Church and State—a thing

avowed by a religious party;—the result is, that this excites in some quarters hatred of the party, and, in some of the party, suspicion of the principle.

Now, it should not do either. How others should act, I have not time at present to show; but, what we should do, it may not, perhaps, be improper to inquire. Revolutions are convulsing the world; and they are doing so *partly* through the medium of ideas *consecrated by us*. As Christians and Christian ministers, I have already said, that our object is one common to us with all others of the same name, and the same office, viz., "to hold forth the Word of life," and to save men's souls; but, as Dissenters, we have a peculiar calling, and special work, viz., to testify against certain errors and institutions; and, it must be confessed, that if our ideas be right, or, whether right or wrong, if they should predominate, our mission is, and would seem to be, *revolutionary*;—that is to say, the things we oppose, have so ruled the church and the world,—have become so strongly interwoven with the entire texture of their opinions and interests,—that, if they were removed, the result would be equivalent to a reconstruction of society. How, then, may this best be brought about? Brought about, (to recur to our former figure,) not as an earthquake, but a birth—not merely as an execution, but an advent; so, that while "the things that are shaken" are removed, "as things that are done with," those "things that cannot be shaken" may succeed, and may "remain?" My own idea of the proper reply to this question (and I speak only for myself) is,—*not* by petitions to parliament for the separation of Church and State, nor by looking much to political and secular agency; but by influence, directed to that undergrowth of opinion and feeling, which must always precede great changes that are to be thorough and permanent; by operating on the thinkings and earnestness of the people—operating religiously—and operating, moreover, not only on the passion for liberty, and the possessors of it, *without* the Establishment, but on the spiritual and devout element within it—and especially on the conscience, and life, and catholic love, and doctrinal puritanism, that are professedly there—but which are fettered and confined—out of their place, and in false positions, by being imprisoned in a system antagonist to themselves. So long, or nearly so long, as parliaments have to be petitioned for great organic changes, nations are not prepared or fitted for their coming;—and as to wresting forcibly, by political revolution, a reluctant or ignorant "No," from a legislature or people, whose hearts said "Yes," or who knew not the meaning of what their lips uttered—why, little would be got by that, in the estimation of enlightened religious faith. If, however, the inward life—the spiritual perceptions and spiritual aspirations of the church itself—the church diffused throughout all sects,—if this so spread and grow, and come to such a state of intelligence and maturity, as to pant for independence as its necessary element—to yearn after it with irrepressible longings, and to demand it as its privilege and right—then the change, however sweeping, radical, or organic, though it would still come with convulsions, might be without violence. It would be succession, development, progress,—the replacement of one definite idea by another,—and not merely the destruction of the positive, by an unintelligent and abortive, it might be an irreligious, negation. Unquestionably, the great thing is, for changes to come, *because they must*;—for the old to give place, because they are done with—are outgrown—dead or dying, and cannot resist the rise and revelation of worthier successors. In such a case, the heavings and agitations on the surface of society, its swellings and breakers, and strange currents and startling sounds, would not be the precursors of an angry flood, a coming deluge to engulph and to destroy; but would be as a prophetic ripple on the waters, foretelling the rise, and marking the emergence of new land; or the subsidence, it might be, of the ocean itself, that its bed might become the richer residence of a riper age.

But here, again, a question comes: viz., in what way can best be diffused throughout society the preparatory element—the thought, feeling, life, longing—which shall *be* its outgrowth of wrong institutions? Now this, I think, is not so much to be done by an absorbing and exclusive zeal about the spread and enlargement of our body as a missionary church, as by efforts to give it concentration and strength as a teacher and a witness. I would not willingly seem to undervalue the Evangelical Mission which we have in the world, *in common with every other branch of the church*; but if we *have* a special call *in addition to it*, it is right to understand it, and to understand how it may best be accomplished. Neither would I disparage any class of sincere, earnest, and useful labourers; still, I must say, that the amount even of spiritual good is often small—of social influence still smaller—that we obtain, by multiplying in the land little interests and little men. Our special mission is neither to the very rich nor to the very poor. We have a work to do upon the thinking, active, influential classes—classes which fill neither courts nor

cottages, but which, gathered into cities, and consisting of several gradations there, are the modern movers and moulders of the world. As a denomination antagonist to others—to the spiritual errors that *they* uphold, or the secular institutions that uphold *them*—we must be strong by REASON; for we can owe nothing to authority, prescription, or parade. If we have not *mind* on our side; if we do not secure that, with its clearness, activity, knowledge, force; we are nothing. In spite of the resurrection of a good many mediæval ghosts, making believe that men may be ruled and drilled in religion as they once were, or silenced and frightened as they once could be; in spite of this, it will be found to be true, that men like to have a reason for what they are to think, and that he will best succeed, in the long run, who gives them one thoroughly satisfactory. The real ruler and lord, after all, is, and will be, the man, or body, that can best influence *by true thought*,—in speech, writing, sermon, song; that can speak to humanity, to every part of it, and to every part in connection with religion—convincing the judgment, perfecting the reason, reconciling the conscience, establishing faith, nourishing earnestness, sustaining zeal, satisfying all felt wants, or filling the future with that which shall—with things that shall not only "be hoped for," but achieved. This sort of power is what *they* want, and what they ought to wield, who think that they have a testimony to give, against what is strongly entrenched at once in the prejudices and the interests of society, and which cannot be affected for ultimate good, but by masculine intelligence, in combination with love and faith. One of the objects, therefore, of such a body as ours ought to be, to have fountains of light, and centres of power, in cities and towns; to encourage and foster, not only a diffused missionary ministry, but, still more, a concentrated and intense one;—men of influence, and men of might; of large views and generous purposes; who are up to their age, have understanding of the times, who know what to do, and how to do it; who can speak to their contemporaries, old and young, as those that understand them, and are really of the same generation with themselves; whose speech shall be felt to be genuine and true—native—not learnt by rote, or artificially repeated; and whose writings shall be suggestive, pregnant, creative; anticipative of the future, and not merely the everlasting repetition of antique common-places;—men who shall so meet, guide, stimulate the young, earnest, enthusiastic, inquiring, as to swell and direct that undergrowth of force in the rising race, which can best be relied upon for any great future results.

In connection with these views, I am strongly tempted to utter a thought, with which I do not know how far any of you may sympathize. I need not repeat the distinction between our general Evangelical Mission, and our special denominational one; but, in consistency with it, I may observe, in passing, that, of course, as a body, it is not our exclusive call and duty to evangelize the people; others are under this obligation as well as we; and they have numbers and resources manifold, of immense power, if they were rightly used. Now, our duty, in addition to saving all the souls we can, and testifying against the errors and institutions that destroy them, is, I venture to think, to awaken the defenders of those institutions, and the advocates of those errors, to a sense at once of what they do, and of what they ought to do; to get them to understand their guilt, and their obligation; and thus, by effecting in them, and among their arrangements, beneficial changes, *to accomplish our primary* evangelical duty, *through this action on existing influential bodies*. In this connection, many of the points of old Nonconformist controversies are seen to be important; much good might be done, by pungent appeals to the conscience and the creed of the spiritual and pious within the Establishment; they might be "provoked," if not "to love," at least "to good works;" to demand and to effect, *for themselves*, religious reforms and ecclesiastical independence; and in forwarding this—in aiding the regeneration, and fitting the mighty Mother of the sects, for the doing of her proper spiritual work, and the doing of it well—we might really be doing more in the long run, for God and man, than in attempting to supply her lack of service, or to supersede her in her sphere of action, by feeble and inefficient efforts of our own. I don't see why the Episcopal Church might not become a living, spiritual element in the land; and, as it certainly will exist for evil or good long after establishments have ceased, and probably through all coming time, *if* we succeeded in making it a good—a fountain of gospel light and life—I think a great part of our primary mission would be very well fulfilled. But to do anything of this kind will require, on our part, men of force, skilled advocates, generous controversialists, earnest, evangelical, catholic men—ample-hearted, large-headed, princely men; in possession, some of them, of posts of power,—capable, all of them, of appropriate influence—influence especially on the mighty legions of the middle classes, the pregnant places of thought

and action, by whom, in the church and out of it, the lower must be trained to advance, and the higher taught to give way.

We need, however, I admit, two or three sorts of ministers. We want the studious, accomplished, and erudite; and we want the practical, popular, and persuasive. The latter classes were furnished formerly in greatest numbers; the former are likely to predominate now. But neither will do alone. The earnest preacher does great good,—writes useful, serviceable books,—gathers congregations, and keeps things up to a certain point; but he cannot advance matters, nor is he able to influence, beyond a moderate level in society. Those who possess varied accomplishments, men of elegant culture and full learning, standing by themselves, or exclusively produced, will do still less. Many such are incapable of speaking with point or power; some settle into teachers and schoolmasters; others sink into literary hacks; and others soar into regions of thought, which attract the world, but surprise, repel, or scandalise the church. We have not the means of supporting learning that cannot earn its living by its lungs; and we have not, or grant not, that thorough liberty that tolerates great diversities of opinion. If, therefore, we spend our strength in the production of a first-rate, accomplished ministry, *and nothing else*, we shall lose the majority of those we rear, from faults at once on their side and our own. And then, again, if we depend on genius and gifts, discovered comparatively late in life, and always necessarily limited in their power, from deficient development and irregular action, we shall not be competent to do much for society in this world, whatever we may do for individuals and families in relation to another. It is a very important and serious inquiry, and is fairly before us at the present time, in what way things can be harmonized—how both classes of men may be supplied—supplied to the greatest extent, and preserved to us in all their integrity—the evils incident to either class avoided, and the power got which would be generated by combining the excellences of both?

But other things want harmonising as well as these. We hold and avow two principles *apparently* incompatible,—the importance of a definite, settled creed, and the equal importance of the exercise of free and unrestrained inquiry. Either of these, exclusively acted upon, cannot but be bad; yet the difficulty is, consistently to carry out and blend the two. Our attachment to the first leads to some things seemingly indefensible in the presence of the other; such as, the exaction from youth of what is equivalent to subscription at the Universities; parliamentary connection of opinions with property; and the sending to Coventry, or perhaps further, any luckless wight who ventures to impugn any point of the settled standard. I observe, indeed, in two of our periodicals of the present month, that one of our doctors—doctor at once in style and station—is sanctioned by another of like office, in advocating a theory, which some will regard as subverting the very basis of Congregationalism; while a third individual, equal to the others in title and office, but still more venerable for his advanced years, is accused of having embraced "semi-neology," and of suggesting theories and principles of interpretation "of most dangerous tendency;" and whose language might seem to involve ideas incompatible with the orthodox faith. I condemn none of these men; and I only thus refer to the facts as illustrating the position advanced,—that we *do* hold both the principles I have expressed, and that it is difficult to harmonise them in practice. It may further be observed, however, that, with the instances before us of elder men—some of whom might be thought to darken the glory of the Shekina, and others to destroy the foundations of the temple—we must not wonder if younger men startle us at times. Let us learn to deal gently with them. We are pushing them onward and upward in education; urging them to intermeddle with all knowledge; and we must no more be surprised that they betray the influence of German books or German Universities, than we ought to be surprised when our sons return from Oxford and Cambridge not *quite* such decided Dissenters as they went. Again, I say, treat them kindly; they will come round and get right, and we shall ultimately have the benefit of their culture and their course. Coldness and insult, contempt and sneers, may irritate and estrange, they cannot persuade; they are not the things by which *they* should be met, one of whose errors may possibly be this, that they thought the words to mean what they said, when they were taught to claim and consider as their own the right of investigating everything for themselves. But *this* principle, again, held and acted upon exclusively and alone, would occasion perpetual questionings and debate,—would be unfavourable at once to personal faith and official teaching, and would puzzle and annoy, rather than instruct; freedom of inquiry, the right and duty of private judgment, *in their mere exercise*, are not things on which man can live, or by which the church can be edified. We want *their results*,—something positive to embrace and know,—yet, they themselves must always be protected, and often used. Our own

conclusions, and those of others, will need sometimes to be examined and reviewed; but the difficulty is, reverently and lovingly,—reverently towards truth, lovingly towards man,—to combine and harmonize fixedness of belief with the full sanction of freedom of inquiry.

The propriety of these remarks can only be justly estimated by those who are acquainted with the real inward life of the age, and who have anxiously revolved the question in what way the Christian teacher can best meet it. An entirely new condition of things exists in the world from what existed in the times of our fathers; their manner of speech and writing will not exactly, therefore, do for us. A full and attractive tide of literature carries into our families its varied treasures; the education of our youth gives them tastes and sympathies, which lead them to welcome the mingled store; we cannot prevent their reading many things of questionable tendency—things which, though merely negatively defective, yet exert a positive power for evil. Hence, what they *read* far more influences their thoughts and feeling than what they hear. The pulpit competes unsuccessfully with the press; its utterances are heard with doubt or wonder, or endured with submission and silence, by many of the young, and these by no means the lowest in earnestness or sincerity; but they feel as if the mode of presenting the truth was meant for the thinkings of a past generation rather than for the thinkings and longings that are theirs. In the same way, the forms of positive misbelief are altogether different from what they were. Paine would be rejected as a vulgar blasphemer, Hume and Gibbon as heartless scoffers, and others as cold and shallow sophists, by many who hesitate about the Scriptures now. Very different from the "Age of Reason" is a modern "History of the Hebrew Kings;" very different the teaching required to meet the questions and remove the doubts of anxious inquirers, from what could be furnished by once useful "Evidences" and "Apologies." However this may be lamented, it cannot be helped. It cannot be cured by neglect or denunciation,—scolding or tears. But it makes the ministry a work of difficulty, and excites grave and serious thoughts, both as to its success and its successors amongst us. There are many, I believe, of our best men, inwardly and deeply revolving the matter. My own hopes are stronger than my fears; not that I expect great things from any denomination, as such, or as a whole. Most denominations seem almost to have done their work—to have lived through their laborious manhood, and, as bodies, to be getting old; but there are in all, and in some especially, individual teachers, (and there will be more such by-and-by,) who, as living and true men, speaking out freely what is in them, will "serve their generation by the will of God;" will revive and reanimate immutable principles; and will give such forms and utterances to truth—to that truth which, in its essence, is changeless and eternal—as shall make it victorious over modern assailants, as it never failed to conquer before. If we, brethren, are the genuine representatives of the Puritans and Independents of former times—if we really hold, and are ready to use, the principles expounded by Robinson and others—we ought to be foremost in watching the increase of light in the church, and noticing the changes of the world without, and employing the one for fitting us to meet the demands of the other. The following passage, the concluding paragraph of an admirable lecture "On the Puritans," lately delivered and published by a clergyman, will at once show the estimate in which our ancestry is held, and the spirit we ought to cherish to be worthy of our fathers:

"If asked, what was the great distinguishing characteristic of the Puritans, in what consisted their chief value, and what supplies the principles by which we may understand their conduct?—I answer: They were witnesses for Reformation; they were for progress, for advance. 'We would go forward to perfection.' They saw no hope for the true church—for its complete deliverance from bondage—for its enjoyment of perfect Christian liberty, if finality formed part of any existing plan of reform. They had thrown off the idea of infallibility, and had adopted in its stead that of the right of private judgment. And, naturally, they were offended at a system which would virtually reproduce the former, and impose restrictions upon the latter. They would not consent to stop short in their endeavours to be, and to do, all that God had commanded, because kings, and queens, and bishops, bade them sit still, and be content, and make themselves happy, for that they were well enough as they were.

"And Puritanism, as a witness for Reformation, is, as I have said, not yet extinct. It does not, perhaps, show itself in that character most conspicuously in the section of the church which maintains entire its seventeenth-century creed. But it exists under new conditions, and exhibits itself in new forms; perhaps is near the dawn of some intelligible and influential manifestation. *For there must be a principle of undying vitality, and an element of commanding power, in the spirit of* THAT PARTY which has produced *the greatest patriots, the greatest divines,*

the *greatest poet*, and, combining both characters in one person, *the greatest warrior and the greatest statesman that this country has ever seen.*"*

Presented by the Secretary, a letter to the Union from the "Free Synod of Cincinnati;" and the Assembly directed the same to be brought up for consideration at a future session.

Read, a letter from the Rev. John Roaf, of Toronto, as Chairman of the last Annual Meeting of the Congregational Union of Canada West, authenticating the Rev. Adam Lillie as delegate from that Union to this.

Presented to the Assembly the following delegates from other bodies of Christians:—The Rev. J. R. Campbell, and Robert Kinniburgh, Esq., both of Edinburgh, representing the Congregational Union of Scotland; the Rev. J. D. Smith, delegate from the Congregational Union of Ireland; the Rev. Adam Lillie, from that of Canada West.

Read, a resolution of the Hampshire Association, adopted *nem. con.*, connecting itself with the Union, which was received with warm satisfaction; also a letter of certificate by which the church at Lincoln, not in association, enters the Union, as an example of the working of that new regulation.

The Rev. Algernon Wells then read the Report of the Committee; on which it was resolved, upon the motion of the Rev. Thomas Scales, of Leeds; seconded by the Rev. Dr. H. F. Burder, of Hackney:

That the Report now read be adopted and printed, as in former years; and that the Assembly has learned from it, with much encouragement, the extensive approval and adoption of the revised rules for membership in the Union passed by the last Annual Assembly, and would recommend that all churches favourable to the Union should, without delay, establish themselves in full membership therewith by annual contribution.

Report presented by the Committee of the Congregational Union of England and Wales to the Eighteenth Annual Assembly of the Union, held in Crosby Hall, Bishopsgate-street, London, on Tuesday, the 9th of May, 1848.

BRETHREN MUCH HONOURED AND LOVED,—The Committee of your Union hails this Assembly with salutations of respect and peace, expecting and praying that it may resemble, or even exceed, former like occasions in pleasure and benefit; in tokens of the Divine favour, and in proofs of the undecayed steadfastness in faith and love of the Congregational brotherhood of our country. The Committee cherishes an undiminished interest in your Union, and deems it no small honour to be employed by you in the management of its affairs. How the Committee has discharged this trust will be explained in the Report now given; and the reception you give that Report will show how far the proceedings of your Committee have satisfied your expectations, and secured your approval.

It may not form an unsuitable preface to this narrative of the transactions of the past year, if the Committee invite attention to the gratifying fact, that the course of your Union up to this time has been one of unbroken peace; that it stands, after eighteen years' transactions, blameless and unaccused of any actual or attempted trespass on the rights of any church, or on the liberty of any brother; that it has hitherto found prudence and forbearance sufficient to guide its course peaceably through some affairs in which the Union was unavoidably engaged, although unanimity of sentiment respecting them did not prevail among all its members; that it has from year to year established itself more firmly in the convictions and approval of the churches as a practicable, salutary, and beneficial federation suited to the times in which we live, in harmony with ecclesiastical principles, and required both for fellowship and counsel among ourselves, and for our influence and usefulness as a body of Christians bearing part in all the great movements of the age; and that having already been productive of many pleasures and many benefits, being now able to point to many proceedings of the deepest interest in its past history, it stands in a position more hopeful for permanence and advancement than at any former period. Your Union, brethren, will live and prosper; you and your sons will gather to it as a centre of visible unity, as a scene of realized harmony; you will employ it as the instrument of many a noble project in the sacred cause of truth and mercy. It is with heartfelt thankfulness that your Committee has made these brief references to the satisfactory history of your Union, and has expressed these hopes of its future prospects. If these sentiments find an echo and a response in your minds, that will supply the most effectual support to every confidence and every anticipation indulged by the Committee.

The improvements in the rules of your Union, adopted by the last Assembly, under which annual payment was made necessary to membership—the amount of contribution being left discretional in respect of churches; and, in the case of individuals, being based on a fixed minimum of five shillings a year—promises most important advantages to the Union. In the first place, the change seems to have met with general, indeed universal, approbation; and, in your Union, unanimity is of such importance, that its absence or attainment is alone almost sufficient to determine the wisdom of any of your measures. Then it promises, in no long time, to place your finances in a satisfactory and secure state. Your contributed income will provide for your current charges; and your publication department, standing financially distinct, may be conducted with the view of employing the profits derived from some of your publications, either in effecting other literary enterprises very desirable, though unprofitable, or in appropriate purposes of benevolence. This will be an immense advantage. Besides which, membership in the Union will now become a defined and, what is more, a felt right. The pastors and delegates of contributing churches, and personally subscribing members of the Union, will appear in its assemblies, knowing that they have a right to speech and vote there, founded on the intelligible and recognised basis of payment. All the friends of the Union will, no doubt, hasten to place themselves in this position of membership secured by contribution; and although such a work as that of bringing the numerous churches associated in the Union to this practice, after so many previous years of connection unaccompanied by

* A Lecture on the Puritans. By the Rev. W. F. WILKINSON, M.A. R. B. and G. Seeley.

payment, must be one of time and gradual accomplishment; yet this first year of the experiment has yielded results that promise well for its being effected as soon as could be reasonably hoped. But though so promising a commencement has been made, there is yet both room and need for an appeal to churches attached to the Union which have not yet contributed, no longer to delay sending this required help. It will also in every way greatly strengthen the Union, if the deacons of the churches would generally constitute themselves personal members upon the easy contribution of five shillings per annum.

But the financial position of your publication department would not be sufficiently explained, if you were not informed, that hitherto, under the constant drain of its slender profits to meet your general charges, the stock of books at any time on hand has never been the property of the Union; but, through too long credit obtained from the tradesmen employed, your publications have been managed, in effect, by borrowed capital. This unsatisfactory state of your affairs should be rectified as soon as possible; and therefore, if the hope of your Committee be realised, that henceforward sufficient funds for your current expenses will be contributed by the churches, the profits of your publications should be carefully husbanded for some considerable time, in order to provide resources by which your Committee may always hold an adequate stock, which shall be the *bonâ fide* property of the Union; the money or trade transactions of public societies should be managed with, if possible, more scrupulous caution and safety than those of individuals.

Your publication department is among the most legitimate and useful objects to which the vigorous action of your Union can be directed; and it ought to be conducted with a constant aim and care to promote our denominational literature. Nothing is more plain than that scholarship meets among us with but very inadequate encouragement and reward. It is also well known, that publications connected with our history, principles, and affairs as a body of Christians, obtain even among ourselves but a very limited sale. Yet it is certain, on the one hand, that no religious denomination has more need than our own of a sound and searching literature for its defence and success; and, on the other hand, that the early history of no other denomination is more rich than ours in scholarship, heroism, and stirring incidents. Such being our state in regard to the all-important interest of our denominational literature, the Committee hails with delight the prospect, that the inadequate profits of your publications will be no longer entirely absorbed in meeting the current charges of the Union, but will become available to promote literary projects incurring risk, and, perhaps, loss; and would employ this consideration among others as a cogent reason why all our churches and deacons should become contributing members of the Union. Some literary undertakings cannot be successfully conducted by either authors or booksellers, nor by both. They are of a nature to be popular, and, therefore, remunerative in an inverse ratio to their intrinsic interest and importance; and can only be sustained by some organised and permanent association, such as your Union. The "Historical Memorials" formed an instance: a work which has been carried through successfully, both as to execution and payment, by your continued help; but which otherwise must either have remained unattempted, or have been accomplished at a heavy loss, borne by the laborious compiler as the only recompense of his toil. At the present time a similar project might be effected by your sanction and aid. A member of your Committee has collected, at no small cost of labour and money, a complete series of the entire works of that noble founder and ornament of our body, John Robinson. The opportunity, honour, and advantage of effecting their publication ought not to be lost by this Union. Moreover, the early history of our churches, the fine characters of some of their first founders, and the stirring events amidst which they had their origin, might supply themes for works in which imagination and truth would bear equal part. These might at once interest and instruct our rising youth. They would also spread the knowledge of our principles and objects in quarters which more abstract discussions, however able, will never reach. Such works might be obtained, were they but sought and encouraged. These are specimens of the undertakings your Committee would fain enter upon, not doubting that a book-room, or similar establishment, might be formed in connection with this body with most salutary and beneficial results.

Nor is the review of what has been undertaken by the Union for promotion of our literature discouraging. The "Historical Memorials" have nearly yielded to the compiler the first amount of stipulated remuneration, and the sale of the remaining copies may yet produce some further profit for his and your joint advantage; and a thousand copies of that storehouse of most authentic history, which must otherwise have gradually perished in scattered fragments, are now possessed as permanent records. Your Hymn-book continues to advance in adoption and sale, with every reason to expect a like increase for the future. Experience, however, does not seem to sanction the continued publication of two yearly manuals—both a Calendar and a Year-book. The sale of the former, always insufficient to cover its cost, has this last year been most seriously lessened by competition; and that of the latter being much less than the Committee had hoped to realise; while the extent of the book in proportion to its price is so great, that only a very extensive sale could bring it near to self-support. Yet both books are very valuable and useful; and altogether to discontinue either would be most undesirable. It has, therefore, seemed best to the Committee, under these circumstances, for the future to combine both books, publishing all the strictly denominational intelligence hitherto given in the Calendar for current reference, and in the Year-book for permanent record, in one manual. This will be of so much value that a sale sufficient, either entirely to obviate loss, or to reduce it to what will be quite inconsiderable, may be reasonably expected. The forms of books for church records have been completed, and are on sale at your booksellers. They embrace every subject that can require to be placed on record in the transactions of Christian societies; and being kept in sheets for the several heads of record, may be bound up in any required pro-

portions. This is a provision which, it is hoped, will be acceptable to the churches, and generally adopted; so that, being favoured with many mercies and important affairs, they may, with wise and grateful care, place them on instructive and encouraging record for generations following.

To one of its publication-projects the Committee attaches the utmost interest and importance, and is anxious to seize this opportunity for bringing it forward again into prominent notice. Sanctioned by a vote of the adjourned meeting of your last Annual Assembly, held at York, the Committee, early in this year, announced in the CHRISTIAN WITNESS, and other periodicals, a premium of two hundred pounds for the best Manual or Handbook for Candidates for the Christian ministry. The generosity of two Christian friends supplied the Committee with the means of sustaining this offer, and the money is now lodged on interest in a bank, waiting the call for it as soon as made. But in this proposal the money is by far the least consideration, though it will be a very blessed use of the amount, if, on the one hand, it proves the medium of calling forth a really well-adapted book for the use intended, and on the other hand rewards some able brother for its production, and the donors will not then remain unblessed and unrewarded in their deed. But it is for this the Committee feels anxiety, namely, to call forth consecrated talent in this service. Many brethren are here assembled; the proposal may fall with weight on some mind. An inward vocation to write this book may be stirred in some heart. The earliest approaches to the ministry form a most critical period in the history of the future pastor, and it may be still more so in that of the aspirant who never ought to become a pastor. We have no extant book to supply direction, counsel, and warning under these circumstances: no manual in which a call to the ministry is wisely discussed, and the right path into the ministry is clearly pointed out: no work which a pastor, consulted by a young inquirer on this momentous subject, would at once place in his hands, saying, "Read that book,"—"then come to me, and we will devoutly confer on the whole matter." To procure such a work is the earnest desire of the Committee. There can surely be no doubt either that an able book on this subject would much promote the serious and enlightened entrance of young brethren on the sacred office, or that their really well-influenced approach thereto would have a powerful tendency to make them, all through life, better and more able ministers of that gospel than they would have otherwise been. A paper was read to the meeting at York, fully propounding the views of the Committee on the whole subject. This document will be found in the Year-Book recently published, by any brother meditating the production of a competing essay; and in the CHRISTIAN WITNESS for January last, in the Union Chronicle department, will be found specified all the conditions under which the proposal is made. To attract attention to this important design, while yet it is not too late to move some gifted brother to the desired effort, has been the sole object of the Committee in now reverting to it with so much prominence and emphasis. It may be well to add, that our beloved brethren, the Rev. Drs. Burder and Alliott, and the Rev. James Parsons, have kindly undertaken the office of adjudicating on the merits of the manuscripts that may be received.

The important subject of popular education, of course, came up for discussion at the last Autumnal Meeting at York; but as time for the full consideration of an interest so complicated and difficult as that has become could not be then obtained, an adjourned meeting for its sole consideration was determined on. That meeting was accordingly convened at Derby, when two entire days were given to a patient investigation of whatever considerations seemed calculated to point out the course to be adopted under present circumstances, by any Society connected with Congregational churches, for promoting popular education in daily schools. In respect to the primary principle on which the combined action of Independents in this work should be conducted, both the meetings—that at York, and that at Derby—re-affirmed, without alteration or addition, the recorded declaration of the Educational Conference held in London in 1843; namely, that our churches cannot combine to promote any education, which shall not so include religious teaching as must exclude State assistance. Neither meeting gave any judgment on the abstract question, Whether it be possible for government to aid merely secular education? It is likely that neither meeting would have been unanimous on that point; but being quite unanimous that Congregationalists cannot receive State money in aid of religious education, and nearly unanimous that they cannot maintain schools, in which religion is not blended with the whole course of instruction,—both meetings confined their attention to the only point practically involved, namely, Can we receive Government money for that education which alone we can promote? And the brethren present on both occasions, found themselves shut up to the conclusion already adopted four years before by a still more numerous assembly of our brethren; for they were unable to discern anything in the more recent proceedings and proposals of Government, to lead to the conclusion that Congregationalists ought to forego religious instruction in their daily schools, in order to admit public money for their support. The proceedings of the Derby meeting will be fully reported at a subsequent point in your proceedings, and will be, of course, open to the review of this assembly; but the Committee has no apprehension that the principles then adopted will be here reversed, however the practical details may be modified and improved. One thing, however, is certain,—the Congregational churches of this country are bound to use their utmost efforts for acting favourably on the working classes of the people. By education—by chapel building—by Home Missions—by popular preaching—by the press—by general benevolence—in short, by every legitimate means,—the obvious wisdom and duty of our churches is to enlighten, to conciliate, to influence the working classes for good. The state of the whole European commonwealth, and that no less of England, Wales, and Ireland, leaves it impossible to doubt or hesitate on this subject. Whether we can gather greater numbers of this important and growing multitude into our congregations, our churches, and our schools, or can only exert on them a more general and indirect influence, still, in either case, we shall be criminally wanting to ourselves, to them,

and to our country, if we do not devise some liberal, enlarged, and energetic measures for their religious and social welfare; and extended efforts in providing for them such improved means of education as the times demand, is, perhaps, the most available course open for us in this necessary and important work.

At the joint request of your Committee, and that of the Scottish Congregational Union, the Rev. Dr. Payne, of Plymouth, attended as your representative at the recent Annual Meetings of the Northern Union. From both Dr. Payne and the Secretary of the Scottish Union, very gratifying accounts of those meetings have been received. The brethren of Scotland resorted to them in unusual numbers, and with great delight, to hear the glad tidings that chapel debts in Scotland are extinguished. When will our own more numerous and wealthy churches make a corresponding effort, and reach the same joyful emancipation? The account given by the Secretary of the Northern Union, of the services and reception of Dr. Payne, are of the gratifying character that might be anticipated; and on his part our honoured brother hailed old scenes and associations with heartfelt delight. To reciprocate this happy and beneficial interchange of mutual services, the meeting at Glasgow deputed the Rev. J. R. Campbell, and Robert Kinniburgh, Esq., of Edinburgh, to represent the Congregational Union of Scotland in this Assembly. The Congregational Union of Canada West, has also deputed the Rev. Adam Lillie, Tutor of the Toronto College, to represent that brotherhood on this occasion; Mr. Lillie being on a visit to this country with the view and hope of obtaining assistance, in both money and books, for the important institution over which he presides. The presence of these honoured brethren will, doubtless, greatly add to the interest of your Assembly, and you will receive them with a greeting of cordial affection and delight.

The Autumnal Meeting of your Union, held last October in York, was an occasion remarkable for its success, even though it followed so many similar meetings held in delightful remembrance by many who assembled at York. The Union then received a powerful impulse, and gained much additional strength. Nothing could exceed the public spirit and private kindness displayed by the churches and pastors in York on that occasion; so that now to omit a grateful record of obligation, would be both to neglect a duty and to lose a pleasure. Nor should a like testimony and tribute be withheld from our brethren at Derby, who received the adjourned meeting on education with a truly fraternal welcome. It is to be hoped that the ensuing October will witness an adjourned meeting of the present Assembly, equal in all respects to those of former years; but up to this time the correspondence of your Committee, for obtaining some place for this year's Autumnal Meeting, having proved unsuccessful, it has devolved on the Committee appointed by yesterday's preliminary meeting of this Assembly, to point out what arrangements for this purpose shall be further attempted.

It is not necessary, or suitable, that the Committee should address this Assembly in a strain of sentiment; that duty will be more appropriately performed by the various speakers on this and following days. On each successive year we have seemed to meet amidst scenes and events of ever-growing interest, till now we find the world around us breaking up its old foundations; false systems falling down under the weight of their own corruptions; the time of great predicted changes apparently near at hand; our long-cherished principles rising into notice and discussion in the most unlikely quarters; the new erection of Christ about to rise out of the ruins of Satan's subverted empire; and ourselves, contemplating these works of God, find we have no might, but what He imparts through truth, piety, and prayer, by which to bear our part in the labours and triumphs of these last days.

The letter to the churches was then read by the Rev. Dr. R. W. Hamilton, of Leeds; on which it was moved by the Rev. Dr. Robert Halley, of Manchester; seconded by the Rev. John Stoughton, of Kensington:

That the thanks of the Assembly be given to the brethren by whom the letter to the churches on an improved denominational literature, now read, has been prepared; and that the letter be printed and circulated under direction of the Committee of the Union.

N.B. Dr. Hamilton subsequently withdrew his first assent for the printing of the letter, as he deemed it on the whole more suitable to be made public in some form on his personal responsibility, than under the sanction of the Union.

A brief statement on the affairs of the three British Mission Societies was then read by the Rev. Thomas James; and the Assembly resolved thereon, moved by the Rev. Adam Lillie, of Toronto; seconded by the Rev. J. R. Campbell, of Edinburgh:

That the statement now given of the affairs of the three Societies for British Missions has afforded the Assembly much encouragement and satisfaction. In the judgment of this Assembly, the success of their operations—the wide openings before them for enlarged efforts—the gratifying liberality of the churches in their support, during a year of such severe mercantile distress—the extending adoption of the British Mission Collections by the churches—and the anxiety expressed by the Directors to keep these important Societies clear of the incumbrances and mischiefs of debt, should all unite to confirm the confidence and animate the zeal of the whole denomination, in prosecuting this great work with more ardour, liberality, and prayer than ever.

Brief statement on the affairs of British Missions, presented by the Board of Directors, to the Eighteenth Annual Assembly of the Congregational Union of England and Wales. Tuesday, 9th of May, 1848.

CHRISTIAN BRETHREN,—A detail of facts would not be an appropriate document for this meeting: what is here required, is rather an exposition of the policy, management, and finance of British Missions. Such an exposition the Board will proceed to supply, as briefly as possible.

1. HOME. With regard to the Home Missionary Society, the principal circumstance in its last year's history, has been the appointment of the Rev. Dr. Massie, to the office of secretary—in the hope that this most important branch of your Missions will reap great advantages from the ability, energy, and experience of that

beloved brother. It is possible that, during the past year, the Home Society has received somewhat less than its due share of public attention: the strenuous efforts required by the exigencies of the Irish and Colonial Societies may chiefly account for this. The income of the Home branch has, therefore, somewhat declined, being less by £669 14*s.* 7*d.* than that for the preceding year, while its expenditure has again exceeded its receipts. Receipts, £6,172 2*s.* 7*d*; expenditure, £7,301 16*s.* 4*d.*; excess of charge, £1,129 13*s.* 9*d.*—thus again reducing the greatly-diminished reserve fund by that amount, and leaving it now but about £2,400 in stock. Home must not be neglected, nor will it. England is too important, too necessitous, too beloved, to be neglected. Your energetic secretary will take the field, and his cause will ensure the success of his appeals. Only let one thing be distinctly understood. It is the resolve of the Directors, so far as it depends on them, "TO INCUR NO DEBT." As soon as ever the reserve fund is finally exhausted, the expenditure must be reduced to the income, whatever it may be. *Those Societies which cannot be kept out of debt, will be ruined.* Obtain as much money as possible, but in no year spend more than is obtained.

2. IRELAND. Your cause and work in Ireland look more hopeful than ever. The plan of adjustment between your Society, and the Congregational Union of Ireland, is coming into successful operation. Schemes for erecting suitable chapels, and for introducing able ministers, have been formed and commenced. The Connaught mission works well. Your Society has gained public notice and favour in Ireland. The English churches have responded liberally to appeals on its behalf. Its income, even during the past year of unprecedented pressure, has greatly increased. The receipts have exceeded those of the preceding year by £553 13*s.* 2*d.* Although your Society assumed the responsibility of sustaining all the operations previously conducted by the Congregational Union of Ireland, amounting to about £1,100 for the year, in addition to its own, yet the receipts have fallen short of this entire expenditure by only £427 10*s.* 11*d.* Receipts, £3,233 12*s.* 5*d.*; charge, £3,662 3*s.* 4*d.*; deficiency, £427 10*s.* 11*d.* This is very cheering. The best hopes of the Board are exceeded. There is a loud call for gratitude and increased effort. Only here again there should be no debt incurred. The year now entered on will be a testing year. What can be depended on as income for Ireland? That probably ascertained, operations may be regulated accordingly; but debt is only one short, compendious word for difficulty, discouragement, and loss of reputation in Societies.

3. THE COLONIES. In this branch of your Missions also, there is much encouragement to be reported. These great British settlements, in far lands, grow rapidly in numbers, industry, and wealth. Their progress is no less remarkable in free spirit, sentiment, and institutions. But nothing is more essential to their welfare than a faithful gospel ministry. This great want must be in part supplied from Europe—in part from among their own churches. All in this direction is proceeding well, only not with sufficient speed and energy. At home, the Colonial object is justly appreciated. This has been proved by the liberal contributions of the past year, which have reached £3,131 15*s.* 1*d.*, while the expenditure has not exceeded £2,833 14*s.* 4*d.*, leaving a balance in hand of £298 0*s.* 9*d.*

4. *Debts.* But it must not be forgotten that both the Irish and Colonial Societies are oppressed with debt. The financial explanations, already given, have been strictly confined to the receipts and disbursements of the year, now reported. But the Irish Society began that year with a debt of £1,722 0*s.* 2*d.*, chiefly occasioned by its taking on its funds all the liabilities of the Congregational Union of Ireland; and the Colonial Society began the year with a debt of £595 19*s.* 10*d.*, arising from the deficient income of preceding years. For some time the Board has been employing its best efforts, in private, to obtain the amount necessary to liquidate these debts, with much, but not with complete success. There has been received the sum of about £700—there have been promises given, many of these conditional, on the complete extinction of the debts, to the amount of about £1,200. The Board appeals earnestly to brethren in this assembly for help, in procuring the still deficient sum of about £400, required to set these two Societies free for their onward course of more enlarged usefulness. But as for Home and Ireland, so for the Colonies, let the motto of all be—"No Debt."

5. The results of the October collections furnish matter for much gratification and encouragement. It should be distinctly borne in mind that these collections were made during months of almost unprecedented monetary pressure, and commercial difficulty. Yet they proved numerous, and liberal, beyond previous example. The number of contributing churches reached 385, being 94 more than in the year preceding; and of the whole number, 72 were churches which had never before united in the effort. The amount obtained has been, in round numbers, £5,200; and the increase, over the preceding year, nearly reached £900. This is very cheering progress; but there is yet room for much advance. Could we but all "mind the same thing," and "walk by the same rule," in this matter, nearly double even the amount reported with so much thankfulness and joy, might be obtained. Were all the churches which have, in different years united in this effort, to concur in it unanimously in any one year, the amount would probably be £10,000, even were no one church to exceed the amount of its former contributions. And why cannot this be done? Surely, ere long, it will be done.

6. British Missions are gaining a strong hold on the judgment and feelings of the churches of England, and of their elders, the pastors and deacons. This is, after all, the most solid ground for satisfaction. It is from such a state of the public mind, that all the strength and resources of our voluntary societies must be derived. As the object of British Missions so much approves itself to the enlightened philanthropy of the brethren present, or represented in this assembly—as the considerate and discerning leaders of our churches perceive the proposal to benefit our own empire, and to maintain our own cause therein, to be one deserving their primary regard and efforts—so assisted by your counsels, the Board of Directors hopes to pursue a course of operations, management, economy, and energy, which will no less secure your approval: the prosecution of the work being made, if possible, worthy of the work itself.

The Report on the Magazines, and on the Fund in Aid of Aged Ministers derived from their profits, was then read by the Rev. Algernon Wells,—which was adopted on the following resolution, moved by the Rev. T. Mann, of Trowbridge; seconded by the Rev. J. Alexander, of Norwich:

That the Report on the Magazine Fund, now presented, has been received with the most lively satisfaction and gratitude, and that it be placed on the Minutes of the Assembly: also that the most cordial thanks of the Assembly be presented to the honoured Editor for his indefatigable labours and eminent services.

The Rev. Dr. Campbell responded in a cheering and fraternal acknowledgment of this vote.

Report of the Fund in aid of Aged Ministers, derived from the Profits of the CHRISTIAN WITNESS *and* CHRISTIAN PENNY MAGAZINE, *presented by the Distributors.*

DEAR BRETHREN,—Your Magazines continue to move forward nobly in their most prosperous and useful course. Their circulation, their profits, their impression, unite to testify in their favour. They maintain sacred principles, are replete with weighty sentiments, and speak in a decided tone for truth and righteousness. You will rightly estimate your obligations to the unwearied editor; you will rejoice in his extended labours in this department; and your prayers for him at such a period as the present, will be even more than your thanks to him. You will feel that only "the wisdom that cometh from above" can be sufficient to enable any man to speak aright the words of truth, soberness, and power, to many hundreds of thousands of monthly and weekly readers.

PROFITS.—More favourable contracts for paper and printing, and a constant sale of the volumes for the preceding years, have made the profits for 1847 larger than those for 1846. The amount for 1846, including dividends on stock, was £1,384 4*s.* 1*d.* That for 1847, in like manner inclusive of dividends, reaches £1,568 17*s.* 1*d.*; showing an increase of £184 13*s.*

DISTRIBUTION.—Yesterday, the distributors, in discharge of their pleasing trust and duty, voted to fifty-one venerable brethren the sum of £530. They found that death had removed beyond the reach equally of straitness and sympathy five aged ministers, who last year participated in the benefit of your fund. These solemn and monitory events may be expected every year to meet the assembled distributors, and to blend with every other feeling appropriate to the occasion, that of the chastening thought, that neither young nor old are permitted to continue by reason of death: so quickening all to work while it is day, for the night cometh when we can work no longer.

REMAINING BALANCE.—The whole balance remaining, after last year's distribution, on the three years then completed, was reported to be £1,726 6*s.* 10*d.*; which sum was afterwards reduced to £1,651 6*s.* 10*d.* by grants subsequently confirmed to five brethren, concerning whose cases the distributors had left it in charge with the Committee to make further inquiry before forwarding to them the sums granted, on condition that satisfactory information should be obtained. This balance, augmented by the amount of profits and dividends for 1847, remaining after the distribution of yesterday, which was £1,038 17*s.* 1*d.*, has reached a total of £2,690 3*s.* 11*d.* With this sum £3,000 of stock in the Three-and-a-Quarter per Cents. have been purchased; and the annual dividends thereon, amounting to £97, are now available to commence insuring the lives of brethren for deferred annuities, for the support and solace of their declining years, whenever the sanction of the Assembly shall have been given to the terms and rules by which this important proceeding shall be regulated.

The proposal formerly submitted, as to the amount of assistance to be given to each minister effecting an insurance was, that a uniform annual sum should be assigned to every insuring brother, leaving with each the advantage of an early, or the disadvantage of a late, commencement of the policy. This proposal did not meet with the approbation of all; it being objected, that it was too unfavourable for brethren desiring to insure after having reached middle life. Revolving this acknowledged difficulty, and the best mode of obviating it, the following plan has occurred as more fair and likely to prove more successful: viz., to assign the same whole sum to every insuring brother, at whatever age the insurance may be effected; and to divide that whole sum into equal yearly payments for the term during which they must be continued. Thus, suppose the whole sum assigned uniformly for each policy to be £180, a minister insuring in his thirtieth year would have to make thirty annual payments in order to commence his annuity with his sixty-first year, his annual aid from your fund would be six pounds. Were another minister to commence in his fortieth year, for each of his twenty years' payments the annual aid from your fund would be nine pounds; and so proportionally in all cases. By this plan, in the long run, exactly the same number of insurances would be assisted; the smaller number of names insured at any one time, because of larger payment for late commencement, being adjusted by their giving place to successors so much the sooner. And as the present suggestion seems more equitable, it is likely to be more practicable; because brethren will probably be moved to make provision for old age chiefly when its occurrence grows more near and more probable. A brother at forty may deem his attainment of sixty more probable, and provision for that period more necessary, than he did when he was but thirty. And an insurance for a deferred annuity differs from a life insurance most materially. He who stands insured for receipt of a payment to survivors on his decease, is secure for that benefit whenever the contingency may occur. To insure young has, therefore, the advantage of security from an early age for an event at no period impossible. But in an insurance for an annuity to commence at sixty-one, there can be no benefit of course till that age is reached. He who insures at thirty, obtains no more security than he who commences at forty. He incurs a greater risk of never obtaining the benefit, with some advantage of interest on early payments; and so his annual charge is somewhat proportionably lighter than that of an insurer who begins at a more advanced age. On the whole, then, it seems fair as a matter of proportion, and eligible in respect of encouragement, to offer a uniform whole sum in

every instance, divided into equal yearly payments for the term during which they must be made, whatever that may be; provided only that every insurance be effected before the insuring minister shall have completed his fiftieth year.

This subject has been reserved for the advantage of a close examination in the adjourned session of your Assembly on Saturday morning next; and the distributors of your fund have hope that then this important project may be brought into a form every way satisfactory; and a commencement forthwith made of a plan by which the old age of many a worthy brother will be cheered and comforted.

The session was closed with prayer, conducted by the Rev. H. B. Jeula, of Greenwich.

HOME MISSIONARY SOCIETY.

CONGREGATIONAL DISSENT AT MARGATE, KENT.

As this much-frequented watering-place has recently become a sphere of the Home Missionary Society's operations, it will gratify the supporters of the Society, and be pleasing to the members of the Congregational body, to read the following statement:

The want of a place of worship of the Congregational order in this much frequented coast town had long been felt and acknowledged; but the high estimation in which the late Mr. Young, the venerable minister of the Countess of Huntingdon's Chapel, was held by those most anxious for the spread of Congregational principles, induced them to postpone the idea so long as he continued to labour, lest his mind should be pained, or his usefulness interfered with. On the 31st of December, 1843, he resigned his pastoral charge; and it is no small satisfaction to those concerned in this new undertaking to know that this aged and honoured servant of Christ acknowledged the regard that was paid to him in this respect. As soon as it was known by the Directors of the Home Missionary Society and Kent Congregational Association that Mr. Young had retired, the matter was taken up by them, to secure, among other objects, a sabbath home for visitors of that denomination who frequent this salubrious spot.

About this period, the close of January, 1844, a variety of concurrent circumstances evolved the necessary agency in the persons of several residents for commencing and carrying out the mutually cherished intentions of the respective parties, who subsequently agreed, by mutual aid and co-operation, to establish a Congregational interest in this town; those Societies promising to sustain the ministry for a time, that by preaching the gospel, and by other kindred efforts, they hoped to advance the cause of God in connection with that form of church government which they believed to be according to his mind. Much difficulty was experienced ere an eligible place could be obtained for the celebration of Divine worship; but at the close of the year 1844 this building, long known as "Bettisons' Library," was hired, repaired, and comfortably fitted up. It was opened for public worship on the 5th day of March, 1845, on which occasion the Rev. Dr. Campbell, Rev. John Blackburn, of London, and the Rev. John Pyer, of Devonport, preached.

This chapel (denominated Cecil-street Chapel) has been regularly supplied by ministers from London, the county of Kent, and other places, with the esteemed labours of occasional preachers. A Christian church was formed here about the beginning of June, 1845, by the Rev. W. B. Leach, minister of Robert-street Chapel, Grosvenor-square, London. The number of members at that time were ten. Church-members, as well as the congregation, have been gradually increasing: of the former there are now in fellowship thirty. Fluctuations in attendance have occurred at different seasons of the year and under the various preachers, but the services have never been intermitted, unless on some public or particular occasion; neither has there been wanting evidences of Divine approbation.

The struggle for permanency up to this point has been crowned with success, though involving pecuniary obligations for which we depend on the Christian sympathy and liberality of those who desire the advance of the kingdom of Him of the increase of whose government and peace there shall be no end.

The church considered it desirable to invite Mr. Beckley to take the pastoral oversight, conceiving, from what they knew of him, that he would follow out his serious and conscientious convictions of truth with honesty of purpose, and that under Divine instruction and illumination he would faithfully "teach and preach Jesus Christ."

Mr. Beckley was introduced to this church and congregation about the close of July, 1847. Testimony was publicly borne to his character for sterling piety, a laudable zeal and amiability of disposition, with a fair share of preaching talent, and there has nothing come to our knowledge to falsify this description; and therefore the church gave him a cordial and unanimous invitation, which, after consideration, he as cordially accepted.

With reference to this little community one desire animates it, "To do good and get good," and aware that the object of their choice for this important office is, like themselves, fallible, having difficulties to contend with, and discouragements to depress, they are disposed in the economy of means to strengthen his hands by co-operation and sympathy, and do all in their power to render his settlement among them permanent, useful, and happy.

The foregoing sketch was read by Mr. Cross, on Friday, 21st April, previous to the ordination of Mr. Beckley, as pastor of the church. The services were of the most pleasing and profitable character. The Rev. R. Ashton delivered the introductory discourse; the Rev. Isaac Brown, of Dover, proposed the questions to the young minister; the Rev. H. J. Bevis, of Ramsgate, offered the ordination prayer; and the Rev. J. Frost, tutor of Cotton End, delivered the charge; the Rev. Mr. Knight, Rev. T. H. Brown, of Deal, and Rev. F. Wills, of Ramsgate, took part in the devotional exercises. The Rev. J. W. Massie, D.D., LL.D, secretary to the Board of British Missions, preached to the church and congregation in the evening. The audience was large, and generally interested in all the services. The attendance was even greater in the evening, and evinced a lively sympathy in the proceedings. The chapel was thronged in the aisles and entrances. The Baptist chapel had been kindly offered for the evening service; but, as the Wesleyan and Lady Huntingdon's Chapels were to be open, it was thought better to remain in the place occupied by the church over whom the young pastor was to preside. It is a neat and commodious house of worship, *seating* about 400 adults, and well situated for the population. The friends had provided dinner at the London Hotel, and a respectable company sat down to welcome Mr. Beckley. Dr. Massie presided; and the ministerial brethren present delivered their sentiments, giving the young pastor assurance of sympathy and encouragement. The best prospects open for the future labours of Mr. Beckley; and it will be a comfort to Congregationalists, when they visit Margate, to be supplied with a ministry which will be alike creditable to the denomination and spiritually profitable to themselves and their families. They will have opportunities of co-operating with friends of the cause in seasonable efforts for its support.

Theology.

THE BIBLE A BOOK FOR ALL.

The Bible is a book for all—a universal and an everlasting possession for the sons of men. As a system of moral truth, designed to recover lost sinners to the knowledge, love, and service of a holy God—a rule of conduct, and a ground of hope, it is true for all, and true for all times—for all conditions of men, under every variety of circumstances. We grant that both the evidences and the truths of revelation present subjects of great difficulty to many minds, and difficulty proportioned to the very acuteness and speculative sagacity of such minds; but still we are bold to maintain that as the light, and air, and heat, and vital influences of nature are graciously adapted to cherish and sustain the frames of all organized beings, and of all alike, so the word of God, in respect of those truths which are necessary to make men "wise unto salvation"—in respect of all that can influence our conduct or direct our faith, is a plain word, neither too high nor too low for the knowledge of all; that it is adapted for all times, and for all varieties of human character, however differing from each other in mental power and susceptibility; and that it carries with it its own evidence in the appeal which it makes to men's own bosoms, to every man's individual consciousness.

And in this do we perceive one of the many proofs of our religion, and a peculiar and most convincing evidence that profound and superhuman wisdom—infallible wisdom, as well as infinite graciousness—pervades the word not less than the works of God; that the God of nature is also the God of the Bible. For while this universal adaptation to man's reasonable and moral nature—that nature common to us all, as distinct from the peculiar mental qualities or special endowments of individuals—is one of the marks which we are surely authorized to expect in a revelation from God of a restorative dispensation, it is evident that none but the Creator of man's nature, none but He who "knew what was in man," could have conferred upon it that appropriateness—that perfect suitableness to every mind, however differing constitutionally or educationally from other minds—that characteristic of universality in its power to move the heart, which, not less from the testimony of facts than from its own declarations and demands, we are constrained to contend the Bible possesses, and in which we discover a true and appropriate test of its Divine origin.

If the grand truths of revelation were of that class which, either in themselves or their evidences, appeal primarily to the intellect, requiring for their comprehension severe powers of reasoning or abstraction, and for their demonstration the laborious inquiry and close deductions of a mind not only gifted with sound erudition, but inured to the task of reasoning from remote premises to a formal conclusion, then it is evident the Bible would be unfitted for all those individuals whose speculative powers are small—that is, for the great mass of mankind. In no country and in no age has the class of minds habituated to the severe exercise of intellect, or graced with accurate erudition, borne any large proportion to the uncultivated, untrained class. If, therefore, the truths of Christianity were only to be grasped by comprehensive reasoning, or familiarly apprehended only by the highly-cultivated mind, on few indeed could they make any permanent impression! The necessities of our common nature could not be met by a revelation which professes, nevertheless, to be made in love and compassion to all men, and for the faith and moral instruction of all; that faith which is declared to be the transaction of the individual soul with the word of God would be of rare and limited operation; and the

Bible would not be entitled to the character we have claimed for it as being A BOOK FOR ALL—a revelation of Divine truth available to the wants of all.

The object of Divine revelation is to make men of all varieties of character and of every grade of intellect "wise unto salvation;" in other words, to present to all men possessing it such truths as are fitted by their practical influence to renew and regenerate the heart. Because its object is not mere mental illumination: the Bible, while it requires no sacrifice of reason, does not deal in speculative truths, which, as such, must be submitted to the abstract operation of the understanding. Its grand aim is to work remedially upon the heart of man; to supply him with efficient rules and motives for avoiding sin and cultivating holiness. Its truths address themselves to the universal feelings and experience of mankind, rather than to their powers of intellectual observation; to the conscience, rather than to the understanding; to our common nature, which lies below the distinctions imposed upon us by mere intellectual equalities or mental acquirements. The knowledge of these truths —of such of them as it concerns us all to know and understand—of such of them as are calculated to inspire "repentance towards God, and faith towards our Lord Jesus Christ," is not necessarily related to any previous knowledge; for the only source from which they are drawn is the revealed word itself. And then it has pleased the Spirit of God to propound these saving truths to us in the very simplest manner. There is no formal systematic statement of doctrines in the sacred Scriptures; nothing of circuitous and intricate deduction; nothing required for the honest and hearty acceptance of substantial religious truth which even the unformed intellect, or mind provided with only the simplest elements of knowledge, may not grasp. The depth and hopelessness of man's wretchedness by nature, and the doctrines of atoning and renewing grace, in strict connection with the holiness and inflexibility of God's law, are the vital and essential doctrines of "the common salvation;" the truths which sanctify the heart, and form its abiding consolation; and the truths which, blessed be God, are freely imparted, not to the "wise and prudent," according to the measure of this world's wisdom and prudence, but to all who diligently and earnestly seek for them, and receive them in a meek and grateful spirit. The truths which save and sanctify the soul, though they will not yield themselves to presumptuous and merely intellectual scrutiny, graciously disclose themselves as "the great power of God to salvation" to every heart which desires to know them, that it may obey them and live by the faith of them. The only key to them is a teachable mind and an humble spirit.

How different all this from what would have been the case had the Scriptures been of an origin merely human! The simplicity of Divine truth, and of the specific mode in which it is conveyed, how unlike the didactic precision, the laboured systematic arrangement of cold abstractions, which prevails in all the philosophical systems of "science without truth" which man's uninspired intellect has given birth to! And how confirmatory this very simplicity of its Divine original, and of the resources of restorative wisdom to work out its professed end—the salvation of souls! All the works of God have this characteristic in them, that they are perfect means to a perfect end; and such is the Bible—it too bears the stamp and impress of Divinity. It is a system of truths neither vaguely inconclusive to the trained and powerful dialectician, nor hopelessly obscure and therefore inert to the feeblest powers of reasoning; neither dry, barren, and uninteresting to minds accustomed to luxuriate in intellectual affluence, nor oppressive and bewildering, by reason of its compass and variety, to men of no attainments in letters or in science. The truths of the gospel are just as well calculated to nourish the faith of the humblest and most illiterate believer, as that of men of the most cultivated and enlarged understanding, and the richest mental adornments, presenting, as they do, to

each, and to each alike, sound knowledge—that is, truth supported by adequate evidence; and enabling, as they do, each, and each alike, to believe in that mercy which is equally revealed to all.

The Christian revelation, therefore, demands the assent of all men—of all castes of mind, in all ages, and under all circumstances. It invites all; it warns all; it "lies open in the market-place and on every window-seat." It may, to be sure, be misunderstood, it may be disobeyed, it may be overlooked; but it leaves to men of the simplest as well as the profoundest understanding—to the illiterate equally as to the erudite—no plea for ignorance, none for disobedience, none for neglect. Yes, although the powers and faculties of the human mind are of as varied range as its attainments in different individuals, the experience of all ages demonstrates that THE BIBLE IS A BOOK FOR ALL—a sealed book to none who will reverently inquire at it. Shades of sentiment will obtain amongst its students, and its truths will be held with more or less harmonious attemperament in different minds; but all that is vital and essential to religion—all that involves our best and dearest interests—all that it is needful for man to know, may have place amongst the deepest convictions of any rational and responsible being, on grounds as sound as the everlasting rock. Thus are we bold to maintain the grand Protestant doctrine of "the entire sufficiency of the Bible to teach all necessary truth." And this fact, we again emphatically repeat, establishes and confirms the truth and Divine origin of the Bible; its claim to be regarded as a book written throughout under the superintendence of Infinite Wisdom.

Christian readers! you who have neither time nor faculties for the labour of close investigation and logical deduction, but who know and feel the nature and amount of your spiritual necessities, rejoice that there is full and adequate provision for all your deep-felt exigencies in the word of God; and that that word, "written for your learning," and benignantly accommodated to the constitution of your minds, has proved itself in your experience to be "full of grace and truth." That word—that blessed, life-giving word—how has it met and answered the wants of your hearts! How has it overborne your doubts, and mastered your convictions, and roused your consciences! How clearly and intelligibly has it responded to the instincts and sympathies of your moral nature! How has it sounded the very depths of your being, revealing to you your innate depravity and wretchedness, but not less clearly revealing a sovereign remedy for all your misery! How has it uprooted the seeds and elements of spiritual death, and implanted in you new sentiments, new perceptions, new desires, new affections—the germs and principles of spiritual life! True, you feel, you often feel, that you cannot comprehend all Scripture, and that you have by no means obtained freedom from error on all doctrinal points; but in this do you greatly rejoice, that, by Divine teaching, you have been made to understand, in the simplicity of Christian faith, so much of God's word as is sufficient for your direction to heaven; yea, so much as enables you not only to adhere stedfastly to the truth, but, in honest simplicity of heart and purpose, earnestly to contend for it against all lying vanities and "doctrines of men," misnamed science. Rejoice, then, in your full possession of this inestimable gift—the greatest, saving that of his own Son, ever bestowed upon men by the Author of all good. Cherish the blessed boon, which "cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire." Cultivate a more intimate knowledge of its grand central truth—"Christ and him crucified." Strive to keep the faith whole and undefiled, in the "full assurance of understanding;" yea, to be rich in the hope of its promises; and bear with patience your comparative ignorance of human science, assured that that which is truly divine—divine in its origin, divine in its effects, divine in its results—has been given you in present

and everlasting possession. "I thank thee, O Father, Lord of heaven and earth, that thou hast hidden these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." C.

MAN'S FALL FROM GLORY.

The glory of our original state ought to make us blush, on account of what we are at present. Behold thyself, sinner, in the glass of the innocency of thy first father: oh, how different is thy state from what it was! Poor sick mortals, who groan under corruptible bodies, remember that your nature was healthy in its original composition, and lament over that health which you have lost! It is true that we can no more become in this world such as Adam was in his creation; the way into the terrestrial paradise is no longer found. But you know, that, by the grace of God in Christ Jesus, and by the benefits of the covenant of mercy which he hath established, we may regain the love of God, and blessings far greater than those which accompanied our original state.

Come then, criminal man, "remember from whence thou art fallen and repent." When the merchant hath lost his goods by his negligence or his bad management; when the prodigal hath wasted his substance with riotous living; when the man hath sold himself for a slave; when the traveller hath fallen into the ditch by his own imprudence; or when the sick man is brought into that state by his excesses;—they do not recover their health, their liberty, their property; they are not brought out of the state in which they have placed themselves by simply condemning themselves, and weeping over their losses. But it is a considerable relief to the children of Adam, to deplore the sin of their first father, and their own, and to be deeply sensible of the loss of that integrity, which, in the beginning, constituted the ornament of our nature. We may apply to ourselves what Job said in the 29th chapter: "Oh that I were as in months past, as in the days when God preserved me;—when the Almighty was yet with me—I put on righteousness, and it clothed me—my judgment was as a robe and a diadem; my glory was fresh in me." Adam might well speak thus after his fall; and, as in sin, we are become what he was, and as what he lost he lost for himself and for us, may we not also with propriety say, Who will enable me to be as I was in that happy time in which there was no stain upon our nature, no separation between us and God? Did not the prodigal son, after having wasted his substance, act wisely in calling to mind the state in which he had been in his father's house? Then it was that he said, "I will arise and go to my father;" and, by his return, he recovered all that he had lost. The woman, after having lost her piece of money, searched diligently till she found it. Our money was our innocence; it was as a piece of gold, the coin that God had given us, stamped with his own image. We have lost our money; shall we give ourselves no trouble about this loss? and shall we not seek to repair it? It is not sufficient to say, with the afflicted woman, upon the loss of the ark, "Ichabod, the glory is departed from Israel;" the innocency of man is destroyed. We must rescue the ark from the hands of the Philistines. We must recover our souls from the snare of the devil, and extricate our righteousness from the ruins under which it is buried. Nebuchadnezzar, driven from among men, and obliged to eat grass with the beasts, at length lifted up his eyes to heaven when his senses returned to him; he gave glory to God; and, in consequence of which, "the glory of his kingdom, his honour, and his brightness returned to him." The first man, who was in honour, having failed in knowledge, is become like the beasts which perish. But, O man, if thou continuest in the rank of brutes—thou who wert made a little lower than the angels—call to mind thy creation; let thy senses and memory return to thee; lift up thy eyes to the Creator of all things! Lord, I have disfigured thy work; thou didst make our nature upright! Deign to revive in me thy image, and give me an everlasting righteousness instead of that which I have lost.

Would it not be a great thing, if we were able to regain, through grace, the same privileges which Adam enjoyed in his original state? But, thanks be to God, we shall recover more through the second Adam than we have lost by the first. It is said, that a man having re-

quested of Alexander the Great to give him ten talents to marry his daughters with, saying that this would be amply sufficient; the king answered, this would be enough for Perillus, but not enough for Alexander. Instead of ten talents he gave him fifty. If God had asked man after his fall, What wilt thou that I should give thee? Alas! it would have been a great thing for us, to have restored to us our primitive innocence and happiness. Lord, we should have said, restore to us our Eden, and our original integrity! Restore to us the portion of our first parents, and that shall suffice! But it appears as if God said unto us, That which would have been sufficient for you, is not enough for my almighty power and infinite goodness; that which would have been more than you deserve, would be too little in reference to the merits of my Son. Instead of the earth, I will give you heaven; instead of a changeable righteousness, I will give you an everlasting righteousness, and a happiness which shall never change! He shall not do as David did, who, in re-establishing Mephibosheth, restored to him only the half of the riches he had aforetime given him; God gives us an hundred times more than we had! It is true, that here we recover our holiness and happiness only in part, and that we still feel the effects of the fall; but hereafter our nature shall be a thousand times more glorified than in the creation. Then it is that we shall see "all things put under our feet," and eternally praise and adore Him who hath set us upon the throne, that we may reign eternally with his Son! To whom, with the Father and the Holy Ghost, be honour and glory, world without end! Amen.

MAN HIS OWN DESTROYER.

It is said, that Julian the emperor bore in his standard for his arms, an eagle pierced through the heart with an arrow, the wing of which was composed of an eagle's feathers, with a few Latin words, signifying, "We are transpierced by our own weapons." He meant that men are generally the causes and instruments of their own misery. His device ought to be ours, and that of our first parents; we are pierced by our own arrows. It is observable in nature, that the earth sends forth from its own bosom exhalations, which afterwards change into the hail and tempests which ravage it. It is the iron that generates the rust which eats it; and the worm is formed within the apple. It is in ourselves that the evil was formed which hath destroyed us. The wisest of the heathens have acknowledged, that men became miserable by their own crimes. Simplicius, the great philosopher, after having reasoned much upon the origin of evil, concluded very wisely, "that because of the freedom of man's will, no other thing could properly be said to be the author of evil but the soul of man." And he concludes with these words: "Thus having found out the cause of evil, we may confidently assert, that God is not the author of sin, because the soul committeth sin willingly, and of its own free choice; and that it is not God who doeth evil. For if the soul committed sin by compulsion, any one might justly accuse God with having permitted the will to be forced; and whatsoever might be thus done by force, would not, strictly speaking, be sin. But since the soul acts freely and voluntarily, it is that alone which can justly be called the cause of sin." Thus it is that this philosopher unites his suffrage with the invariable truth which we maintain, that man hath of himself sought out many inventions which have destroyed him.

HUMAN INFIRMITY.

In vain do the advocates for unassisted free-will; in vain do the greater part of men imagine that they have sufficient strength left to shake off the yoke, and break the chains of sin, as they might have done in the state of innocency, if they had not delivered up themselves. Alas! poor Sampson, thou art no longer the same man: thy locks are shorn, thy strength is gone; those robust arms are dead; the Lord has departed from thee. Thou art a slave, and thou canst not break thy fetters, till the Lord shall re-establish thee, and make thee a new man. We must, therefore, renounce ourselves, and have recourse to Divine grace. Without it we are like a vessel in a tempest; without pilot, without sail, without anchor—we perish! Lord, save us! Carry us in thine arms! let thy strength be made perfect in our weakness! Let us be no longer as wandering stars—as clouds without water, driven hither and thither. Make us as so many fixed stars; let us be rooted and established by the power of thy good Spirit.

Our natural state causes us to tremble; but the mercy of God, in Christ Jesus, encourages us. Adored be that mercy,

which has descended to visit us in the region of the shadow of death! Adored be that salutary grace, which has appeared unto us in our darkness! Oh! how delightful and welcome must it be to us if we feel our misery! Oh! how sweet and precious must "the gift of Jesus Christ unto eternal life" be unto us, if we are convinced of "the sin of Adam, which had reigned unto death." Oh! what glad tidings are those of redemption! Let us embrace, by repentance and faith, our Redeemer—our Saviour, who is come to deliver us from sin and death; to destroy the works of the devil; to bruise the serpent's head! Let us fight manfully, under the banner of Jesus Christ, against his enemy. He hath overcome our first father; but we, in our turn, shall overcome him, under the command, and through the grace, of Jesus Christ. Let us resist his temptations—repel his attacks, without listening to him for a moment. Let us profit by the default of our first parents. Let us no longer seek out either vain inventions or vain desires. Let us impose upon ourselves one inviolable law, to obey God in all things without reserve. Adam fell by unbelief; let us maintain our ground by faith. Adam sinned by vain desires after knowledge; let us hold fast, by certain and well-regulated knowledge, the truth which God hath revealed to us. Adam destroyed himself by his iniquity; let us go to him who saveth us—even to Jesus Christ, our Redeemer! Let us throw ourselves into his arms! He it is who shall bestow upon us his blood, to expiate our sins; efficacious grace, to change and establish our hearts; a covenant more firm than that of nature; and a happiness more durable than that of innocence, which will be a happiness unchangeable and eternal.

SELF-KNOWLEDGE.

One of the most excellent lessons of wisdom, is that which cries unto each of us, "Know thyself." It has frequently resounded in the schools of philosophy. Some sages have particularly adopted it as their favourite maxim; and it was formerly seen inscribed on the temple at Delphos. Upon which the Roman orator said: "This sentence was regarded as the precept of a God, because there was nothing so divine as self-knowledge." He added still farther: "It appears that philosophy is the richest present of heaven; because that alone teaches us, not only the knowledge of other things, but of ourselves, which is the most difficult." What an excellent privilege of man, said the ancient philosophers, that he can reflect upon himself, and upon the motions of his soul, which brutes cannot do! The eye of the soul is, in this respect, more perfect than that of the body; for this eye can view, not only all surrounding objects, but it can see and contemplate itself without any mirror, without any other help than its own reflections.

Such are the praises heathens have lavished upon the knowledge of ourselves! At the same time, whilst in the midst of all this, we seek for their true meaning of this knowledge, and the use they have made of it, we are very far from being satisfied. We see that they had no other design than to excite us to meditate upon the nature, the properties, and actions of our soul; to make us admire the strength of our reason, the penetration of our understanding, the activity of our faculties, the power of our will, and that almost infinite number of ideas and operations of which we are capable. Thus wholly occupied in extolling man, and leading him to the contemplation of his dignity and his greatness, their only aim was, by this method, to excite his contempt for that which was beneath him; and induce him to distinguish himself from brutes, as much by his actions as he is exalted above them by his nature. This is almost the only practical use they derived from the knowledge of man; and not seeking to correct him, but to inspire him with courage, and increase his good opinion of himself, they have generally presented to him the more favourable side, concealing that of his misery and baseness, as only calculated to discourage him in his views, and weaken his efforts: so that we may say they have always produced pride in him, but never humility.

Believers! experience hath too much convinced us, that this way was not good; that it was not sufficient to heal us, at least of itself; and that it produced only false virtues. It was necessary to unite the consciousness of what we are by sin, with the idea of what we ought to be by the nobleness of our origin. If the consideration of the excellency of our soul can lead us to anything truly good, it is only since we have entered upon the knowledge of our misery, and, by sentiments lively and humble, have been convinced of the depravity of our heart.

This is what philosophers have not done. They were not only ignorant of the origin of sin in man, and the source of that prodigious contradiction which is found in him; of that astonishing mixture of greatness and littleness, of reason and folly, of light and darkness, which is so observable; but by a strange blindness, which experience alone can remove, they supposed that man had all his powers, that reason was still the mistress of him; and they scarcely perceived the disorder and confusion which prevail within us. Thus in love with themselves, and always flattering human nature, they have departed from the original path; they have erred from the first point of morality and religion.

It is revelation alone that properly saith unto each of us, "know thyself." Religion alone is that celestial philosophy which can, with propriety, be called "a present of heaven;" because that alone teaches us to know ourselves—to know ourselves, not only in our primæval glory, but in our fallen state; not only what we were in our creation, but what we are by sin. This it is which gives us to see our deformity and weakness; showing us, at the same time, what is the source of our misery; causing us to feel the greatness of it; and teaching us, that unless we know and feel it, we cannot be healed. In effect, without this knowledge, we could not desire grace to perceive the need we have of a Redeemer, to come to him by faith, and to see the value and the necessity of the remedy which he offers us. For this reason the Scripture, which would save man in humbling him, correct him by inspiring him with horror of his state, and lead him to God, by making him renounce himself: speaks to us so often of our depravity; and, in order to represent it, employs expressions as strong as they are just. This appears in the Scripture: "The heart is deceitful above all things, and desperately wicked; who can know it?"

CAPRICES OF THE SOUL.

We are inconstant from the present state of our soul, which is dark, ignorant, capacious, void. It has a latitude which is very extensive and indetermined; it is always seeking after good, and it invariably mistakes false good for true. Thus it runs from object to object; and the contracted sphere of its knowledge, joined to the vast extent of its desires, renders it restless, eager after novelty, capricious, quickly tired and disgusted with everything. After this, what dependence can be placed upon this soul, whilst abandoned to itself, and unestablished by grace? What dependence can be placed upon a soul, constant and uniform only in this one thing, that it always returns to sin; but in every thing else is changeable? We say we must not depend upon the weather, because it changes in a moment; a clear sky frequently deceives the mariner, for often the tempest comes on unexpectedly. Suffice it to say, that even a friend is inconstant, his friendship is deceitful; you cannot place any dependence upon it. Since our heart is inconstant from so many inward and outward causes, we should beware of too much dependence upon it; we should consider it as a deceiver.

SELF-DECEPTION.

All who engage to do better are not always hypocrites, and, intentionally, cheats, who wilfully mock God, or impose upon men. Sometimes those who only imperfectly repent, believe that they repent truly and sincerely; they become the dupes of their own hearts—they believe themselves sincere, at least, in the first instance. And even true believers, whose promises are the most sincere, are ensnared by this impostor, which falsifies its word, as appears by their too frequent falls. St. Peter was the dupe of his own heart, when he said, with so much presumption, "Though I should die with thee, yet will I not deny thee." Poor man, he believed he spoke the truth; his mouth not only spoke, but his heart resolved; his zeal and his present ardour thus influenced him. His heart appeared to unite with his words; but it was only in part; it proved unfaithful in the time of temptation. When God published his law to the Israelites, this people, humbled and terrified by the fire, by the earthquake, by the thunder, by the tempest, which accompanied this publication, failed not to promise a faithful obedience. They said to Moses, "Speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it and do it." But the Lord, who knew them much better than they knew themselves, said upon this, as is related in the fifth chapter of Deuteronomy, "Oh that there were such an heart in them, that they

would fear me, and keep all my commandments always!" See how he distrusted their heart! how he knew their infidelity and inconstancy! Oh that they might have always the same thoughts—the same resolutions! but they will not long endure. Whence this infidelity of the human heart? Among other things, it arises from its making good resolutions in haste, without sufficiently examining and duly weighing them. It is on this account that it cannot continue long in a state which keeps it under restraint. It avoids everything that constrains and afflicts it. The idea of conversion, and obedience to God, includes a thousand obligations, which are grievous to a soul that desires nothing but pleasure. These things are, for the most part, mortifying to our delicacy and pride. We have only considered them in the gross, in the first resolutions which we formed; but in proportion as we view them nearer, and more in detail, we are disgusted with them: we prefer rather to shake off this yoke than to subject ourselves to it. Just so was the young man, who said, "What shall I do to inherit eternal life?" and went away sorrowful, when our Lord said to him, "Sell all that thou hast." We are disheartened; we shrink back, our courage sinks, and our heart fails us. This coward, which flies from pain; this perfidious wretch, whose treasons cause us so often to sigh, still deceives us by its evasions, and tells us by experience "that it is deceitful above all things."

FALSE APPEARANCES.

The idea which we have of ourselves and our actions, and that which others have of them, are never exactly alike. Other men put not so favourable a construction upon our actions as ourselves; they see them in another light, and they usually judge much more justly of our defects and imperfections than we ourselves. Whence cometh this, since we ought to know ourselves best, if it be not that our eyes are blinded by self-love, and that theirs are not; that it holds up a deceitful mirror, in which we view our actions, whilst, on the contrary, our neighbours see them as they really are? We may add to this some reflections upon what is called the falsity of human virtues. It is a thing now generally acknowledged by those who have studied the heart of man, that virtues purely human, such as those of wise heathens and of men of the world, who are called good sort of people, are imperfect productions. They are beautiful flowers, but they have a worm at the root: apples of Sodom, in appearance finely formed and beautifully coloured, but within full of ashes. No; human virtues, you are, in reality, like tinsel, plaster, and painted paper, taken at a distance for real beauties. Everything that hath not grace for its principle; all that is done without faith—without the love of God—without an eye to him; all that relates to ourselves alone, all that is subservient only to self-love, is dead before God. At the same time, how many have deceived themselves, and still deceive themselves, upon this point! The wise heathens, undoubtedly, believed that they had virtues which were excellent and solid; they had no suspicion that their hearts were impostors, or their virtues false. And how many are there amongst Christians who have only Pagan virtues, without perceiving it—without suspecting that their hearts are given to change; and without ever properly developing the springs which cause them to act! Agreeably to this, a wise man hath observed, that the corrupt heart of man, attacked by pride and self-love, and surrounded with bad examples, may be compared to the commander of a besieged city, in which there is a deficiency of money. He makes money of leather and pasteboard. This money hath the appearance of sterling; it is uttered: but it is only misery and want that give currency to it amongst the besieged. Thus human virtues are like counterfeit money, which has only the image of good, but to which the misery of the human race hath given currency. What makes this the more wonderful is, that not only those among whom this money is uttered take it for sterling, but even those who have fabricated it are so blinded that they esteem it and look upon it as proper current coin, and of a just value. Is there anything that more effectually proves how much our heart deceives us? The first principle of the wise heathens was, that man must seek happiness in himself. This was a false principle; at least, it should be rectified. They could not comprehend how a man should seek happiness out of himself: it was because pride puffed them up in their fleshly minds, and deluded them.

SELF-ADMIRATION.

Who would believe it possible that every man should be satisfied with himself, and should imagine himself to be in the good way? But consult experience; take mankind individually, before grace hath touched their hearts; and you will always find them sufficiently in love with themselves, ready to defend their conduct, and to justify their proceedings. Is it not seen in the world, that when even decency prevents us from boasting of our penetration, our sense, our wisdom; because this would make us pass for men puffed up with pride and presumption; we are not afraid to speak well of our heart, and we endeavour to make people think that we have, at least, certain good moral qualities. Whereas, in reality, our understanding is always much better than our heart, of which we can say little but what is evil. Thus, when grace touches us, the first change which it makes, is that which teaches us to abhor ourselves, and wholly to condemn our heart and our conduct.

I am astonished that so many men have always found reasons to give themselves some sort of repose, and to be satisfied with their state. The Jew flatters himself, because he is of the blood of the patriarchs. John the Baptist said: "Think not to say within yourselves, we have Abraham to our father." He knew their weakness; this was one of the principal grounds of their assurance at other times; the prophets had said to them, "Trust ye not in lying words, saying, the temple of the Lord—the temple of the Lord." Their exterior privileges, united with their self-love, to lull them to sleep. The Pharisee in the temple, who said, "God, I thank thee, that I am not as this publican: I am no extortioner, nor unjust;" built himself a bulwark of his own righteousness, and thought himself righteous, because he was not guilty of gross sins—of enormous crimes; or because he was not as the publican. At the same time, who can tell that he was not an extortioner, in ways more refined and more specious, according to the custom of his sect: "Who devoured widows' houses, and, for a pretence, made long prayers." There are some who console themselves, because God hath given them much of this world's goods, upon the ground of their prosperity; they dare to believe themselves the favourites of heaven. I see others, whose self-applause is gratified, if the progress of their passions is stopped. If they permit them to be tranquil in some happy intervals, if there be a short truce, if they are in silence, that is enough; they flatter themselves that they are vanquished—that they are dead. Behold this man! he values himself upon the idea that he hath, I know not how much, zeal for his religion, which is frequently no more than an attachment to a party. Another applauds himself upon the exactness with which he acquits himself in the outward duties of piety; one who is in part regenerated, believes he hath true faith, and true peace of conscience. Finally, who can say in how many ways we deceive ourselves? "If a man think himself to be something when he is nothing," saith St. Paul, in the sixth chapter of Galatians, "he deceiveth himself." And he crieth to us, in more places than one, "Deceive not yourselves." So true is it, that it often happens that we do it; and do it in that, which, of all things in the world, is the most important; an error similar to that of the church of Laodicea, which said: "I am rich and increased with goods, and have need of nothing, and was, at the same time, wretched, and miserable, and poor, and blind, and naked." But all these different deceptions, in which men who flatter themselves respecting their state—their vices and virtues; in whatsoever manner, and under whatever false pretexts, they may do it; all these different errors have only one and the same principle, which is that infinite self-love which we have for ourselves, which prevents us from seeing ourselves, which disguises the truth.

JUDGMENT ENDANGERED BY FEELING.

Were we to judge of an author, a preacher, a book, a sermon, we should form our judgment differently in proportion as we liked or disliked the person concerned in it. His words, or his writings, would appear to us more or less valuable accordingly as our heart was affected towards him. Even our judgments often vary respecting the same persons and the same things in proportion as our affections change. Every thing is excused, applauded, approved, when we begin to form better sentiments of the man we blamed, and whom before we could not approve. It appears that our eyes are open or shut according to the influence of our passions; so true is it, that our hearts deceive us!

DOINGS AND DANGERS OF IMAGINATION.

With what care we swell the idea of things that please us, by the efforts of an heated imagination, which ascribes to them a beauty and a value they do not possess. The imagination, seduced by the heart, endeavours to dignify the passions; it sometimes strives to remove that which is too large, or too small, in order to impart more delicacy, spirituality, and elevation. It conceals from us the short duration of pleasures—the vanity of the riches of the world; and, uniting the past and the present, with new expectations of the future, it gives them all the value and all the solidity in its power; not being able to hide their brevity, it compensates it by the vivacity of the sentiments which it excites in us, and by the force of that sensibility which it imparts to us in their favour.

SOPHISTRY OF SIN.

It is astonishing by how many devices, disguises, and sophisms, our heart, that corrupter of our reason, conducts us to sin, and encourages us to commit it. The pleasures of sin are not forgotten. It represents to us all that can feed our concupiscence, sensuality, and profit. If we have, at other times, derived any advantage from some object, if we have tasted of its sweets, it calls in our memory to its assistance, which seduces us by the remembrance of the past; and our imagination, swelling upon it, promises itself imaginary felicities, which are quite opposed to truth. It tells us that the pleasure of sin is present; that the punishment of it is at a distance and uncertain: "Every man," saith St. James, "is drawn away of his own lust, and enticed." He makes use of two very significant terms, which mark both the force and the deceitfulness with which lust attacks us, and takes us as fish with the bait. But our heart is a deceiver, which does not show us the hidden hook, the bitterness and pain which accompany or follow the crime. How much more doth it often do? It disguises vice, it paints it with the colours of virtue; it makes pride pass for magnanimity; covetousness for prudent economy; prodigality for liberality; severity for justice; cowardice for charity; wrath, passion, and blind zeal, for a true zeal of God. Under these fine names, under these specious appearances, the crime appears not only lawful, but sometimes necessary, and our heart impels us to it. We may remark, that the Hebrew term, which is here translated "deceitful," comes from another, which signifies "to supplant;" and from which Jacob derived his name, because he supplanted Esau, his brother. Strictly speaking, he supplanted him when he obtained the blessing, which had been invariably given to the first-born; but which he obtained by deceit—by disguising himself, by clothing himself with the garment, and, as much as possible, with the form of his brother. Our heart is a supplanter, which often deceives blind Isaac—I mean our understanding: leading it to approve, and embrace, vice for virtue, after it has disguised it and covered it with a borrowed figure. Thus it presents to us the counterfeit; it causes us to take the motions of the flesh for the motions of the spirit: "To call evil good, and darkness light."

When it cannot go thus far, and hide evil entirely from us, what doth it? It extenuates it. This crime, it saith, is not very great; age, constitution, and company render it excusable. Let us not always believe these preachers, they often proceed to extremes; let us give the reins a little to our desires; our faults are only the follies of youth, although they are faults; we will go no farther than a certain point, we will avoid extremes. But how many find themselves brought to ruin by this method? How many, without thinking of it, go on by degrees to greater crimes, after having begun with little ones? How often is that which appears to us little, very condemnable in its consequences, and of the number of those sins, concerning which St. Paul saith: "Let no man deceive you; for because of these things, cometh the wrath of God upon the children of disobedience?" Nothing which is fatal in itself; nothing which may be pernicious to the soul, whether by the number of crimes, or by their consequences, ought to appear to us little. What shall I say more? In how many other ways does our heart contrive to render us more daring in sin? Sometimes it secretly represents to us, either that some great good may be acquired by a small evil; that a fault, in some cases, may be necessary to answer a good end; that the intention sanctions it; that it will redound considerably to our advantage, or to some good end, under such and such circumstances. "Let us do evil that good may come," we sometimes

say, in opposition to St. Paul. Of two evils we must choose the less, we still say on certain occasions. But you who speak thus, should remember, that this maxim is only true in the evils of sorrow, in afflictions, and misfortunes, in which we are permitted (and it is natural) to avoid, as much as lies in our power, the greater evil, by suffering the less. But this can have no reference to moral evil; that is, to sin. No, we must never avoid an evil, by committing a sin; nor one sin, by committing another: but we must fly from both, and commit neither the one nor the other. At other times, sin is committed even upon the hope of mercy, and upon a pretended repentance to which we lay claim in our last moments; so that we encourage ourselves in offending God. Our heart flatters us in the following manner: "Oh! this evil will not be without remedy; mercy is prepared for it; God hath abundantly pardoned thousands of others; sin hath its time, and so hath conversion; that of the latter is not yet come. In waiting we give more glory to God; we have faith, we love our religion, we are exact in public worship." Finally, if we do not say, expressly, "Let us sin that grace may abound," we act as if we had secretly made that determination. See how our heart seduces us, in causing us to sin. It is not less skilful in deceiving us when the sin is committed; it labours either to make us forget it, or excuse and defend it. When our conscience would awake, it endeavours to lay it asleep by flattering it, or else to deafen it by clamour; it excites other passions; it presents to us other pleasures, and, in keeping us thus occupied, it prevents our listening to the voice of conscience. Thus those who sacrificed their children to Moloch, made around the idol a great noise with drums and trumpets, that they might not hear the pitiable cries of those innocent creatures whom they caused to pass to it through the fire. We also stupify ourselves by worldly business, by thoughtlessness, by the turbulence of our passions, that we may not hear the reproaches of our conscience; on the other side, ingenious in making and finding excuses in order to defend our faults, or, at least, to extenuate and diminish them, we complain of ourselves. What can we do? is our cry; temptations are powerful, occasions pressing, examples prevalent; and we are feeble, we are only flesh; we have not power to defend ourselves; we are rather to be pitied than blamed. But, oh! what a great deceiver is our heart! This weakness, which proceeds from our corruption, from our bad habits, and the defect of our will, can it excuse us? After all, our power is greater than our will. And to prove this, we have only to observe, that, in the most violent temptations, it often happens that a little thing enables us to surmount them. For instance, when a man, inflamed by the violence of a brutal passion, which he is ready to gratify in a place secluded from observation, suddenly sees a person whom he fears or respects; or even when he is apprehensive that the eye of some one witnesses his crime; his passion is instantly arrested; shame or fear is sufficient to calm him, or to suspend his most impetuous motions. Let a judge appear before two men, whom revenge and fury have impelled to fight a duel, immediately their whole concern is to fly or hide themselves. Only convince the greatest drunkard that the wine which he is about to drink is poisoned, and you destroy the desire which he had to drink it. Hence it appears, that, although the soul hath not sufficient strength to overcome illicit passions by a true conversion without Divine grace; nevertheless, it has always, if it will make use of it, some power which, on certain occasions, it might still exert to resist the most violent fits of passion. It is, therefore, the defect of the will which causes our weakness, and which only aggravates our guilt, instead of excusing it.

A SEARED CONSCIENCE.

This phrase of the apostle has in it a terrible significance. It is derived from the burning of flesh by a hot iron until it has become cauterized, and utterly insensible to anything that is brought into contact with it. There *are* such consciences in the world. We are sometimes shocked at the spectacle of such a moral deformity as this; where the whole moral sense has become *callous*, so that the contact of evil, even in its most aggravated form, produces no emotion and no compunction. After a long course of tampering with it, of neglecting its better promptings, and of poisoning it by the slow process of sophistry and falsehood; after despising it, and repressing it, and strangling it by habitual contempt for its monitions, and by habitual indulgence in the sins against which it once remonstrated; the conscience may sink at last

into a dead indifference which no transgression can alarm, and no outrage can arouse. No profanity, or blasphemy, although it makes the ears to tingle, can startle it. No fraud can disturb it. No atheisms can fright it. No sort of ungodliness which may be devised by the unrestrained passions, can draw from it a sound of warning or reproof. It lies *dead and insensible;* while he who has crushed it into this torpid submission, stalks forward on his career of guilt with an appalling independence, victorious over the last remnant of his better self, and glorying in his miserable triumph! Vain boaster! that insulted and outraged conscience, which thou hast so foully smothered, will yet rise again—and rise like a giant refreshed by sleep! It will arise at the dying hour, startled from its long slumber by the crash of dissolving humanity. It will awake into a new and more vigorous being, with the mortal body, on that morning when the Archangel's trumpet shall sound. It will be alive, with an intensity of life unknown before, in that day when "the books shall be opened;" and it will live amid the agonies of perdition, *to die no more for ever!*

Reader! would you escape the intolerable curse of a "seared conscience?" Then seek, by a constant study of the word of God, and by continual prayer for the direction of the Divine Spirit, to enlighten your conscience, to make it quick to discern and embrace the right, and alive to every approach of evil. To such a conscience yield a constant obedience. Tamper not with its monitions. Never seek to pervert its free utterances by sophistry; and listen to its *first suggestions*, as Elijah listened to the "still small voice," when he wrapped himself in his mantle, and went forth to meet his God. Compare its monitions, from time to time, with the word of the Most High, and follow them with a prompt and ready obedience. Remember, that among all the propensities of the soul, this, the *moral propensity*, is—what the great Chalmers once truly pronounced it—"the lawful sovereign;" and every other passion that may assume the throne, is to be dethroned as an usurper.

T. L. C.

THE ONE THING NEEDFUL.

1. Religion constitutes the duty and dignity of the immortal mind. As intelligence raises man above the brutes, so religion raises him almost to a level with angels. Sin is a derangement of all the affections—a prostitution of all the powers. The most excellent things are abhorred; the most odious things are loved. Holiness is the composure of this derangement. It restores the soul to the most noble use of its powers; it unites it to God and to his vast and holy kingdom; it takes it up from the jakes of pollution to be a member of the body of Christ, an heir of glory. If the most dignified and glorious state of immortal being be the one thing needful, religion brings him to that state.

2. Religion is the one thing needful, as it is essential to present happiness. Nothing in heaven or earth can satisfy the mind but God. The poor weather-beaten wretch, who has spent his life in courting the world, and has been only crushed by its frowns, finds in religion that balm to his wounds which he sought in vain in every corner of creation. His vagabond thoughts, which wandered through the world and found no rest, return and settle in God, and there live together in the sweetest harmony. No desire which conscience condemns—no object recommended by reason from which desire revolts. Long wandering from the centre of rest with a vacant and uneasy mind, he has at length returned, and found that rest in God which the world denied him. Tormented with ungovernable passions, and the restlessness of guilt, he was like "the troubled sea" which "cannot rest;" but now he enjoys the luxury of pardon, and a conscience purged "of dead works to serve the living God." Before he was cursed with a feverish desire for objects which he could not obtain, and which, if obtained, could bring nothing but uneasiness; but now he embraces the eternal God, who, while he fills his arms, satisfies his heart. When he looks abroad into the works of God, his eye is filled with grateful tears; he is assured that a wise and faithful providence governs all. When he lifts his eye to Him whose love gave being to angels, and fills all heaven with light and with song—whose agency ranges through numberless worlds, upholding, and governing, and benefiting all; when he plunges into the ocean of the Divine perfections, and loses himself in the immensity and eternity of God—in his boundless love and mercy; and when he is conscious of being embraced by the everlasting covenant, and of having God for an eternal portion, he is en-

tranced, and feels immortality growing up within him.

JACOB'S LADDER.

A Welsh pastor, invited to assist in the ordination of a minister in England, was appointed to deliver the address to the church and congregation; and having been informed that their previous minister suffered much from pecuniary embarrassment, although the church was fully able to support him comfortably, took the following method of administering reproof:

In his address to the church, he remarked: "You have been praying, no doubt, that God would send you a man after his own heart to be your pastor. You did well. God, we hope, has heard your prayer, and given you such a minister as he approves, who will go in and out before you, and feed your souls with the bread of life. But now you have prayed for a minister, and God has given you one to your mind, you have something more to do, you must take care of him; and, in order to his being happy among you, you have need to pray again. 'Pray again! pray again! What should we pray for?' Well, I think you have need to pray again. 'Pray for what?' Why, I'll tell you. Pray that God would put Jacob's ladder down again to the earth. 'Jacob's ladder? What has Jacob's ladder to do with our minister?' Why, I think if God would put Jacob's ladder down that your minister could go up into heaven every sabbath evening after preaching, and remain all the week, then he could come down every sabbath morning, so spiritually-minded, and so full of heaven, that he could preach to you almost like an angel. 'Oh, yes, that may be very well, and, if it were possible, we should like it; but then we need our minister through the week, to attend prayer-meetings, visit the sick, hear experience, give advice, and therefore must have him always with us; we want the whole of his time and attention.' That may be, and I will admit the daily necessity of his attention to your concerns; but, then, you will remember, that if he remain here he must have bread and cheese; and I have been told that your former minister was often wanting the common necessaries of life, while many of you can enjoy its luxuries; and therefore I thought, if God would put Jacob's ladder down, your present minister might preach to you on the sabbath, and by going up into heaven after the services of the day, save you the painful necessity of supporting him.

"QUENCH NOT THE SPIRIT."

Between two mountains, in a rough and narrow valley, lived M——, a man careless and indifferent about the spiritual interests of himself and family, as was his wife. Within a few weeks past I visited his daughter, on the verge of eternity, dying with consumption, who for a season was aroused to a sense of her danger, and desired prayer and counsel. But stupifying drugs being administered to neutralize physical pain, she soon sank into a state of insensibility, and there was no possibility of arousing her to an interest for her soul, so soon to appear before God! She is now in the cold grave, and her soul, we fear, closed its probation without being "washed in the laver of regeneration."

On stating this case to a brother, he remarked: "Well, if her soul is lost, her parents are responsible, for I saw her at the altar of prayer, earnestly seeking salvation, not long since; but, on going home, she was rebuked by her parents, and derided by her friends, and yielding to discouragement, she gave up the struggle. She then enjoyed health; but sickness soon came, and now she is gone, and the murderers of that soul must answer."

How fearful the account to be rendered by those guilty parents!

REMARKS.

1. Let the young beware how they delay conversion: "*Life is short!*"

2. When they commence, let them persevere, however numerous the obstacles.

3. Let parents beware lest they turn the feet of their children out of the way.

4. Let physicians be careful how they blunt the moral powers by administering narcotics. O.

THE DYING CHRISTIAN.

Oh! how refreshing, delightful, encouraging to us on our way to Zion, to perceive around us those who are "living unto the Lord," with their eyes and hearts fixed upon the heavenly inheritance. And, Oh! still happier sight, and yet an awful rejoicing, to behold a brother "dying unto the Lord;" to witness the triumph of our holy faith in nature's last

hour, and Satan's last buffeting; to observe the trophies of Divine love adorning and cheering the melancholy bed—the tranquil smile, the unwearied trust, the patient, contented, thankful resignation, the uplifted hand and eye, the illuminated countenance, the peaceful spirit all the while ready to wing its flight. Go, boastful science! go, vain philosophy! and visit the death-beds of your votaries; mark well the doubts and fears betraying themselves under the mask of a bold profession; mark the impatience and vexation, the present burden and the miserable foreboding; go and discover your infidel champions, the proud Goliaths of your kingdom, trembling and quailing under the lifted stroke of death, and despairing under the load of unforgiven sin, under the terrors of an avenging God! Go to your despisers of the crucified Jesus, to those who have been too wise to seek or too busy to find him; see them, as I have seen, stretching out their hands in agony, and saying, "Is there no one to save a fellow-creature from destruction?" Then, when ye are sickened with such scenes, repair to the bed-side of a departing saint, and see how a Christian can die! Go and study a lesson more instructive and more precious than all your pages of human lore and learning; go and learn from a lovely example how to live and how to die!—*I. Slade.*

THREE WAYS OF STOPPING A PARSON.

A Baptist minister devoted several years of the last part of his life to gratuitous labour in a populous town about three miles from his residence, to which he walked every Lord's day morning, preached three times, and then walked home. On one Lord's day morning, as he walked along meditating on his sermons for the day, he met one of those important personages called parish priests.

"Well, ——," said his reverence, "I suppose you are on your way to your preaching again?"

"Yes, Sir," was the modest reply of the humble Baptist minister.

"It is high time the Government took up this subject, and put a stop to this kind of travelling preaching; indeed, there is something like it intended."

"They will have rather hard work, Sir," said the imperturbable Baptist.

"I am not very sure of that," rejoined the priest; "at any rate, I will see whether I cannot stop you myself."

"I judge," said the worthy man, "you will find it more difficult than you suppose. Indeed, there is but one way to stop my preaching, but there are three ways to stop yours."

"What, fellow, do you mean by that?" asked his reverence, in a towering passion.

"Why, Sir," replied the Baptist preacher, with most provoking coolness, "Why, Sir, there is but one way of stopping my preaching; that is, by cutting my tongue out. But there are three ways to stop yours; for take your book from you, and you *can't* preach; take your gown from you, and you *dare not* preach; and take your pay from you, and you *won't* preach." The parson vanished.

REMORSE.

Charles IX. of France was the perpetrator of the St. Bartholomew Massacre. Historians have attempted to relieve him of the dreadful responsibility of this bloody crime, by attributing its origin to his infamous mother, and the popish ecclesiastics that surrounded her, and by representing him as unwillingly consenting to the deed. Under whatever influence he acted, it was by his orders that the massacre was perpetrated, and he even personally assisted, by firing from his palace windows upon the flying Huguenots. His death, which occurred in his youth, was hastened by his remorse of conscience. The dreadful apparition of that wholesale murder ever afterwards haunted his imagination, and his agony of mind caused the blood to burst from the pores, and bathe his body with its crimson streams. According to Pierre d'L'Etoile, he earnestly besought his physicians to afford him relief, "for," said he, "I am cruelly and horribly tormented." They replied that they had exhausted their art, and "that God was the only sovereign physician in such a complaint." His nurse, to whom he was much attached, and who was a Huguenot, hearing him sighing, weeping, and bitterly groaning, approached his bed, when, bewailing his sad condition, he exclaimed, "Ah! my dear nurse, my beloved woman, what blood! what murders! Ah! I have followed wicked advice! Oh! my God, pardon me, and be merciful! I know not where I am, they have made me so perplexed and agitated. How will all this end? What shall I do? I am lost for ever! I know it!" Such was the end of a persecutor!

Biblical Illustration.

DAMASCUS.

Damascus, called by the natives Es-Sham, a city of Syria, capital of an important pashalic of the same name, and, indeed, the chief or capital city of Syria, lies in a plain at the eastern foot of Anti-Libanus. It was sometimes spoken of by the ancients as an Arabian city; but, in reality, it belongs to Syria. In 2 Sam. viii. 5, 6, "the Syrians of Damascus" are spoken of; and the words, "Syria of Damascus," are found in Isa. vii. 8. It is expressly said, "the head of Syria is Damascus;" also, Isa. xvii. 3, "the kingdom" is to cease "from Damascus." So that this place was obviously the metropolis of a Syrian empire. Damascus—by some held to be the most ancient city in the world—is called by the Orientals, "a pearl surrounded by emeralds." Nothing can be more beautiful than its position, whether approached from the side of Mount Lebanon, from the Desert to the east, or by the high road from the north, from Aleppo and Hamah. For many miles the city is girdled by fertile fields, or gardens, as they are called, which, being watered by rivers and sparkling streams, give to the vegetation, consisting principally of olive trees, a remarkable freshness and beauty. Of all the cities of the East, Damascus is, probably, the most oriental.

The view of Damascus, when the traveller emerges from Anti-Libanus, is of the most enchanting kind. One of the most magnificent prospects in the world bursts upon the sight; like the first view of Constantinople, it is unique. A view is presented from an elevation of a thousand feet; from whence the spectator looks down upon a vast plain, bordered in the distance by blue mountains, and occupied by a rich, luxuriant forest of the walnut, the fig, the pomegranate, the plum, the apricot, the citron, the locust, the pear, and the apple, forming a waving grove of more than fifty miles in circuit; possessing a vast variety of tint, a peculiar density and luxuriance of foliage, and a wildly-picturesque form, from the branches of the loftier trees throwing themselves up above a rich underwood of pomegranates, citrons, and oranges, with their yellow, green, and brown leaves; and the conceptions of the view will be still more heightened by stating, that from the same point are seen, grandly rising in the distance, above this vast superficies of rich, luxuriant foliage, the swelling domes, the gilded crescents, and the marble minarets of Damascus; while, in the centre of all, winding towards the city, runs the main stream of the river Barrada. In descending from the above elevation, the openings in the trees, here and there, display little patches of green verdure, or a glimpse of richly-cultivated gardens; the whole of this rich tract being surrounded by a mud wall, beyond which all is arid and desert.

The interior of the city does not correspond with the exquisite beauty of its environs. In the Armenian quarter the houses are built with mud, and pierced towards the street by a very few small grated windows, with red painted shutters. They are low, and the flat arched doors resemble those of stables. A filthy dung-hill, and a pool of stinking water, are almost invariably before the doors. In some of these dwellings, belonging to the principal Armenian merchants, there is great internal richness and elegance. The furniture consists of magnificent Persian or Bagdad carpets, which entirely cover the marble or cedar floor; and of numerous cushions and mattresses, spread in the middle of the saloon, for the members of the family to sit or lean against. There is a fine wide street, formed by the palaces of the agas of Damascus, who are the nobility of the land. The fronts of these palaces, however, towards the street, are like long prison or hospital walls, being mere grey mud walls, with few or no windows, whilst at intervals is a great gate opening on a court. But the interior is magnificent; the ornaments of many of their saloons alone cost upwards of £1,000 sterling. The bazaars are very striking. The great bazaar is about half a league long. They are long streets, covered in with high wood-work, and lined with shops, stalls, magazines, and *cafés*. The shops are narrow, and go only a short way back. The merchant is seated in front, with his legs doubled up below him, and the pipe in his mouth. The magazines are stored with merchandise of all sorts, and particularly with Indian manufactures, which are brought in great profusion by the caravans from Bagdad. In the midst of the bazaars stands the finest khan in the East, that of Hassan Pasha. It is an immense cupola, whose bold springing arch recalls that of St. Peter at Rome; it is in like manner borne on granite pillars. The gate of this khan is a piece of Moorish architecture, the richest in detail, and most imposing in effect, that can be seen in the world. The khan has been built only about fifty years. Not far distant is the principal mosque, formerly a church, dedicated to St. John, whose skull and sepulchre, found in this holy place, give it such a sanctity, that it is death for even a Mahommedan to enter the room where the relics are kept. Situated at the edge of the desert, at the mouth of the plains of Cœle-Syria, and the valleys of Galilee of Idumæa, and of the coasts of the sea of Syria, Damascus was needed as a resting-place for the caravans to India. It is essentially a commercial town; two hundred merchants are permanently settled in it. Foreign trade is carried on by the great Mecca caravan, the Bagdad caravan, the Aleppo, and by several small ones to Beirout (its seaport), Tripoli, Acre, &c. The population of Damascus is variously stated at from 150,000 to double that number; of whom that portion which may be denominated Christian, is conjectured to be at least one-fifth. Damascus is an eminently interesting town. It is thoroughly Oriental; though, at the present time, the representatives in person and costume of most other distinguished countries of the world may be seen in its streets. Its proximity to Baalbec and Palmyra, which are mere ruins, and its still highly flourishing condition, after having existed for, perhaps, a longer period than any other city on the face of the earth, combine, with many facts connected with its history, to throw around it a calm and attractive, not to say sacred, light.

Political changes and social influences have

lessened and mitigated the proverbial bigotry of the Damascenes. The lower classes, indeed, are still fanatical; but a better feeling on religion prevails amongst the higher. The Damascenes nourish hatred of the European name and costume. They alone amongst the Orientals have been the most averse to the admission of consuls, or even consular agents, for Christian powers. Till within the last few years the appearance in the city of a Frank costume was a signal for a riot. Christians and Jews were alike prohibited from riding on any other beast than an ass. This state of things is clearly traceable to the fanatical disposition of the inhabitants, who deem the city to be holy, and, consequently, have been very careful that nothing should enter within its walls which, in their estimation, would pollute it. There is now, however, a greatly-improved state of feeling in Damascus. The former insolence of the Damascenes has been curbed. Horses are permitted to be used, and Christians may be seen in great numbers mixing with others, and pursuing their business, or taking recreation dressed in their proper garb, without molestation. This improvement may be in part ascribed to the residence in the city of a British consul.

A spot is pointed out where, according to tradition among the Christians, the apostle Paul, spoken of in the Acts of the Apostles as Saul of Tarsus, saw the light from heaven on his way to this city. In winding round the walls on the outskirts of Damascus, the traveller arrives at a part where they are broken at the top; this is shown as the spot from whence Paul is believed to have made his escape from the indignation of the Jews, as we read in Acts ix.: "The disciples took him by night, and let him down by the wall in a basket." From hence, passing on through some pretty lanes, the visitor is brought to an open green spot, surrounded by trees, over the tops of which are seen the distant summits of Mount Hermon. At this place he is informed Saul had arrived, when (Acts ix. 3), "as he journeyed he came near Damascus, and suddenly there shined round about him a great light from heaven." These localities are pointed out with the greatest confidence by the Damascene Christians of all sects, and are held in great veneration; nor is it difficult to suppose, that the true spots have been handed down by tradition among the followers of the cross. "The street which is called Straight," (Acts ix. 11,) is still found in Damascus; or, at any rate, a street bearing that name. It is stated to be a mile in length, and to have derived its name from the circumstance of its leading direct from the gate to the castle or palace of the pasha. The house of Judas, also, to which Ananias was directed, and to which he went, and his own house likewise, are still pointed out. How much credulity may have had to do in fixing on and perpetuating the recollection of these localities, it is probably easier to suspect than to ascertain.

Lessons by the Way; or, Things to Think On.

INCOMPATIBILITY OF PAPAL INFALLIBILITY IN THE FREEDOM OF THE PRESS.

THE view taken in the *Sémeur*, appear to us to be warranted fully by all these facts. "A religion," says our enlightened contemporary, "which proscribes the right of inquiry, would contradict itself by really granting the liberty of the press; a theocracy reposing on the doctrine of infallibility, would belie itself by establishing a balance of power between the ecclesiastical and lay elements. These are impracticable 'Utopias' at Rome." The hope of real reform lies wholly with the people themselves. They have already, by their enthusiasm, obtained far more than their sovereign would, of his own accord, have given them. This may be partly owing to his personal character. He is universally believed to be mild, amiable, and generous, with more heart than head, rather greedy of popularity, and extremely fearful of giving displeasure. These, however, are qualities which cut both ways, and perhaps give the balance of advantage to the official and intriguing few over the subject many. It remains to be seen which of the two parties will prevail. Even while we write, intelligence has come of fresh retrogressions on the part of the Government, followed by new demonstrations in the name of the people. The administrative reforms that have been granted, they accept with gratitude; but they demand political rights, so that it may no longer be at the option of another pope to recall the concessions of his predecessor. The Jesuits may wish to restore the reign of the Middle Ages; but let them rest assured, they will never prevail with a nation once enlightened to "love darkness rather than light."

PRIESTLY MORALS IN MEXICO.

IT is at the altar of the confessional, in the church erected to God, and dedicated to his saints—a place consecrated to uprightness and holiness—where woman's virtue, her brightest pearl, the tower of her strength, is undermined. It is here where all the innocent workings of the youthful heart are unfolded without reservation. Question succeeding question, offspring of prurient imagination, is asked; and ideas are excited in the mind from which virtue flees abashed, never to return, under the eye of the absolver from sin, the holy father-confessor. I deal not in fiction, and I would not have you conceive it to be such. My authority is a high and pure-minded woman, who shed bitter tears while reciting this mortifying account of the debasement of her country. It is no uncommon thing to see the priest at midnight, with countenance inflamed, indicating the depth of his pollution, seated at the gambling table, his priestly character thrown aside, swearing, and betting, and cheating with the most expert gamesters. On the sabbath-day, after mass, he is seen at the cock-pit, witnessing and engaging in the barbarous sport; or at the race-course, among the greatest jockeys of the host assem-

bled. From these amusements he goes to the bed-side of some dying sinner, to administer the holy sacrament, and grant absolution from sin, and flatter with an assurance of heaven. Such is the priesthood in Mexico!—*Bp. Hughes.*

FAMILY WORSHIP.

"I HAVE no time," says one. Friend, whose are you? For what has God given you time? to labour, eat, sleep, *chit-chat*, merely? What! no time to pray in your family? *Take care!*

"I have no ability." How does the beggar? Does he stop to flourish round his periods? Not if ready to perish; his eloquence flows *spontaneously*. "No ability!" How very fluently you talk about every-day matters. Friend, can you say, "God be merciful to me a sinner?" Very well. Open the Bible—bow the knee.

"But I am ashamed." Ashamed of God, ha! Sinners are not ashamed of the devil, or his cause. Hear that man yonder swear, openly, boldly, awfully! Is he ashamed of his Master?

Reader, cast your eye on Mark viii. 38, also Luke ix. 26. "How shall I begin?" Now, this very day, break the ice, forsake sin; open thy mouth wide, and God will fill it.

A CITY OF PRIESTS.—A PICTURE OF ROME IN 1847.

ROME is a city of priests. They penetrate every cranny of domestic life with the subtlety of air or light; are found everywhere, from the corso to the dungeon; they cluster in the streets like musquitoes; you cannot turn round without stumbling against an ecclesiastic; in short, that which is a very large episode in the life of all Italian cities, is the whole life of Rome. This is the first and last impression left on the mind of a stranger. When you enter Rome, the first thing that strikes you is the immense concourse of priests of all kinds, crowding, pressing, driving, sauntering, and hanging about the streets; when you leave Rome, this same tumult of priests is the last thing you see and hear. The image of that ghostly multitude rises upon your imagination long after you have crossed the Roman frontiers; and when years have elapsed, you can never think of Rome, that the same heaving multitude of sacerdotal costumes does not come upon you as vividly as ever.

IRELAND'S DISEASE AND REMEDY.

D'AUBIGNE, in his late work, "The Protector," referring to Ireland, says:

"So long as her friends look to Governmental measures only for a remedy adapted to heal the wounds of this people, Ireland will always be that 'certain woman which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,' Mark v. 25, 26. One means alone can save her, as it saved that woman; and that will be as soon as she shall have *heard of Jesus, and touched his garment.* Then, after popery has disappeared from her unhappy soil, *she will feel in her body that she is healed of that plague.*"

STARTING CHILDREN IN THE WORLD.

"MANY an unwise parent labours hard and lives sparingly all his life, to give his children a start in the world. Setting a young man afloat with money left by his relatives, is like tying bladders under the arms of one who cannot swim; ten chances to one he will lose his bladders and go to the bottom. Teach him to swim, and he will never need the bladders."

Is it not frequent, very frequent, for parents to toil and tug, drag out a miserable, slavish life with miserly parsimoniousness; refusing to contribute to objects of real benevolence? And, for what? to give their children a start! enable them to make a dash! What has been the result? This same wealth, hoarded by cringing parsimony, has proved a curse to body and soul! God has testified his disapprobation of this course most fearfully!

"There is that withholdeth more than is meet, but it tendeth to poverty." "There is that scattereth, and yet increaseth." Lay up treasure in heaven; be rich toward God. Cultivate the mind. Train your children to habits of industry and virtue; give them a sound, thorough education on Bible principles. These will be of more value to them than the wealth of the Indies, the gold of Peru.

MARTYRS.

ACCORDING to the calculations of some, about 200,000 Christian Protestants suffered death in seven years under Pope Julian; no less than 100,000 were massacred by the French in the space of three months; Waldenses who perished amounted to 1,000,000; within thirty years the Jesuits destroyed 900,000; under the Duke of Alva 26,000 were executed by the hangman; 159,000 by the Irish massacre; beside the vast multitude of whom the world could never be particularly informed, who were proscribed, starved, burnt, assassinated, chained to the galleys for life, immured within the walls of the Bastile, or others of their Church and State prisons. According to some, the whole number of persons massacred since the rise of papacy, including the space of 1400 years, amounts to 15,000,000.

SPIRITUAL DECAY IN CHURCHES.

WHEN a man becomes so worldly that he loses his relish for the plain gospel, it is hard to please him. He sees all manner of faults—faults in logic, in rhetoric, in enunciation. He takes upon him the cant of criticism. For his dyspeptic stomach, a cook of Parisian accomplishment would find it hard to cater. He thinks the congregation would grow faster, if they had a more eloquent man. He whispers the thought to others, and soon the church becomes a whispering gallery. A few old-fashioned souls there may be, who think the fault is mainly in the hearing; but not so the majority. They are, individually, important people; and collectively, by consequence, a very important congregation. A great man, of course, they must have. Their pastor may do for some inferior place; but for the great city of Ephesus, they can hardly think of any one less than the eloquent Doctor Apollos. The pastor leaves. There comes in his place not a real Apollos, but an imitation—showy and attractive at first, but essentially vapid and windy. His race run, another comes and goes, and another still; until, at length, no sort of a candlestick is left, not even a *brass* one. The people eat of the fruit of their own way, and are filled with their own devices. O. P. Q.

LAWS OF GIVING.

THERE are certain principles laid down in Scripture in relation to giving, and the use of pro-

party generally, respecting which there is much practical scepticism. They are as follows:

1. That which we have, we hold as stewards that must give account.

2. The way to increase is to distribute. *Some are rich because they are liberal.*

3. That which is given to the poor is loaned to the Lord.

4. That which is done to Christ's little ones is done to himself.

A hundred to one is the rate of interest God allows now; and life everlasting in the world to come. Mark x. 29.—*Dr. Nevine.*

THE OLD PATHS.

At the Cowfold Agricultural Meeting (Sussex), the Rev. Mr. Offer made some sensible strictures on the folly and bad judgment of those who affect to ridicule societies of this description, which brought landlords and tenants into those social relations which were beneficial to both; but he seemed to consider that the old working *smock-frock farmer* was the *beau ideal* of the art; forgetful of the fact, that study and inquiry are now necessary for a successful farmer, in order for him to march with the improvements of the day. Mr. Offer quoted the following lesson in the old rhymes:

"Man to the plough,
Wife to the sow,
Boy to the flail,
Girl to the pail,
And your rents will be netted.
But man, Tally-ho!
Miss, Piano—
Boy, Greek and Latin—
Wife, silk and satin—
And you'll soon be Gazetted."

LOVE AND ITS FRUITS.

The love of Christ constrains to good works. The learned dispute in all manner of ways about good works. Love, as is natural to it, constrains necessarily to every good work towards God, towards the brethren, towards our neighbours, and even towards our enemies. Love cannot act otherwise; she seeks to do every one good, and to devote herself to all! She has always enough; she is rich, she is kind, she is bountiful; and if she has no money or anything else to give, she has still a heart, which she gives in sympathy, compassion, and in rendering every possible assistance. In a word, love is always doing good, almost without thinking of it; she performs a thousand good works, without asking whether she sought to do them or not, and the merit of good works never occurs to her. Even when she hath done much she thinks she has hitherto done nothing, and that she will now begin. Thus it is that the love of Christ constrains.—*Tersteegen*, 1720.

CRIME IN SCOTLAND.

The total number of persons tried in Scotland for various offences in the year 1847, was 3,881, viz., males, 2,779; and females, 1,102. Of those there were tried in the High Court of Justiciary, males, 132; females, 54. In the Circuit Court of Justiciary, males, 427; females, 178. By the Sheriff, with a jury, males, 1,031; females, 500. Without a jury, males, 894; females, 254. By burgh magistrates, males, 217; females, 99. By justices of other courts, males, 44; females, 15. The number convicted, outlawed, or insane, was 3,569, viz., males, 2,535; females, 1,034. Convicted under the aggravation of previous offences, 1,024, viz., males, 640; females, 384. Convicted of other offences at the same trial, 151, viz., males, 119; females, 32.

THE BIBLE IN SCOTLAND.

The total number of Bibles published in Scotland in the ten years commencing 1837, was 1,218,371; of Testaments, 2,150,973; of Psalm-books, 2,475,456; and of Confessions of Faith, 60,827. The greatest number of religious books was printed in 1845, viz., Bibles, 284,050; Testaments, 292,450; Psalms, 254,500; Confessions of Faith, 10,000. The allowance in the shape of drawback of paper duty within the ten years amounted to £10,020 2*s.* 8*d.*

TRUTH.

Did we but in the holy light
Of truth and goodness rise,
We might communion hold with God,
And spirits from the skies.

SIN.

Man-like it is to fall into sin,
Fiend-like it is to dwell therein,
Christ-like it is for sin to grieve,
God-like it is all sin to leave.

LOST TIME.

I threw a bauble to the sea,
A billow caught it hastily;
Another billow quickly came,
Successfully the prize to claim;
From wave to wave, uncheck'd, it pass'd,
Till toss'd upon the strand at last.
Thus glide unto the unknown shore
Those golden moments we deplore;
Those moments which, not thrown away,
Might win for us eternal day.

THE ROOT OF ALL EVIL.

BY THOMAS HOOD.

Gold! gold! gold! gold!
Bright and yellow, hard and cold,
Molten, graven, hammer'd, and roll'd;
Heavy to get, and light to hold;
Hoarded, barter'd, bought, and sold;
Stolen, borrow'd, squander'd, doled;
Spurned by the young, but hugged by the old,
To the very verge of the church-yard mould;
Price of many a crime untold,
Gold! gold! gold! gold!
Good or bad a thousand fold.
How widely its agencies vary;
To save, to ruin, to curse, to bless;
And even its minted coin express—
Now stamped with the image of good Queen Bess,
And now of bloody Mary.

ANSWERS TO CONUNDRUM IN MAY.

1. The Apostle *Andrew* announced Christ as the "*Messiah*," John i. 41.

M . . . . . .

2. The prophet *Isaiah* declared the Saviour's eternity by the title of "*Everlasting* Father," Isa. ix. 6.

Me . . . . . .

3. The name by which St. Paul recommends the Saviour to the sons of Jacob at Rome, is the "*Deliverer*," Rom. xi. 26.

Med . . . . .

4. The prophet Isaiah and the evangelist *Matthew* describe the union of the two natures in the person

of Christ by the title "*Immanuel*," Isa. vii. 14; Matt. i. 23.

Medi . . . .

5. The *Psalmist* declares Christ's divine commission to be a priest and king, when he calls him the "Lord's *Anointed*," Psa. ii. 1.

Media . . .

6. The fearful disciple *Nicodemus* acknowledged Jesus to be sent from God as a "*Teacher*," John iii. 2.

Mediat . .

7. The Redeemer himself declares he is the "*Offspring*" of David, Rev. xxii. 16.

Mediato .

8. The *Rock*, Christ Jesus, is figuratively said to have accompanied the Israelites in the wilderness, 2 Cor. x. 4.

The whole—Mediator, the title descriptive of the present offices of Christ. IOTA.

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1. *Messiah*, at thy feet we humbly bow,
2. *Everlasting* Father, God, art thou;
3. *Deliverer* of our sinful, fallen race;
4. *Immanuel*, Redeemer, God with us;
5. *Anointed* One, our Priest, our King, our Head;
6. *Teacher* from God, may we by thee be led;
7. *Offspring* of David, Rod of Jesse's stem,
8. *Rock* of thine Israel thou dost still remain.

Our Mediator, now at God's right hand,
Take us, Oh! take us to that happy land!

Manchester. M. B.

1. John i. 41.
2. Isa. ix. 6.
3. Rom. xi. 26.
4. Isa. vii. 14; Matt. i. 23.
5. Isa. lxi. 1; Psa. xlv. 7; Heb. i. 9; Acts x. 38.
6. John iii. 2.
7. Rev. xxii. 16.
8. 1 Cor. x. 4; Deut. xxxii. 15.

THE *Man* Christ Jesus was announced by Paul, [1 Tim. ii. 5.
The *Everlasting* Father of us all; Isa. ix. 6.
David, whose tender mercies never end; Acts [xiii. 34.
Immanuel, God with us, the sinner's friend; Matt. [i. 23; Isa. vii. 14.
The *Anointed* Saviour; he's a Priest and King, [Isa. lxi. 1.
A *Teacher* sent from God the truth to bring, [John iii. 2.
The *Offspring* he of David's royal seed, Rev. [xxii. 16.
A *River* to refresh in time of need, Rev. xxii. 1.

The whole:
Jesus, my God, to thee alone I bow,
My only Lord and *Mediator* thou.

Saffron Walden. T. P.

"WE have such an high-priest, who is set on the right hand of the throne of the majesty in the heavens." "A

1. "*Minister* of the sanctuary, and of the true tabernacle," Heb. viii. 2; Rom. xv. 8. "And his name shall be called Wonderful, Counsellor, the Mighty God, the

2. "*Everlasting* Father, the Prince of Peace," Isa. ix. 6. "And so all Israel shall be saved; as it is written, There shall come out of Sion the

3. "*Deliverer*, and shall turn away ungodliness from Jacob," Rom. xi. 26. "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name

4. "*Immanuel*, which being interpreted is, God with us," Isa. vii. 14; Matt. i. 23. "Because the Lord hath

5. "*Anointed* me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound," Isa. lxi. 1—3.

6. "*The Christ* of God," Luke ix. 20; Matt. xvi. 16. "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord

7. "*Our Righteousness*," Jer. xxiii. 5, 6. "I would not that you should be ignorant how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that

8. "*Rock* was Christ," 1 Cor. x. 4. "For there is one God, and one

(The whole) "MEDIATOR between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time," 1 Tim. ii. 5. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," Heb. vii. 25; Rom. viii. 34. J. P. D.

The Witness Box.

"I need not assure you that the Temperance cause is connected with no party in politics, and with no sect in religion. . *It is the common and universal cause of all religion and all morality.*"—*Lord John Russell, M.P.*

"I adopted the practice of total abstinence from all intoxicating liquors towards the close of 1831, when I suffered, as I had done occasionally, from a weakness of the stomach and want of appetite. Since that time I have steadily adhered to that habit, and I find that my general health has in consequence been very much improved."—*Earl Stanhope.*

"At thirty-two I abandoned all fermented drinks, and my general health has been greatly improved."—*Dr. W. A. Aliott.*

"When I was approaching my sixtieth year (1836) I determined to abstain from all intoxicating drinks, and I can never cease to be grateful that I was led to make this experiment."—*Rev. S. Miller, D.D.*

"After abandoning the use of alcoholic drinks, I found my general health improved, my dyspepsia vanished, my hypochondria and headache disappeared, and my strength much increased."—*C. A. Lee, M.D.*

"I have now abstained from all kinds of intoxicating liquors *thirty-seven years*, and am happy in being able to state that I have enjoyed excellent health during that period, and it is well known that my life has not been an inactive one, either as regards physical or mental exertion. I can bear testimony to the good effects of abstinence in a great number of instances, which have come under my own personal observation."—*J. Brotherton, Esq., M.P.*

"I have practised total abstinence from all intoxicating drinks since the 18th of Nov. 1837, and have great reason to be grateful for the excellent health which I have had during that period."—*John Rundle, Esq., M.P.*

"Independently of the higher and more exalted ground of religious duty, I would say on the broad principle of philanthropy, and in my character as a member of civil society, that the Temperance Society is entitled to my warmest and most energetic support."—*Rev. W. H. Turner, A.M.*

"I have great pleasure in bearing my testimony to the benefits which have been produced by the self-denying labours of the Total Abstinence Society."—*Marquis of Westminster.*

"I am still able to bear my testimony to the blessings of abstinence. Since I have been a Teetotaler, I have not known what it is to be sick. Under the blessing of God, I owe my prolonged existence to the principles of abstinence."—*Rev. J. Brotherton, A.B., Indian Missionary.*

"I have been nineteen years a Teetotaler, and have tried the principle in the West Indies, and under a great variety of circumstances, and am fully convinced that the use of strong drinks is unnecessary."—*Joseph Sturge, Esq.*

"Since the age of seventeen years I have never enjoyed such an uninterrupted state of health. *I can endure more labour, and with less fatigue,* than when I drank moderately of vinous liquors."—*Rev. J. Sherman.*

"I believe that, next to the glorious gospel, God could not bless the human race so much as by the abolition of all intoxicating spirits."—*Rev. W. Jay.*

"I have never seen a person, nor ever heard of one, who has made a reasonable trial of a course of entire abstinence from intoxicating liquor, who denies that it is attended with great advantages, or suggests any evil incident to it."—*Judge Hall, of America.*

"I feel an interest in Teetotalism on account of the great extent of good which it is effecting, and which ought to endear it to all who wish well to mankind."—*G. W. Alexander, Esq.*

Biography.

A BRIEF MEMOIR OF MRS. PHILIP,

OF CAPE TOWN.

Mrs. Philip, the subject of this memoir, was born at Glasgow, in the year 1792. She was the child of pious parents. Her father, William Ross, was by profession an architect and contractor, and was so successful that he was enabled at one time to retire from the exercise of his profession upon a considerable fortune. During his retirement, however, he was persuaded to embark his property in a speculation quite out of the line of his own pursuits, and lost everything; thus learning, as he used to say, the value of the proverb, "Every cobbler to his last." This misfortune compelled him to resume his former calling, and hearing of the improvements projected in the city of Aberdeen, he went thither with his family. He there erected a very handsome arch of 132 feet span over the Denn Burn, by which the approach to Union-street is formed, and which was at the time considered the largest in Europe. By these and other contracts he was enabled to leave his family in circumstances of comfort at his death.

When Dr. Philip became pastor of the Independent church at Aberdeen, Mr. Ross was a deacon, and Mrs. Ross a member. The late Mrs. Philip was at that time very young, but of a serious cast of mind. Eagerness for information, a memory remarkably retentive, and great good sense, characterized her even at that early period.

In her thirteenth year she was sent to a boarding-school at Liverpool, where she remained two or three years. From an early period of her life she had felt the influence of religious impressions and principles; but it was not till her return from school that she fully felt the saving and transforming power of gospel truth. The occasion was a remarkable one, and was one link of those sympathies by which

she was afterwards united in the providence of God to Dr. Philip.

During the ordinary course of Dr. Philip's lectures, upon the sabbath mornings, on the Epistle to the Hebrews, it devolved upon him to expound the words contained in chap. ix. ver. 12—14. In his meditations upon these words during the early part of the week, it pleased God, who commanded the light to shine out of darkness, to shine in his soul, giving him the light of the knowledge of the glory of God in the face of Jesus Christ. The doctrine of the atonement beamed upon his understanding with so much grace and glory, that he was overwhelmed, and remained during the whole week in seclusion, entranced as with the beatific vision. When the sabbath came he dared not trust himself to speak as he felt, lest he should seem to his hearers beside himself, and resolved simply and dispassionately to expound his subject. It was not long, however, before he saw that his hearers were much moved, and many shed tears. That day many souls were called into the glorious liberty of the children of God, among whom was Mrs. Philip herself; and the whole tenor of her Christian course seems to have taken its tone from this commencement, for the glory of Christ, and the preciousness of his atoning blood, were the basis of her trust, and the burden of her rejoicing, in the hours of her last struggle.

From the period of her conversion, and during the nine years of her residence in Aberdeen subsequent to her marriage, she gained the esteem and confidence of all who knew her; but as that period of her life was less eventful than the years she spent in South Africa, it must be passed over with this cursory notice, that her residence in that country may be more fully considered.

It was in the month of February of the year 1819 that Dr. and Mrs. Philip, with Mr. Campbell, arrived in Table Bay, as a deputation from the London Missionary Society, to examine into the state of the Society's missions in the Colony.

When the deputation, after a short stay in Cape Town, started upon their journey into the interior, Mrs. Philip remained to conduct the agency and the pecuniary affairs of the Society—a task which she continued to fulfil up to the time of her last departure from Cape Town in December, 1846, when she was kindly relieved from it by Mr. Rutherfoord. Her bodily health was always feeble, but this rendered the energy and strength of her mind the more remarkable. Whatever she conceived to be her duty she performed at once, and with her whole soul. A good instance of this may be given from an early period of her life. As soon as she knew certainly that she was about to be married to Dr. Philip, she requested her father (though not at all in circumstances requiring it) to dismiss one servant, that she might take upon herself the additional duties of the household thus occasioned, and thus prepare herself for any duties that might be required of her in the new sphere of action now before her. She manifested similar resolution in undertaking the accounts of the Society, and carrying them on with accuracy to the very last. It was a post of no small labour and anxiety, and might, in common with many other duties, have been declined by her, without any very obvious culpability, on the score of her household duties; but she was naturally of an active disposition, and never spared her bodily strength when, by its loss, she could promote the interests of the gospel.

In the year 1830 she undertook, in addition to the other, the accounts of the Paris missionaries. This mission was, at Dr. Philip's recommendation, sent to South Africa, and has sixteen or seventeen stations and missionaries in the Basuto country. In the conduct of these matters she arrived at the most scrupulous economy of expenditure, as well as the greatest accuracy in rendering accounts of all monies that passed through her hands. All the vouchers of the accounts were sent home, and she was particularly strict with the members of her own family, always setting down to the private expenses of the Mission-house any sums for which an account could not be rendered by them. By the greatest prudence in the management of her own private expenses, she always had large sums to give to charitable objects, such as few even of the wealthy could afford; and her liberality thus often occasioned surprise. And yet the table at Mission-house was always open to visitors, of whom there were some came in almost daily; and though everything was plain, there was no appearance of want. The same care of her time characterized her: though always having much to do, she was never hurried, and never made her public duties an excuse for neglecting her private concerns. She seemed ever to have more to do than others, and yet to have more leisure; for whatever she

had to do she set about at once, and never permitted her engagements to accumulate upon her hands.

Her meat and her drink was to do the will of her Lord and Saviour Jesus Christ. She did not seek recreation or pleasure elsewhere than in her work, for her joy was to see the prosperity of the church of God. She was therefore always prepared to embrace every opportunity of doing good that presented itself; as it occurred it was immediately seized.

An illustration of this occurs in the case of the various mission families visiting Cape Town, over whom she felt very anxious to exert an influence, and therefore resolved to make arrangements for their reception and entertainment in her house during the time of their stay in Cape Town. By the interest she took in the spiritual welfare of the young people, she was thus made the instrument of the conversion of many who are now usefully engaged on various mission stations, and who cherished their connection with her by occasional correspondence. On her visits to the stations also with Dr. Philip, on two several journeys, her kind interest in the welfare of the mission families; and her suggestions of plans of increasing their usefulness, did much to refresh and invigorate them. She thus also obtained an acquaintance with the working of missions, of which she made great use in her frequent correspondence. To the end of her life she continued to take the deepest interest in the work, and reproved many younger than herself for losing heart at those offences which Christ told his disciples must come. She strongly condemned in missionaries the habit of speaking slightingly of their people's faults, even in their own family circle, as encouraging an improper spirit in their minds, and exciting a neutralizing effect upon all their labours, when such remarks reached the ears of the people.

It was her delight, during her last illness, to sit upon the little terrace or step in front of the Mission-house at Hankey, and look for hours together at the gardens then newly dug or ploughed, lying spread out like a map in the valley below the house. The fruit trees, covered with their pink and white blossoms, the foliage just tinging the trees with green, and the brown of the cleanly-turned mould, formed a beautiful scene; but this alone would have been a lifeless landscape to her, apart from the moving figures of well-dressed men and women that gleamed here and there over it, busily engaged in planting. It was these indications of human industry that pleased her eye, and she would often express her delight in the prospect that awaited these people if they persevered in their industry.

Her most lively interest was felt for the condition of the women and children on the stations, whom she visited in their own houses when her health would permit, kindly pointed out improvements, and suggested many things. She often regretted her inability to exert herself among them during her painful and distressing sickness at Hankey, inquiring daily as to their temporal and spiritual condition. Her visits were thus productive of great profit to the various stations, inasmuch as she infused her own zeal into the minds of others.

In Cape Town her activity was directed not only to the church and congregation with which she was connected, but diffused itself over the town, and many can bear testimony to the important part she had in the formation and support of the various useful societies at present existing in that town. On her arrival there in 1819, feeling that tract and Bible distribution was an indispensable auxiliary to the preaching of the gospel among an educated community, she sought for agents to visit from house to house, but only succeeded in finding one old woman of the name of Mrs. Kropp. A Society was formed at a later period for the publication and distribution of tracts, in which she bore so prominent a part that she was appointed secretary. A Bible Society was also formed under Sir Rufane Donkin's auspices, at Government-house, in which Sir Jahleel Brenton and Sir Henry Ellis took a part, and which continued to hold its meetings in Church-square till the year 1826, when, during Dr. Philip's absence in England, it was broken up. Operations were, however, resumed, apart from any Auxiliary Society, by Mrs. Philip, on her return to the colony; and till a very late period a room in her house was given up as a depository, and much of her time was devoted in attending to their distribution. The periodical publications of the Parent Societies will testify to the zeal and activity with which she laboured in the furtherance of their objects.

The residents at Cape Town know well her unfailing interest in schools, the importance of which she perceived at a very early period. A School of Industry, which she had established, she resigned to Lady Frances Cole, at her ladyship's

request, and it has been patronized by the ladies of the successive governors.

In 1829 Dr. Philip returned from England, prepared to carry out the system of infant-schools; in the formation of which Mrs. Philip took a very active part, as well as of the juvenile schools for the coloured population.

It was about the year 1834 that Mrs. Philip commenced her Bible classes, for which she prepared a very excellent series of questions and answers; and up to the last sabbath of her residence in Cape Town, she continued to meet them every week. That Bible-class was eminently blessed as a nursery for the church; from which there were added, from time to time, those who believed. Her attention was by no means confined to the young people, though they were always kept in view; for she felt that school instruction could have but small influence in the formation of character, which, next to the conversion of the soul, holds the most important place. Her influence was, therefore, employed for the organization of a Mother's Society, which held periodical meetings for conversation and reading respecting the education of children; and, if these meetings had done nothing more than to have awakened mothers to the responsibility of their relation, their blessing would have reached to many succeeding generations; but many mothers attribute to those meetings useful suggestions respecting education, the happy fruits of which they are now reaping in the disciplined tempers and dispositions of their families. By the establishment of the Ladies' Benevolent Society, and her activity as secretary, she was enabled to dispense much charity with great discretion, not making alms an encouragement to idleness, but assisting the needy efficiently.

In her integrity she was incorruptible, grieved with nothing so much as a loose morality in professing Christians, and often quoting the words of Luke xvi. 10: "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much." A great secret of her extensive usefulness will be seen to have been, not only that she discharged these duties herself, but that, by the formation of the societies, and the exertion of her influence in them, she may be said to have multiplied her own energies, and diffused her spirit into many. This does not explain all, for her mind was naturally more bent upon doing than upon directing; and she was herself always the foremost to undertake any duty. Amid the multiplicity of her other engagements, she never failed to find time for reading; and was not satisfied with the mere glancing of the eye over the page of her beloved Bible, but ever found leisure enough for meditation and prayer. She used to refer to Lord Bacon's maxim, and say that an hour or two's reading at a time was to the mind what food was to the body, and she found herself unable to discharge her duties without it. Thus, though eminently of a character disposed to action, she felt that activity receives a nobler impulse and direction when embued with the spirit of contemplation. Her conversation was thus always of a practical, but especially of a devotional, character; and her advice in matters of difficulty was much sought, not only in her own family, but by most of the young people of the church; for she was characterised by strong good sense, a great knowledge of human nature, and an excellent acquaintance with business. She understood well the use of money, but valued it only as a means of doing good. Her heart was set upon imperishable treasures, and beyond the ordinary means of subsistence, she sought no other inheritance for her children.

When in England with Dr. Philip in 1828, a relation to whom he was heir-at-law died, leaving behind him property valued at £80,000. The doctor had been led to expect that, at least, a large portion of it would fall to his share; but, on the death of the deceased, he found he was mistaken. With the exception of a few legacies to some of his servants, it was left under the care of the presbytery of Kirkaldy for the promotion of education. On receiving a copy of the will, legal advice was taken, and the opinion of the lawyers was that the will might be broken; and one of Dr. Philip's friends in London offered to bear the whole expense of the law-suit. On consulting Mrs. Philip on the subject, she replied: "No, I will never consent to it. It is evidently your duty to return to Africa; the freedom you have gained for the Aborigines will not otherwise be secured to them. Besides, the money is left for a good object, and if God had designed that it should come to us, it would have come in another way." Her two daughters, who were then at home, concurred with her in this decision; and thanked their parents that no expectations of such wealth had ever been raised in their

minds, as their hearts might have been turned off thereby from seeking their true spiritual interest.

Such is a brief and imperfect illustration of Mrs. Philip's character and labours; but many features have necessarily been omitted, such as her tender sympathy with suffering, and her strong natural affection. These were, however, under the guidance of Christian principle and holy wisdom. It was the triumph of her love to her children, that she could deny herself the comfort of their presence, and send them to Europe for their education, desiring their ultimate benefit more than her present pleasure.

It now remains to be seen, that the same faith which was fruitful of all activity and zeal in her life, could also fill her with joy and peace in the seasons of sickness and dissolution.

At the commencement of her sickness she shed many tears when compelled to forego her customary activity, and expressed some impatience at the restraint laid upon her by her bodily infirmities; but these feelings she always checked, and, before the close of her illness, they had been completely subdued.

Once, when complaining at Bethelsdorf that she did not feel that peace in the prospect of heavenly glory that she should have done, Dr. Philip said to her, "It is because you do not feel reconciled to give up your work on earth; if you knew the issue of this sickness, either that it was recovery or death, you would feel at rest." Her countenance brightened up, and she replied: "Yes, that is it;" and from that time she felt the peace which Christ giveth to them that trust in him.

Her health had been affected from the time of the death of her son William, and her grandson John Fairbairn, who were drowned together in the Gamtoos river in 1845. She had a succession of attacks which brought on chronic illness, through which she lingered for about two years.

The latter part of this time was spent at the residence of her son upon Hankey. During these four or five months she could take no solid food, and latterly lived upon tea and water, so that her weakness and emaciation were extreme; but it was, indeed, a privilege to hear her conversation, and to witness her Christian resignation. Reference has already been made to the interest she took in the daily routine of Missionary operations, and the pleasure with which she would inquire respecting the religious services, or the progress of the people in temporal respects. She was especially urgent that her experience should be made use of in enforcing upon the young people the great advantage of committing the Scriptures to memory. She had great store of hymns and Scripture promises; in repeating which she refreshed her own soul, and those who heard her, during seasons of great weakness and pain. She was, by means of these, as she used to say, "Company to herself in her lonely night-watches;" and could not be sufficiently thankful that she had early formed the habit.

The nearer her dissolution approached, the clearer became the undefiled fountain of God's word. One evening, after we had been reading to her some of her favourite passages in Milton's "Paradise Lost," and in John Bunyan, she said: "I love Milton for the grandeur of his conceptions, and Bunyan for his exquisite simplicity; but it is the word of God alone that can comfort and support me in the prospect of death."

The extreme exhaustion which Mrs. Philip's complaint (cancer of the stomach) had reduced her, led us to anticipate her death long before it occurred; and for about six days before the event, she had a succession of fits of exhaustion, that seemed each of them to be the last.

The first of these occurred on sabbath morning, the 17th of October, 1847. The family were called to her bed-side early that morning, and found her scarcely capable of articulating a few syllables. She, with great effort, said: "I think I am going now; and, oh! how blest to enter upon my heavenly rest upon a sabbath day." She signified her cordial assent to the sentiments expressed by us in verses of Scripture or of hymns; and as she recovered from her exhaustion, it was with a sigh, and almost a reproach to those who were administering the means for sustaining her failing powers. We continued reading with her, and engaged in prayer together around her bed, leaving her then to enjoy a little rest. She remained in this state for some days, falling daily into these spasmodic attacks, and then recovering, but becoming by each more feeble, so that she could not at last raise her hand to her face. Still she could speak of her Saviour, and addressed each of the household with appropriate advice. On the evening of Sunday, the 17th, she spoke to the young

men of the Hankey Seminary with great earnestness; urging the younger not to allow their religious convictions to subside into indifference, and those who were already decided, to live near to God.

She loved to hear us repeat hymns and passages of Scripture. Her favourite texts were Isa. xliii. 1-3: "Fear not, for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." She used also, with great emphasis, the words: "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength." There was a verse of one of the Dutch hymns which she loved to have repeated in her hearing, dear to her, probably, not only from its intrinsic beauty, but also as the favourite of her late son William. It may be rendered into English as follows:

"Despise, my soul, then, death's dismay!
Death's gloomy road is but the way
That leads to bright beholding;
Why shrink, why tremble at thy lot?
Death's gloomy pathway leads to God;
His glorious rest unfolding.
How blest that rest!
Past conceiving!
Past believing!
Eye of mortal
Ne'er hath glanced beneath its portal."

Her friends did not seek to support her mind by a reference to her many labours; but one referring to Dr. Watts's answer to a friend, who would have comforted him by such reflections—"My hope of salvation is one and the same with that of the vilest sinner, who in his latest hour seeks pardon; the blood of Christ alone"—she responded: "That is just my feeling; none but Christ."

Her extreme weakness made it difficult for her to maintain conversation; but the appropriateness of her language, and the energy of her thoughts, showed that decay had not reached the mortal body in the dissolution of her soul.

She lingered on thus for a week hoping and praying, (though in a spirit of Christian resignation,) that each day might be her last. Her mind was especially thus exercised whenever she awoke out of sleep, or whenever the family engaged in worship morning or evening. She would then exclaim: "I had hoped to have awoke in heaven;" or, "I had hoped that my spirit might have departed, borne up to heaven on the wings of your supplications." These desires were not, however, gratified.

On Saturday morning, the 23rd, she experienced another attack; and when we assembled around her bed, we heard her exclaim: "Come, Lord Jesus, come quickly." She beckoned and signified to all to leave the room, save one attendant, as it was a painful sight to see her die. As she pressed this much, she was left alone, and she spoke very little after that time. "Wash my face and hands that I may take rest—take rest—take rest." What she said was sometimes unintelligible. The last words she uttered distinctly were, "Pray—pray."

About eleven o'clock her eye fixed, and she remained apparently in a state of unconsciousness till about half-past one, when she gently breathed her last without struggle or groan. Her remains were buried in the same grave with those of her son and grandson. Her spirit joined their spirits in that presence where there is fulness of joy, and took its place beside them at that right hand where there are pleasures for evermore.

Essays, Extracts, and Correspondence.

THE DEACON'S OFFICE.*

ACTS VI. 1-6.

THE institution of the deacon's office in the primitive church appears to have been a measure rendered necessary by circumstances. The rapid increase of the number of the disciples, the daily opportunities presented for preaching and teaching the people, the opposition of the authorities, and the necessity for the

* This paper was read at a recent meeting of the Manchester and Salford Deacons' Association, at which, after some discussion on the subject, the writer was requested to forward it to us for insertion. We have thus learned, with much satisfaction, the existence of such an Association, the importance of which we had actually for some time been revolving, and intended to recommend it to public notice. It were greatly to be desired that, in all our towns, such meetings should be established; and not only so, but that there should be, at least quarterly, joint meetings of pastors and deacons for purposes of conference, counsel, and prayer.—ED.

exercise of discipline in order to prevent hypocrisy, called for unremitting watchfulness, prayer, and labour on the part of the apostles; in addition to which the offerings of Christian zeal and benevolence, needed to be directed into their appropriate channels, that there might be an even and just distribution; and that temporary relief, or entire maintenance, might be afforded wherever necessity existed.

It is not at all surprising, that, under the pressure of higher duties, the apostles should have overlooked some that were subordinate; and that, among the numerous poor, some should have been neglected; nor that such neglect should have elicited murmuring on the part of the sufferers.

Aroused by the voice of just complaint, and called themselves especially to prayer and the ministry of the Word, the apostles, guided by the Divine Spirit, sought for Christian brethren to assist them in the matter, and thus introduced what would now be called "lay agency" into the church.

It does not appear, that any individuals deemed by the apostles eligible, were named to the church to guide or influence the brethren in their decision; but that they confided the selection of persons to fill the important office to the "multitude of the disciples;" commanding them to "look out" such "men" as seemed to possess the necessary qualifications for it, and such as they could "appoint" to the discharge of its duties: thus reserving to themselves the right and duty of appointment or rejection, as the case might require.

The church at Jerusalem, now numbering at least eight thousand members, would, doubtless, include a great number of the poor, perhaps a tenth of the whole; and as distribution was made to "every man," and there was a "daily ministration," it was, undoubtedly, a sufficiently onerous and responsible task, involving at first the whole time and great personal sacrifice on the part of the good men who were chosen to fulfil it; and as the "need" of "every man" was the rule of distribution, it implies a considerable amount of inquiry on the part of the distributors, as to the circumstances of the claimants, and, in cases of sickness and infirmity, at least a personal visitation; involving frequent and familiar intercourse with other classes of persons, and leading to other duties, not at first, perhaps, contemplated — duties which were incidental, yet unavoidable.

It may also be assumed, that the deacons had frequent interviews with the apostles, to whom, as their inspired guides, they would have recourse for counsel in any circumstances involving duties new and important: thus the elders, as the deacons appear to have been called indiscriminately with pastors by the writer of the Acts, and by the apostles Peter and James in the Jewish churches; or deacons, as their representatives are called by the apostle Paul and the Gentile churches; met with the apostles to consider important matters regarding the discipline of the churches, and the comfort of the brethren (Acts xv.); where, however, they are represented as acting only with the unanimous concurrence of the "whole church."

Also it may be admitted, that, in breaking bread from house to house, the disciples themselves would have frequent recourse to the deacons for instruction and consolation, looking up to them as their spiritual advisers, as well as ministering to the wants of the poor; and, as in the case of Stephen, being set for the defence of the gospel against its opposers and persecutors.

It may also be urged, that their miraculous gifts and other endowments, seem to imply a variety of corresponding duties far beyond the mere distribution of the alms of the church; and the directions given by the apostle Paul to Timothy respecting "the deacons," strengthen the idea, that they were in constant intercourse with the brethren; were ready to every good work as the spiritual helps and guides of the church, co-operating with and assisting their bishops or pastors in the work of the Lord.

From this statement it may be inferred,—

1. That the first deacons attended the meetings of the church for religious instruction and worship.

2. That they used the gifts conferred upon them for edification in such assemblies. Compare Acts vi. 3.

3. That they visited the sick and poor, and administered to their temporal and religious consolation.

4. That they thus obtained an extended acquaintance with other classes of the people, and were, in consequence, called to other incidental duties.

5. That they had the control and disbursement of the property of the church; at first on behalf of the poor only, and at an early period also, it may be considered, in regard to the maintenance of

the pastors, and of the worship of God. 1 Cor. ix. 14.

It is presumed that the deacons of our churches do in the main perform these or corresponding duties, and many others supplementary to them, which differing circumstances render necessary, and some of which, in the lapse of time, have become established usages; such as those connected with,—

1. The general interests of the churches to which they respectively belong, their places of worship, and the times and arrangements of Divine service.

2. The right management of all the religious and benevolent institutions connected with the several churches, for which the deacons are chiefly responsible.

3. The examination and encouragement of young converts previous to admission.

4. The distribution of the bread and wine at the Lord's Supper.

5. The visitation of backsliders with a view to their restoration.

6. The keeping and rendering an account, when necessary, of the money committed to their charge. To which may be added, as the duties of deacons,—

7. To note the attendance of the members at public and social worship, and at the table of the Lord; and,

8. To visit at regular intervals the seatholders in their places of worship, at their own dwellings, for religious purposes; with some others which might be mentioned.

Of course the constant and efficient discharge of duties such as these, imply certain qualifications and conditions as to the character and circumstances of those who are chosen to perform them; such as the following:

1. That they should be known as of unblemished reputation in the world; persons of mature age, of practical wisdom, having the command of a considerable portion of time, residing near their respective places of worship, and possessing general health; also enjoying the entire confidence of their pastors, and the church generally, as manifesting a sincere, vigorous, and stable piety; men of power, and of love, and of a sound mind.

2. That their numbers should be in proportion to the acquirements of the church and congregation.

Dr. King, in his admirable work on the Ruling Eldership, says, that "twenty or twenty-five families of a congregation might be visited every six months by each deacon or 'elder;' which, supposing a congregation to contain two hundred families, would require eight deacons."

3. That they continue of one mind among themselves; and that the pastor and the church concur with them in their operations.

4. That there be a proper division of labour among them; that there be an equality, a due proportion of work being assigned to each, and each fulfilling the share of duty allotted to him.

It may also be added,—

5. That there be meetings of the deacons themselves for prayer and counsel regularly held, at which no one be absent; and which should not separate without coming to a decision on any matter under discussion; and,

6. That their office be held, not for a period of one or more years, but, like the ministerial, be retained for life; or lost only in consequence of transgression (Acts i. 25); that thus they may purchase to themselves a good degree, and great boldness in the faith.

Such are some of the duties which appear to devolve on deacons in the present state of Congregational churches, and such some of the conditions necessary to the efficient discharge of them; more especially applying to the state of society and religion in the great towns and cities of our land. W.

Manchester.

ON THE BETTER OBSERVANCE OF THE SABBATH.

To the Editor of the Christian Witness.

Sir,—Having had our attention very forcibly directed to the awful desecration of the sabbath in the Metropolis, through the remarks contained in the Prospectus of the British Banner, we were desirous, in our humble capacity of a Christian Instruction Society, to aid in the glorious work of accomplishing a reformation; and as Superintendent of the Association, I take the liberty of making known to you the following simple plan, to which God in his providence has led us, and which has been most eminently successful.

About twelve gentlemen meet every Sunday morning in the vestry of our chapel, at a quarter before ten, to circulate tracts in the surrounding neighbourhood, which comprises some of the worst localities in London. These tracts are

all selected from the depôt of the Religious Tract Society, and can be had at the rate of £1 17*s.* 6*d.* per 1000. Each gentleman takes about 200, which comprises about forty different subjects, by which arrangement a suitable tract is ready for every description of person. The most notorious sabbath-breaking districts (generally markets and back streets, where all manner of traffic is carried on) are then penetrated by these friends *in a body*, who give away their tracts with much discretion, generally entering into conversation, and verbally enforcing their contents, many of those addressed cordially responding to the sentiments uttered, of which, did your space permit, some delightful instances might be given; but it will be sufficient here to state that those who buy and sell seem invariably ashamed of their conduct, and that our friends, in even the very worst districts, are most kindly received. It is now some months since this course was first pursued; the same districts have been visited over and over again, and, by the blessing of God, I have to report that, through this feeble instrumentality, a decrease of sabbath desecration has taken place, in some of them at the rate of fifty, and in others at the rate of sixty-five per cent.

As this is emphatically a reading age, to meet the evil influences arising from the debased works so constantly issuing from the press, we have, in connection with our Society, established a *Free Loan Library*, to all the benefits of which the poor are admitted gratuitously on receiving an order from any of the visitors, who make offer of the same to all whom they visit at their own homes, no guarantee whatever being required but their own sense of honour. This library consists of nearly 1000 volumes, comprising works on Religious Subjects, History, Science, Arts, and useful and entertaining information, all of which books were got by our esteemed pastor from the members of the congregation, simply at his request, each donor being invited to write their names on the covers. This loan has been most highly valued by the poor; the books are eagerly and intelligently read. When any particular subject is touched upon by our pastor in the pulpit, numbers of applications are made for works bearing upon it; and the majority of books applied for, it is worthy of remark, are those of a religious character. The following will give you an idea of its present position:

Number of applications weekly . 40
Number of books out at one time . 140
Number of applications in the year, about 2000

It is also very gratifying to add, that when a book gets sometimes accidentally torn, it is repaired by the recipients themselves before they return it; and so highly do they value the privilege and the trust reposed in them, that only about six books are lost in the course of the year.

As many will not come to the house of God, and many make the excuse of their attire not being sufficiently respectable to appear in any sanctuary, we have also in connection with our Association an "*Open Air Preaching Station,*" where divine service is carried on every Lord's day afternoon during the summer months, and with greatly blessed results, so much so that the neighbourhood around is in a great measure changed. Our friends, both male and female, adopt in this, as in the matter of the tract distribution, the plan of supporting the preacher *in a body*. The service has never yet been interrupted by any disturbance; but, on the contrary, joy and kindness have been depicted on almost every countenance as, from sabbath to sabbath, they have stood listening to the words of eternal life; while this service, in connection with domiciliary visitation, affords excellent opportunities for enforcing the strict religious observance of the Lord's day, and that, by God's blessing, with such effect, that many shopkeepers have discontinued their Sunday avocations; and it is well known that a very great moral change has come over the neighbourhood.

I have merely mentioned these three particulars of the operations of our Association, as having reference to the subject of sabbath desecration; but I enclose an account of our Society for the past year, containing many other interesting particulars, which, should you deem it proper, you are at liberty to use as you think best for the cause of Christ:

RESULTS OF THE LABOURS OF THE ASSOCIATION DURING THE YEAR 1847, AND ITS PRESENT POSITION.

Number of Visitors in the Society—Ladies, 60; Gentlemen, 46; Total . . 106

The Visitors meet every Lord's day afternoon in the Vestry, at a quarter before Three, previous to commencing their labours, and many of them are engaged in works of faith and charity during the week.

Number of districts into which the neighbourhood is divided 50

Number of Families under visitation, about 1,250
or of Persons, nearly . . . 4,000
Number of Tracts circulated, at per year 110,000

A few gentlemen meet every sabbath morning in the Vestry, at a quarter before Ten, to circulate Tracts in the surrounding neighbourhood, with a view to discourage Sunday trading, and to counteract the demoralizing influences of the Sunday Press.

Copies of the Scriptures circulated during the past year—sold, 21; given away, 77; Total 98

A few ladies are engaged in disposing of copies of the Scriptures during the week.

Shops in the district discontinued Sunday trading during the past year . . 7

Prayer-meetings in connection with the Society 3

All held in the district; and one of these held during the week, on Monday evening, in the Infant School-room of the Chapel, at Eight o'clock, for the benefit of those visited on the Lord's day.

Free Loan Library connected with the Society of nearly 1000 volumes, to all the benefits of which the poor are admitted gratuitously, on receiving an order from any of the Visitors or the Missionary.

Open Air Preaching Station in connection with the Society 1

This interesting service is held every Lord's day during the summer (with the exception of the first sabbath in every month) in Hopkins-street, Broad-street, Golden-square, at a quarter past Three. The attendance has always been very good, and the audience always exceedingly well-behaved and attentive.

Benevolent Fund—Families relieved during the past year 200

This fund is entirely separate from the monies of the general Society, and is collected by the Visitors expressly for the purpose of relieving cases of extreme destitution.

Children for Schools—Promised by their parents to attend during the past year 320

Many of these it has however been found impossible afterwards to prevail upon, but a considerable number have been obtained, and are now regularly receiving instruction in the schools.

Poor for the house of God—promised to attend during the past year, about . 2000

Out of which it is known that 640 have actually attended public worship in Craven Chapel, and it is expected the number will be materially increased now by the labours of the Special Missionary.

Special cases of interest during the past year, about 76

Many of these are cases of much interest, and the particulars of which will shortly appear in the Annual Report.

A Special Missionary has also been engaged lately, to labour on the district constantly, so as effectually to carry out the Christian objects pursued by the Visitors of the Society.

In closing I would desire to call your attention to the cheap rate at which similar efforts to ours can be carried on. Our Free Loan Library costs us *not one farthing;* our tracts for Sunday morning distribution, although we circulate 110,000 a year, do not amount to £20; and our open air preaching costs us but very little: so that it is in the power of almost every congregation, however small, to "go and do likewise."

The only other point to which I would call your notice is the fact of the friends *acting in a body*. This appears to be the secret of success, as it inspires respect and attention, and, through the favour of God, has led, as we have stated, to the best and happiest results.

I beg to apologize for this long letter; my only object is that the cause of our Redeemer may be extended throughout the land; and if, through your widely-circulated Magazine, any Christian churches throughout the kingdom may be induced to follow our humble example, or be by it stimulated to further exertion in any other way more approved of by themselves, we shall greatly rejoice as a Society, and to God only "shall be all the praise." I am, Sir, your most obedient servant,

A Superintendent of a Christian Instruction Society.

May 13, 1848.

A CHAPTER OF STRANGE THINGS.

In our last we set before our friends a series of remarkable occurrences, which seemed to border on the province of inspiration. We did not claim for them an origin so high, but suggested that several of them bore appearances of a wisdom more than mortal. In our present Number we have brought together three classes of facts of a description wholly inexplicable on any other ground than that to which the word of God conducts us: that He who produces all things perceives the end of his works even from the beginning.

The following remarkable coincidences, founded on the prophetical periods given in the book of Daniel, all indicating the year 1866 as the commencement of the *Millennium*, are taken from a work on prophecy by Jo. Dixon, published at Boston in 1844. They certainly deserve the examination of those competent to investigate such subjects:

The year 1866 has, by many previous commentators, been considered as the term assigned for the fall of the Roman, Grecian, and Mahommedan Antichrists: but this author very plausibly strengthens the argument for this year by an exhibi-

tion of the following apparent concurrence of evidence. First, referring to Daniel vii. 25. The time, times, and dividing of times, or 1260 years for the duration of the power of the little horn, being dated from the year 606, when supreme power was conferred on Pope Gregory III., the 1260 years will expire in 1866.

Again, chapter viii. of Daniel describes, under the vision of a ram, a he goat and a little horn, the united kingdom of Media and Persia, the kingdom of Grecia, and an Antichrist to spring up out of or among the ruins of this latter kingdom. The question is then put, "How long shall be the vision?" and the answer, as given in the Septuagint, is, "Until 2,400 prophetical days or years, and then shall the sanctuary be cleansed." (Our translation, however, renders it 2,300 years.) Dating these 2,400 years, as given in the Septuagint, from the commencement of the vision, or the union of Media to Persia under Cyrus, 534 years before Christ, and the prophetical 2,400 years will expire in 1866.

Again, in the last chapter of Daniel, it is said, verse 12, "Blessed is he who waiteth and cometh to the one thousand three hundred and thirty-five days," or years: a period this, therefore, of gospel blessing and privilege. Let us date, then, from the promulgation of the reform doctrines by Luther, shortly after the Augsburg Confession was presented to Charles V., viz., in 1531, and let the prophetical number 1335 be divided into 335 years for the proclamation of gospel truth, and 1000 years for the triumph of truth during the Millennium, in this way the 335 years, added to the date 1531, gives again the year 1866 as the period of the Millennium.

Between the year 1844 and 1866 the author predicts the rapid growth of Papal power and *the revolution of the European kingdoms, and their forming themselves into republican governments on the ruins of monarchical.*

Now, other expositors have come to similar conclusions with respect to the prophetic numbers; little more, therefore, need be said on that point, as the subject has already been discussed to satiety: but certainly the closing inference with respect to the growth of the Papal power, the revolution of European kingdoms, and the formation generally of republican governments, is not a little extraordinary, and being found in a work which was published two years ago, cannot fail to strike all candid men as a singular coincidence.

In all prophetic interpretations a prominent place has always been assigned to France and its sovereigns; now, on the present occasion, the power which has so rapidly overrun Europe, shaking and subverting its most ancient thrones, certainly broke out in that kingdom, the grand theatre of political convulsions. The first, second, and third revolutions of France have so much in common, that the attention of statesmen and popular writers has been intently fixed on points of coincidence: these points, however, are most abundant between the second and third revolutions—that is, the revolutions of 1830 and 1848. The following are not a little curious:

REVOLUTION 1830.	REVOLUTION 1848.
1. The Duke of Berri, son of Charles X.;	1. The Duke of Orleans, son of Louis Philippe,
2. Marries a foreign princess (Sicilian).	2. Marries a foreign princess (Mecklenburg).
3. Of this marriage is born an heir to the Crown, the Duke of Bordeaux.	3. Of this marriage is born an heir to the Crown, the Count of Paris.
4. His father, the Duke of Berri, dies by assassination.	4. His father, the Duke of Orleans, dies by an accident.
5. In the year preceding the fall of Charles X. (1829) bread rises to an exorbitant price.	5. In the year preceding the fall of Louis Philippe (1847) the price of bread rose to an enormous height.
6. The excessive cold experienced during the winter of 1829-30 causes the Seine to be frozen over.	6. The extreme cold experienced during the winter of 1847-8 causes the Seine to be frozen over, the first time since 1830.
7. The retrograde movement of the Government, after magnificent promises, induces the true royalists to tender their advice on the approaching crisis.	7. The retrograde movement of the Government, after magnificent promises, induces the true Conservatives to offer it their advice on the approaching crisis.
8. This advice is disregarded by the authorities.	8. This advice is disregarded by the authorities.
9. The speech from the throne, containing acrimonious expressions, offensive to the opposition, (session 1830,)	9. The speech from the throne, containing acrimonious expressions, offensive to the opposition, (session 1848,)
10. Leads to a protest by 221 deputies.	10. Leads to a protest by a great number of

	deputies, who decide that they will assist at the banquet of the 12th arrondissement.	
11. Taking of Algiers and the Dey.	11. Taking of Abd-el-Kader.	
12. Ordonnances of the 25th of July, abolishing the liberty of the Press.	12. Ordonnance of the prefect of police, published on the 21st of February, opposing the banquet.	
13. These ordonnances lead, on Monday evening, to tumultuous assemblages, at which the journals are read and loudly commented upon. These assemblages form a sort of preface to the revolution which breaks out on the following day.	13. This ordonnance leads, on Monday evening, to tumultuous assemblages, at which the journals are read and loudly commented upon. These assemblages form a sort of preface to the revolution which breaks out on the following day.	
14. The people revolt against the ordonnances, & the power falls into the hands of the insurgents.	14. The people revolt against this ordonnance, and the power falls into the hands of the insurgents.	
15. The combat lasts threedays—the 27th, 28th, and 29th of July, 1830;	15. The combat lasts three days, the 22nd, 23rd, and 24th of February, 1848;	
16. Commencing on Tuesday, and finishing on Thursday.	16. Commencing on Tuesday and finishing on Thursday.	
17. The people gain the victory over the royal troops.	17. The people gain the victory over the troops.	
18. The gendarmerie first take part in the conflict, and yield.	18. The municipal guard first take part in the conflict, and yield.	
19. They are disbanded.	19. They are disbanded.	
20. The inviolability of the Sovereign, proclaimed in the charter of 1814, is treated with derision.	20. The inviolability of the Sovereign, proclaimed in the charter of 1830, is treated with derision.	
21. Charles X. falls from the throne at 74 years of age;	21. Louis Philippe falls from the throne at 74 years of age;	
22. In July, the month of the death of the Duke of Berri.	22. In February, the month of the death of the Duke of Orleans.	
23. He abdicates in favour of his grandson, the Duke of Bordeaux, aged ten years.	23. He abdicates in favour of his grandson, the Count of Paris, aged ten years.	
24. The Duke of Bordeaux is presented as King.	24. The Count of Paris is presented as King.	
25. He is refused, the people declaring that it is too late.	25. He is refused, the people declaring that it is too late.	
26. A provisional government established after the revolution.	26. A provisional government established after the revolution.	
27. The royal family are obliged to quit the soil of France,	27. The royal family are obliged to quit the soil of France,	
28. Which they do by short stages, attended by several thousands of the royal guards, a great number of friends and faithful servants, and three commissioners of the provisional government, the greater part of whom wept profusely when the time of separation came.	28. Which they do precipitately, without even the necessaries of life, being obliged to disguise and to conceal themselves, in order to escape the fury of the people of the country through which they pass, without defence, abandoned by their relatives, and even by their favourites.	
29. They adopt England as their place of exile.	29. They adopt England as their place of exile.	
30. Charles X., on setting his foot on the shores of that country, shed tears of joy.	30. Louis Philippe, on landing there, exclaimed with joy, "Thank God, I am on English ground."	
31. Impeachment of the ministers of Charles X.	31. Impeachment of the ministers of Louis Philippe.	
32. The head of the family dies in a foreign country.	32. * * * * *	

It cannot be uninteresting, on the present occasion, to cast our eyes across the Atlantic, and look at a few of the Presidents, between whom, likewise, we shall find certain coincidences of a most striking character. The "Lives of the Presidents," recently published, present the matter thus with respect to five of them. The following are the periods in which they were born and went out of office:

Born.		Retired.
1735,	John Adams,	1801.
1743,	Thomas Jefferson,	1809.
1751,	James Madison,	1817.
1759,	James Monroe,	1826.
1767,	John Quincy Adams,	1829.

Now it will be seen by this that Jefferson was born just eight years after his predecessor Adams; Madison eight after his predecessor Jefferson; Monroe eight years after Madison, and John Quincy Adams eight years after Monroe. Another curious fact to be observed is, that Adams was just sixty-six years old when he retired; Jefferson was sixty-six; Madison was sixty-six; Monroe was sixty-six; and John Quincy Adams, had he

been elected to a second term, would have been sixty-six. Adams, Jefferson, and Monroe all died on the 4th of July.

Now it may be important for the less literate portion of our readers to state, that the day on which three of these five republican Presidents expired, viz., the 4th of July, was the anniversary of the ever memorable Declaration of Independence, made the 4th of July, 1776. May we not exclaim with the prophet, "Whoso is wise, and they will understand these things; prudent, and they shall know them?"

WORLDLINESS OF PROFESSORS.

SIR,—As the CHRISTIAN WITNESS, it is yours to make a noble stand in defence of spiritual, self-denying religion; and against that worldly, self-indulging Christianity, which is now so popular in many quarters. As the CHRISTIAN WITNESS you have done much, and for this the churches owe you much; but you have still much to do: abuses still abound, and must be rooted up. As the CHRISTIAN WITNESS you have an ear, quick to hear what is spoken of and by the churches in every corner of the land; an eye, quick to mark their movements; and a word, quick to thunder in their ears the language of reproof if they are wrong, and to cheer them on if they are right.

Now to my task. You have often been a faithful and true WITNESS against the worldly conformities of professors; there is scarcely a point you have not touched upon. You have bewailed the decay of our churches, and the deadness of their members; you have traced out the causes of these evils, and pointed to their remedies: but, we repeat, much remains to be done; and this, what follows, will make abundantly clear.

This town, with its suburbs, contains 200,000 souls, or more; among whom we (the *Independents*) have *in all five churches*. These churches are mostly *not* in a prosperous condition; yet their pastors are devoted, earnest, and faithful men. A natural question is, Why are they not prosperous? Leaving others, we shall point out *one* faithful source of the want of zeal and spirituality so manifest among professors here. We allude to THE LOVE OF PROFESSORS FOR WORLDLY AMUSEMENTS.

It is a well-known fact, that not only members of our congregations, but of our churches, and their families, are often seen at the concerts of Jullien and others, both at the Town Hall and elsewhere; as well as at private balls and entertainments of a very worldly character. This is less true of the humbler and less-influential, than of others—private members and officers of the churches, not to omit *students of theology* and *stated ministers* (the latter not belonging to the town, perhaps, but still well-known in it). This is the fact, too notorious to be denied. But we will be just. We find at these places of amusement, not the most spiritual professors, but such as excuse themselves (sometimes on Sundays, and generally, or always, on week nights) from the house of God, because—*they have no time!!* It is hard to repress indignation at this. As we said, these things are not owing to the pastors, some of whom are most anxious and publicly urgent upon this very matter. But they *will* go: some secretly, if possible; others, by stumbling upon some excuse, seek to pacify a reproving conscience, and faithful friends; while some openly and boldly defend themselves. Thus the ways of Zion mourn, and those of the world rejoice. They tells us there is no harm in concerts, *i. e., as such*. But we have nothing to do with abstracts, but *palpable realities;* and we believe there *is harm* in *attending concerts*, and such like, as seen in its results to professors, and to non-professors too. This is denied; but to those who *deny*, let us put a few questions, which let them answer as in the sight of God, and at the bar of conscience. Are not concerts and the like eminently the amusements of *worldly men?* Do you not there come into *needless* contact with worldly men and manners? Do not worldly men mark professors, and justify their own excesses, by the *lesser* excesses of Christians. Do not concerts and such like unsettle the minds of the children and servants of professors, and efface good impressions, when those professors, with their children and servants, attend them? Do these things promote or prevent spirituality of mind? and how is he fitted for devotion who returns from the ball-room, &c., at *four* or *five* o'clock in the morning? Are not Christians forbidden to do what makes their brother offend? to conform to the world? Do not such things grieve the most devoted servants of the Lord Jesus? Are they not a cause of triumph to the world? Do they not lower the character for consistency of those who are chargeable,

both in the esteem of the world and of the church? Do, or can, they promote, in any sense, the physical, intellectual, moral, or spiritual welfare of any? or is it not a mere sensual gratification? Does it tend in any way to recommend the gospel, to increase its influence? and is it done to the glory of God? But enough. It is for the WITNESS to exhibit the churches as in a mirror, that their beauties may be seen and copied; their defects avoided or removed. Here is a mirror in which many may see themselves; it is a faithful portrait. If its features become the saint, they who own them need not be ashamed of them; if they be deserving of imitation, let them be known; and if not, still let them be known.

Who can wonder that the Spirit is withheld, that sinners sin on, that the church is feeble, that the means of grace are neglected, when the assemblies of the world are loved and followed, its pleasures supreme, and its principles carried out by the professing people of God? Who wonders to see the garden of the Lord neglected and desolate, when its wall is broken down, and it is confounded with the wilderness? Well would it be, if professors, instead of giving *time*, *health*, and *money*, and their *hearts*, to public amusements, would look upon poor forsaken Zion, and *weep*, and *work*, and *pray* for her; if they would look upon themselves, and seek, by self-denial, watchfulness, and prayer, to grow in grace; and if they would look upon their perishing neighbours, and aim at their *conversion to the Lord Jesus Christ*.

EBENEZER.

Birmingham, February 18, 1847.

SCOTTISH SOIREES.

OUR readers will remember that, towards the close of last year, we inserted an article headed, "*A Fearful Omen*," the object of which was to expose and denounce a worldly spirit in the church of Christ. The stroke was not altogether unfelt. We received subsequently a very discreet letter from Edinburgh, in which, while the writer expressed deep regret at the circumstances adverted to, he likewise expressed confidence that we would not be backward to give equal currency to "good omens." Our correspondent was correct in his assumption; we exceedingly prefer the good to the evil. As one of the better sort, he transmitted to us the following account of a meeting held by a large body of students belonging to the greatest Dissenting community in Scotland, and which we have much pleasure in laying before our readers, as it may possibly serve as a guide to others under similar circumstances:—

UNITED PRESBYTERIAN STUDENTS' MISSIONARY SOCIETY, IN CONNECTION WITH THE UNIVERSITY OF EDINBURGH.

Programme of the Social Meeting to be held in Mr. Johnston's, on Thursday Evening, Dec. 23, 1847.

Chairman—The President, Mr. R. S. Scott.
Assisted by Mr. Goodburn, Vice-President.

Tea and Coffee.

Minute of last Meeting and Business.
Psalm cxxxiii.
Introductory Address by the Chairman.
Mr. Easten.—"On the Influence of Religion on the Welfare of Civil Communities."
Mr. Donaldson.—"On the Influence of a Missionary Spirit."
Paraph. lvi. 5th, 6th, and 7th verses.
Mr. Duncan Miller.—"On the Duty and Advantage of Studying the Scriptures."
Mr. M'Neile.—"On the Influence of Faith on the Intellectual Character."

Service of Fruit.

Half-an-hour for Conversation.
Paraph. xi. 1st, 2nd, and 5th verses.
Mr. James Ronaldson.—"On the Importance of Personal Piety."
Mr. Finlayson.—"On the Condition and Prospects of the Calabar Mission."
Paraph. xxiii. 12th verse to the end.
Chairman's Remarks.
To conclude by singing the 5th and 6th verses of the 4th Hymn, after prayer by Mr. James Donaldson.

An interval of a few minutes between each Address.

We were likewise, about the same time, furnished with the following, to show us that the case on which we had animadverted was not the rule, but the exception. We have equal pleasure also in laying that before our readers. Meetings so conducted are calculated to promote friendship, to diffuse knowledge, and to advance the interests of society:—

SOIREE IN THE REFORMED PRESBYTERIAN CHURCH.

The Rev. Professor Symington, of Paisley, will open the Meeting with praise and prayer.

PROGRAMME.

Service of Tarts.

Psalm c.—(all joining)—Tune, Old Hundred.
Rev. J. Grahame, of Ayr.—Address: "Family Religion."
Psalm cxviii. verses 15—19—(all joining)—Tune, Peterborough.

Service of Fruit.

Rev. T. Neilson, of Rothesay.—Address: "Fellowship Societies"
Psalm cxxxiii.—(all joining)—Tune, Martyrdom.

Rev. W. H. Goold, of Edinburgh.—Address: "Congregational Duties."
Psalm cxxii. verses 6—9—(all joining)—Tune, Torwood.

Service of Sweetbread.

Mr. A. Laurie, of Greenock.—Address: "Missionary Enterprise."
Psalm lxvii.—(all joining)—Tune, St. Lawrence.
Mr. J. Keith, of Glasgow.—Address.
Prayer and the Benediction.

Church Doors open at Seven. Chair to be taken at Half-past Seven precisely.

Tickets of Admission, 1*s.*; Juveniles under 14 years, 6*d.*

SACRED MUSIC.

On whatever side we look we behold multiplying signs of a worldly spirit in every section of the church of Christ. The godly simplicity of former days is fast passing away. The spirit of Puseyism—the spirit of Popery, is not necessarily confined to the Established Church. It may find chambers swept and garnished among Independents, Baptists, and Methodists, and other unendowed communities; and there is reason to fear that, among them all, it has already found a resting-place. The substitution of the form of godliness for the power of it—the substitution of ritual for spiritual religion, is natural to man; and the Almighty power of Divine grace alone can repress its habitual rising. Our object, however, on the present occasion, is, not to discuss the general subject, but to introduce the following letter, for which room could not be found till now:

Sir,—Some time ago you furnished your readers with some just and caustic remarks on the performance (sacred and profane) enacted in the school-room at Stockport, in Cheshire; and looking up to you, as thousands of us do, as the guide of public opinion on matters of religious doctrine and practice, I trust you will not deem it impertinent in me enclosing you the Programme of a Religious Performance which is to come off on Sunday next in a neighbouring sanctuary, on occasion of the "re-opening" of the organ. *The Performers are all well known in the fashionable world.* The bills placarded on the walls, in most of the towns and villages in the neighbourhood, announcing the "Performance," measure nearly two yards by thirty inches, and, of course, are printed in enormously large type. It is not many months ago since the said organ was "opened," as it was called, accompanied by the same ceremonies which are to grace its "re-opening." On the occasion of its opening I saw one of the large bills (quite as large as on the present occasion) stuck up in the bar of the Royal Hotel in this place. What would our Puritan forefathers say to such exhibitions as these? Would they not, think you, disown their degenerate sons? There is, moreover, a growing tendency in the West Riding churches to exhibitions of this description, or what will soon land them all there—I mean the objectionable practice of hiring ungodly men to sing the praises of Jehovah in the sanctuary. In the church with which I stand connected there is a paid staff of singers, who have no connection with religion at all, except officially—that is, at the rate of so much per annum according to their several abilities to show up what certainly ought to be the most spiritual part of the worship, and therefore not in the hands of hirelings. Surely we will not need hirelings in heaven to sing for us the song of Moses and the Lamb! If so, then let each worshipper cultivate for himself and for herself as much music as will at any rate enable them to sing in harmony with the divine requirement, "with knowledge and with the understanding also."

I am, Sir, &c.,
Iota.

The following is the Bill, slightly abridged, which deserves to be carefully scanned:

RE-OPENING OF THE ORGAN AT THE INDEPENDENT CHAPEL, CLECKHEATON.

The public are respectfully informed that on Easter Sunday, April 23rd, 1848, Three Sermons will be preached in the above Chapel as follows: in the Morning at Half-past Ten, and in the Evening at Half-past Six, by the Rev. Enoch Mellor, M.A., of Halifax; and in the Afternoon at Half-past Two o'clock, by the Rev. James Creed, of Airedale College. A Collection will be made after each service to defray the debt incurred by the Erection of the Organ.

On the Afternoon of Easter Monday,

A GRAND SELECTION OF SACRED MUSIC

Will be performed, in which the following Eminent Vocalists will take a part:

Mrs. Sunderland, Miss Wood, Miss Smith, Misses Thornton, Bentley, and Wood; Mr. Milnes, Mr. Baines, Mr. Haley, Mr. Naylor, Messrs. Charlesworth, Watson, Bentley, and Hopkinson.

The Chorus will be full and efficient.

Mr. R. Mellor will preside at the Organ.

PROGRAMME—PART I.

Organ Duett, "The Horse and his Rider."
Chorus, "We praise Thee."
Air, "Rejoice, O Daughter of Jerusalem."
Chorus, "How excellent thy name, O Lord."
Air, "What though I trace."
Chorus, "Cry aloud and shout."
Recitative and Air, "Eve's Lamentation."
Chorus, "Glory be to God on high."
Air, "Lord, remember David."
Chorus, "O Father, whose almighty power."
Air, "With verdure clad."
Chorus, "The Heavens are Telling."
Duett, "Hear what God the Lord hath spoken."
Chorus, "Hallelujah."

PART II.

Organ Voluntary.
Recitative and Air, "Comfort ye my people."
Chorus, "And the glory of the Lord."
Air and Chorus, "O Thou that tellest."
Chorus, "For unto us a Child is born."
Air, "He was despised."
Chorus, "Behold the Lamb of God."
Recitative and Air, "But thou didst not leave his soul in hell."
Chorus, "Lift up your heads."
Air, "I know that my Redeemer liveth."
Quartett and Chorus, "Since by man."
Air, "If God be for us."
Chorus, "Worthy is the Lamb, Amen."

Miss Wood, Miss Smith, and Mr. Baines, will assist in the services on the Sunday.

Now, viewed as a whole, we look upon this matter with much concern. The letter of our correspondent—assuming its correctness, which we have no reason to doubt—is distressing in the extreme. "*The Performers are well known in the fashionable world!*" Would that they were allowed to remain in that world, to amuse, beguile, and perish with it; and not brought in to pollute the church of the living God, and grieve the Spirit that dwells within that temple! We deeply mourn the practice of "hiring ungodly men to sing" in chapels, which is here said to prevail in the West Riding, and which obtains too much elsewhere. These are signs of dreadful omen! The ngodliness of the choirs of the Established Church is proverbial. In that huge charnel-house, indeed, singing and sanctity have seldom been united. As a rule, it has been literally "a performance," a singing to men and not to God. Nor is this evil confined to the more gorgeous Establishment of England: it prevails in the plebeian institution of the North. The precentor of the Scottish Establishment has too generally been chosen with very little regard to his spirituality; too frequently without much even as to his morals,—the first, the last, the only question has turned on his musical capabilities—Could the man sing well? If so, primary and supplementary considerations were soon dismissed. Such things, however much to be deplored, nevertheless were, are, and ever will be, in keeping with the character of the Established system, which confounds truth with error, light with darkness, life with death, and makes no distinction between the clean and the unclean—between those who fear God and those who fear him not. Not so with Nonconformity, whose glory is its spirituality, and which, without that, is nothing, and vanity. Strange that a people who have so long made so noble a stand for a spiritual ministry of preaching, should become indifferent to a spiritual ministry of praise! They shudder at the thought of an ungodly man in the pulpit; they look with complacency on such a man in the desk! How is this? What absurdity! Are spiritual lips considered indispensable to prayer? and are lips polluted deemed sufficient for praise? Oh! infatuation, delusion, impiety! The thought of a man dead in trespasses and sins—a child of the Wicked One—an enemy to God—standing up amid an assembly of saints, to lead their devotion, is in the highest degree execrable, horrible, revolting! Extend the principle to a higher sphere, and think of a devil among the angels, leading the celestial choir! Nay, shudder not; the principle is one: and this notion is not a whit more monstrous, impious, blasphemous, than the other. No man who fears God will dare, for a moment, to defend the practice on the ground of principle. It will be contended for, not because it is right, but because it is necessary; as music, it will be said, cannot be found in the church, it must, therefore, be sought in the world. Is it even so? Lie not against the truth! There is abundance of musical talent in the kingdom of God, and nothing is wanted to bring it out but culture. But even were it otherwise—did the choice lie between the offering of praise led by the ungodly and utter silence, then we say, while that condition of things remains, let silence reign! Under such circumstances, that silence were not transgression. But why does not the church provide for musical as well as for rhetorical culture, to meet its own necessities? We aver that the expense of the said "organ" would more than have sufficed, five times over, to procure a course of instruction in the science of Sacred Music for the entire assembly. Were such instruction duly provided for, we should need no organs, which, as substitutes for the melody of living souls, are poor and impotent contrivances; but organs are infinitely to be preferred to choirs, composed of frivolous youth, despisers of the gospel, and matured enemies of the living God!

With respect to the exhibition detailed in the bill, little need be said; it is, out and out, a bad concern. As a device, it is altogether of the earth, and earthy; a mean homage to the spirit of the world, a debasing oblation at the altar of Mammon! There is no concealing it; all such projects are mere money speculations. They can be nothing else. They are essentially incapable of being instrumental either of conversion or of edification. Will any man venture to affirm that the object is conversion, or their tendency edification? The idea is too preposterous to enter the mind of the godly, and the mockery too obvious to be averred even by the wicked. The fact that the "Admission is by ticket, at 2*s.*, 1*s.*, and 6*d.* each," puts an end to argument. Money, money only, money always, is the motive in establishing these ecclesiastical lotteries. The thing is meetly styled, "A Performance." The condition of sharing the pleasure it imparts is, Money! Conversion and edification have no more to do with it than agriculture or navigation. While such exhibitions disgrace the gospel, their obvious tendency is to harden the soul of man. The hearts of the spiritually-minded revolt from the awful prostitution of such words as those contained in the Programme to the unholy purposes of a mere theatrical "performance;" and to aggravate the sorrow arising from the circumstance,

it is intimated that three of the performers would "assist in the services of the Sunday!" From all such assistance the Lord preserve his people!

As these abominations are on the increase, the spiritual portion of the church of Christ have a great duty to perform. On them, as witnesses for God, everything now depends. Whatever it cost, they must set their faces as a flint against these desolating invasions of God's house. The state of religion at this moment is everywhere such as to excite a solicitude amounting to agony, and calls for the most prompt and solemn attention of those that "sigh and cry for the abominations of Israel!"

TRANSFERENCE OF MEMBERS.

SIR,—It has struck me repeatedly, that the denomination of the Independents are too independent, and leave things to take their own course, (especially for the want of a strict watching to find out the weaknesses of the system,) on the part of ministers and deacons. There is one particular failing, which is a great drawback to the denomination, especially in the manufacturing districts, which I should be glad to see you set your pen to work for its remedy; and that is in the cases of members, or regular hearers, leaving one district for another without little or any notice of the circumstance being taken; and those leaving are allowed to go to another place without any consultation taking place between them and the minister, or deacons, if there be no minister. These parties who are acquainted with them, are the most proper to counsel such as to their future course in connection with the cause of God; and besides this, one such ought not to be allowed to go without such counsel, but the minister or deacon ought to write direct to the minister or deacons of the place where they are going, to apprise him or them of the person coming into that locality, and what they are, so that, without loss of time, they may be seen and taken by the hand on their first appearance, before they become loose, and get associations who may be very pernicious. There is especially a great danger in this where the mind and character are but partially informed; and I have no doubt thousands are lost to the denomination in this way, as well as their own present and eternal interest endangered; or other denominations fed who are of a proselyting character. This is a great pity, especially with regard to the young and inexperienced, who have had great pains taken with them; and just when they have promised well for being useful, through this change in their circumstances, and the indifference of their former instructors, that other denominations should reap the fruit, or the world should drown the good they may have received. Also this requires some attention of the churches, where members may remove into a district that is springing up and increasing in population, and have no place of worship; if any means could be devised by the neighbouring churches to take a room and commence a Sunday-school, if only on a small scale at first, to meet the families, and any who should feel inclined to associate with them, it would be good. This might generally be done with very little expense except the rent, which might be paid by an anniversary sermon once a year; and these little interests would strengthen the neighbouring churches. Our churches are generally talking, and thinking, and wishing, as if the mountain was immoveable, whereas it is nearly all composed of airy visions, while the substance is seized by another denomination, and then the leaf is turned over into lamentations. But I need not enlarge, as your pen will be very useful on this topic, if you set it to work. These things want to be occasionally brought before our churches, as there are churches and individuals who can recognise the truth of them from heartfelt experience. A DEACON.

Henfield, May 29, 1848.

METHODISM.*

To the Editor of the BRITISH BANNER.

SIR,—I have been anxiously looking, since the appearance of the BRITISH BANNER, for some notice, in the way of editorial remark or correspondence, of the affairs of the religious connexion of which I am an humble member; and confess myself to have been somewhat disappointed when, on looking over your *fourth* number, I found the subject still untouched, and your "spear of Ithuriel temper" still withheld from the squatting *incuba* that sit with somnolent and deleterious influence at the avenues, and on the very seat of vital power and energy in the British Wesleyan body. I am glad, however, that you have now made a beginning; and I trouble you with this communication for the purpose of bidding you "God speed," and to assure you that every genuine lover of Wesleyan Methodism will hail the appearance of the BRITISH BANNER as one of the agencies, raised up by an over-ruling providence, for the liberation of modern Methodism from the shackles which bind her, hand and foot, and render her rather an inert obstacle to the progress of vital Christianity, than that mighty and gigantic

* We prefer to place this very temperate article, written for the BRITISH BANNER, in the CHRISTIAN WITNESS, which has been the vehicle of previous discussion on the subject.—ED.

impersonation of holy, vigorous activity, and burning zeal, which she is so well calculated to become.

That the sytem of Wesleyan Methodism, noble as it is, and admirably adapted in right hands to promote the conversion of the world, is crippled, must be admitted by all who look at the statistics of the body for the last few years. It no longer moves onward: like the lion of Androcles, prostrate and helpless in his lair, because of an insignificant thorn in his foot, Methodism, maimed, vexed with tormenting pains, and filled with foreboding fears of evil to come, no longer "takes the prey;" the forest no longer resounds with the terror of her roaring; and the earth shakes no more at her rampant eagerness to rush upon the spoil. *There is a thorn in her foot!* Her vital system still maintains its ancient proportions and apparent strength and vigour, but the *thorn-wound* has made her sick to the heart, and thrown prostrate all her powers and fair proportions.

Pride, worldliness, the lust of power, and a certain hankering after *respectability* and *importance,* both *socially* in detail, and *nationally* in the aggregate, constitute this terrible *thorn;* and unless it be speedily extracted, it will fester and mortify, and produce spiritual death and putrefaction. Where, then, is the instrument, and where the arm that dares attempt the operation? You, Sir, in the CHRISTIAN WITNESS of last year, made a noble effort; but the thorn has rankled too long, and penetrated too deeply, to be easily extracted. Judgment, skill, and firmness of no ordinary calibre, are requisite for the successful performance of the operation; and, thank God, you have proved that these qualities are not wanting. I trust, therefore, the BRITISH BANNER will successfully accomplish this great work—extract the thorn, squeeze out the noxious matter (painful operations these, Mr. Editor), and then close up the torn and lacerated wound with an application of peace and love, and heal it up for ever. Then shall the noble creature rise, and in the full vigour of health and untramelled strength, go forth with a tremendous roar that shall shake the nations from their sleep of sin and death.

I shall be glad if you will allow me to advert for a few moments to one or two points which embarrass many right-thinking Methodists, whose attachment to the system, and to the ministers as a body, is not to be questioned. And first, as to the great Protestant principle of "*the right of private judgment*" in matters ecclesiastical and civil.

Sir, I am an Englishman, and understand that I have liberty to hold and freely express my opinion on anything that concerns the solemn relations which exist between myself and my God, or my fellow-men; yet I am sorry to state my belief that the tendency of things in our body at the present day is to rob me of this privilege, or at least to greatly circumscribe me in its exercise. For instance, about the time of the formation of the New Connexion, a regulation was adopted, forbidding *the brethren,* (that is, *the ministers,*) to circulate letters or pamphlets throughout the Connexion, which would have a tendency to produce controversy respecting Wesleyan institutions or the proceedings of the Conference; and, would you believe it, Mr. Editor, this regulation is now made to apply to me in sending you this letter! Thus, whatever may be the abuses or the extravagance of men in high places, if any private member should venture to write letters thereupon, he is liable to be called to account by the superintendent of the circuit in which he resides, who claims authority to forbid a practice so inconvenient to sinecurists and idlers, and yet so necessary in order to bring to light the hidden works of darkness.

A short time ago, in the town in which I reside, three members of the Society were suspended from all the privileges of church membership for doing much less, even, than writing letters. Neither you, Mr. Editor, nor any of your hundred thousand subscribers, could guess the nature of the crime they had committed. They had, honestly and seriously, arrived at the opinion, that it would be greatly to the damage of the spiritual and financial interests of the circuit if the superintendent were permitted to remain in it another year; and being private members only, they had no opportunity of expressing their sentiments in the place, and at the time, that the ministers are usually invited. They therefore, on behalf of themselves and many others, waited upon the proper officers of the Society, and requested them not to invite the superintendent to stay in the circuit another year. For this crime, and no other, they were suspended and threatened with expulsion, unless they would express their contrition, and promise to do so no more. And expulsion would have been the result, there is no doubt, if the Conference had not thought proper to remove the obnoxious minister to another circuit.

I regard this remarkable circumstance as indicative of a state of things among us, bordering upon the sacerdotal tyranny and assumption of power over the consciences and conduct of men which peculiarly distinguished the middle ages. It is unquestionable, first, that the *disposition* exists to deny me the liberty to write my sentiments freely to the Editor of the BRITISH BANNER; and, second, that *attempts* are often made, (for that I have quoted is only *one* among many that have come to my knowledge,) to prevent the people from thinking for themselves, and to propagate among them that it is their duty to obey blindly and passively those "that have the rule over them;" and I wish to know, Mr. Editor, if I, as a British Protestant, holding dear as my life the "right of private judgment," can submit quietly to such dictation as this, without sin? Are not these circumstances like the first buddings of the leaflets of the great popish upas which has so long overshadowed the whole of Christendom? And may we not soon expect the bursting forth of the full-blown flower, which no sooner sheds its petals than the ripening fruit appears that poisons and destroys the souls of men?

Alas! Sir, it is not what we may *expect*:—What do we *see*?

We see mortal men claiming the powers, and attempting to exercise the functions, of the Deity himself. The pope of Rome has for centuries exalted himself "above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God;" but such blasphemous assumption must have had *a beginning:* it could not have sprung into being *at once* in all its broad effrontery and profanity. But tell me, Mr. Editor, is it possible that, even in modern Babylon itself, the unscriptural doctrine of

priestly superiority could have been more arrogantly broached than it is in the following short sentence, recently addressed to us as members of the Wesleyan Connexion? "*The minister of God is your judge, as God's minister; you are not to judge him!*" I confess, Sir, when I first saw this declaration in the pastoral address last issued by our Conference, I was struck dumb with amazement and grief. That a few of our ministers, located in different parts of the Connexion, were encouraging themselves, and one another, in the assumption of an attitude, with respect to the people of their respective charges, in all respects similar to that claimed by the arrogant adherents of Dr. Pusey, was well known both to myself and many other observers of the signs of the times; but that the principle which lay at the root of all this clerical pharisaism and intolerance, should be thus plainly and boldly propounded by the assembled Conference as an inexpugnable tenet, and as the foundation for exhorting us to the observance of certain duties to the church and her ministers, is an advance towards popish principles for which I was not prepared by any act that had preceded it, whether of the Conference or of any of our Connexional Committees. I am not about to combat the principle thus laid down by the Conference. Surely we are not so far reprobate and renegade from the position for which our Protestant martyrs contended to the death, as utterly to have forgotten the doctrines they taught, and the mighty logic with which their exalted intellect supported them. And if I thought it *were* necessary, for the sake of enlightening our own people in Protestant principles, I should myself feel overwhelmed in confusion and shame *of having to resort to books of argument against popery, to furnish myself with weapons with which to demolish the unscriptural claims of my own ministers.* I hope, Sir, we shall be spared this humiliation.

But the question again presents itself—What do we *see*?

At the close of the same pastoral address, issued on the 1st of September, 1847, the members of Society are invited to join their prayers "*with the intercessions of holy confessors and martyrs!*" One is almost tempted to ask, Which of the martyrs and holy confessors does the Conference recommend for this purpose? Are we at liberty to make our own *selection* from among the saints of the calendar? Or, when we come to God, are we to present the intercessions of *all* the dead gods of Daniel O'Connell and Mr. Newman along with our own petitions? Or, did the Conference intend the blessed Virgin to be excepted? But the subject is of too serious a nature to be dealt with in this way. If the atonement and intercession of our blessed Redeemer are sufficient for the salvation of the world, why, in the name of Christianity and common sense, are we directed to martyrs and confessors? Why are the simple minds of the poor of Christ's flock thus authoritatively led to the very verge of saint-worship and Mariolatry, and bewildered with opposite and contradictory exhortations? What does it all mean? I should be really thankful if any of your readers can give such an explanation as will exonerate the Conference from the charge of popery; but I greatly fear the assumption of unwarrantable power and privilege which is attempted in this very pastoral address, is only the forerunner of errors in doctrine and practice of greater magnitude, and more glaring in their character. May God preserve our church from such a calamity as this!

Wishing you success in your endeavours to promote the cause of truth and purity in the universal church,

I remain, yours, very respectfully,

A WESLEYAN DISSENTER.

Feb. 9, 1848.

London Missionary Society.

GENERAL VIEW OF THE CALCUTTA MISSION.

THE Rev. James Paterson, lately returned to this country, has furnished the following very interesting statement of the various means which have been brought into operation at Calcutta by the agents of the several Missionary Institutions, more especially those of the London Missionary Society, for the advancement of the work of God among the heathen:

"In 1847," writes Mr. P., "there were in Calcutta and its immediate vicinity, (besides the Roman and Anglo-Catholic missionaries, who do not associate or co-operate with the others,) labouring together, about twenty-four or twenty-six European missionaries, the agents of four, or rather five, distinct Societies of Evangelical Christians: viz., the Baptist Society, 7; the London Society, 5; the Episcopalian, or Church Missionary Society, 5; and the two Presbyterian, or Scottish Missionary Societies, 8; including five of the *Free Church*, and three of the *Established*.

"These are, with scarcely any exception, men of good education, respectable attainments, and approved Christian character. Though of different denominations, and varying in their estimation of the comparative importance of the diversified means which they employ, yet the object with them all is one and the same—the glory of God in the conversion of the natives of India to the faith of Christ. Having thus a common aim, their interests are in a great measure identified; so that, 'if one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.'

"The missionaries of these different Societies necessarily associate much together, and really help each other whether they design it or not. Their enemies are the same; the obstacles they meet, the arguments they have to combat or to employ, the classes of people among whom they labour, are the same to all. Even the individuals whom they actually reach are in many cases the same; as children who have received the elements of knowledge, human and divine, in one school, may, by the force of circumstances, be brought to finish their education in another; and adults, by intermarriage and other causes, removing from the locality of their conversion, must necessarily join other bodies of Christians.

"The idea of a native convert examining and deciding for himself on the various minor points of church polity which divide European Christians is, except in rare cases, never realised; nor is it generally practicable, even for catechists and the educated classes of native Christians, to act from deliberate conviction or choice in uniting themselves with one body rather than another. A sincere convert will, as a matter of course, join with some Christian church; but what that church shall be, Episcopalian, Presbyterian, or Baptist, must depend on local circumstances which he can seldom control. The prosperity of one missionary, therefore, is the prosperity of all—one soweth, and another reapeth, but both alike rejoice when the harvest is gathered. To illustrate this: a learned Bráhman, of Upper India, received a Sanskrit New Testament, at a melá, from the hands of a missionary of the London Society, which had been translated by a missionary of the Baptist Society. On perusing it, he became convinced of the truth of Christianity; in the leadings of providence he was brought into the company of Episcopalian native Christians, and, after giving satisfactory evidence of the sincerity of his profession, was baptized by a missionary of the Church of England Society. Many cases of a similar description have occurred. It will, therefore, easily be seen how much our interests are identified; and it is one of the most pleasing signs of the times, the actual union and co-operation which exist among the agents of the several Societies, in almost all their works of faith and labours of love.

"These labours may generally be comprised under the following divisions, viz., preaching in the native languages to the heathen and Mahommedan population; the superintendence of native Christian congregations and of vernacular and English schools; the preparation of new, and revision of old, tracts; examining the manuscripts, and carrying all through the press; the performance of similar work for the Bible Societies; attending Committees general and special; preaching to English congregations statedly or occasionally; and the conducting of weekly or monthly periodicals for the diffusion of Christian knowledge and defence of the truth.

"In regard to preaching to the heathen, a few words will explain the practice and its usual accompaniments. In Calcutta, and in other large stations, where missionaries have been labouring for some time, it has been found advisable to erect small chapels, of more or less durable materials, in which the gospel may be preached at any hour of the day, and in all weathers, with more comfort to the speaker and hearers, than in the 'streets and openings of the gates, where pours the busy crowd.' Each of the missionary bodies has one or more of these chapels in different parts of the town, where not only their own missionaries or catechists officiate, but *occasionally* also, (in some cases *statedly*,) the brethren of other denominations. Some missionaries, both in Calcutta and elsewhere, begin the services with singing and conclude with prayer; but this is not the usual practice—more commonly they begin with reading a portion of Scripture, or a few pages of a tract, bearing on the subject of the address which they intend to deliver. This may be an exposition of a parable, a simple yet methodical discourse on some point of Christian doctrine or morals, or an *exposé* of some of the prevailing errors of the people regarding the character and worship of God, and the way of salvation. In most cases, especially where the subject is new to the hearers, the simple preaching of the gospel of Jesus is more likely to be useful, than a formal attack on their superstitions, which arouses their prejudices, and often excites such a clamour, that it is impossible to proceed with the annunciation of the message of salvation. Where the novelty of preaching has passed away, and the people have been accustomed to hear their religious practices and creeds called in question, the case assumes a different aspect; the hearers will then listen with attention, nay, with delight, to the preacher, so long as he confines himself to the refutation of the grosser errors of heathenism and Islám—even the officials of the mosque and the temple will join in the laugh at the *exposé* of the folly of idolatry, and the failings or the crimes of the objects of popular reverence,—but the attention of the audience will immediately flag, and many will actually retire, when salvation by Jesus Christ becomes the preacher's theme; the native en-

mity of the human heart to God then unequivocally manifests itself, and with objections most frivolous, and arguments most futile, they will endeavour to distract the attention of the speaker and his audience from the further prosecution of his subject.

"The common arguments in favour or defence of Hindooism having been so frequently refuted, it is seldom that any opposition of much importance is met with in Calcutta from the partizans of the old orthodox or idolatrous system. The chief opponents of Christianity there are now to be found among the young men, whose English studies have enabled them to make themselves familiar with the works of European infidel writers, cheap American editions of which unhappily have obtained a large circulation amongst them. Education has necessarily overthrown their faith in Hindooism, and made them ashamed of the absurdities of idolatry; but the pride of intellect in some cases, and in others the depravity of the heart, have prevented them from embracing the holy and humbling doctrines of the cross of Christ. Feeling, however, the want of some kind of religion, they have set themselves to *reform* the popular creed, and from the purer Shástras of antiquity, and the speculations of modern free-thinkers, to compound a system of faith and ethics, which they present to their countrymen as the original and uncorrupted doctrines of the Vedas, and on this account denominated Vedántism. The originator of this system was the celebrated Rámmohan Ráy, and the present head of the party is Debendranáth, the son of the late well-known Dwárkánáth Thákur (or Tagore). It is increasing in numbers and in influence in the metropolis of India, and spreading into the mufassil (or interior), among the educated portion of the community. Vedántism, which is but the Hindoo phrase of Deism, should, therefore, be well studied in all its bearings, by all who are, or expect to be, set for the defence of the gospel in Bengal or Upper Hindoo.

"After preaching, tracts and gospels are distributed, and frequently lengthened discussions arise relative to some point of doctrine, or practice, referred to in the course of the address. Persons desirous of making further inquiries, or of receiving larger portions of Scripture, are then invited to call on the missionary at his residence, and the assembly breaks up.

"Preaching in the bazaars or open streets, during itinerancies, and at melás or fairs, differs little in its accompaniments from what has just been described, except that the congregations are often more noisy and restless than those in chapels. It is the usual practice with *all* missionaries in country stations, I believe, but is not much adopted in Calcutta, except by some of the Baptist brethren.

"The native congregations in the villages adjacent to Calcutta are generally visited by the superintending missionary twice a week, viz., on Sunday, for religious instruction solely; and during the week, for examining the schools, visiting the sick, holding church meetings, arbitrating in cases of dispute, conversing with inquirers, performing marriages, counselling the native Christians in reference to their temporal concerns, preaching to the heathen villages, &c. &c. Should he, as often is the case, pass an evening or two in the villages, he generally collects the young people, or readers, of both sexes, to form a Bible-class or prayer-meeting. On Sunday there are one or two regular services of public worship, as the time will allow; baptism and the Lord's supper are administered, the children examined on the catechism, &c., and Bible classes taught. These duties the missionary himself generally performs, when present; and when supplying another congregation, or otherwise unavoidably absent, his catechist officiates for him. The other usual duties of a village catechist are to exercise a general superintendence over the native Christians connected with the congregation; to visit, and teach, and pray with them from house to house; to preach and distribute tracts to the heathen in all the surrounding villages; to see that the schoolmasters do their duty, and to conduct morning or evening worship in the chapel daily with those Christians who live in the neighbourhood. Of the measure of success which has attended the preaching of the gospel, and of the general character of the native converts, it is unnecessary that I should here say anything.

"In regard to vernacular schools, with the exception of those in connection with the village congregations, they are now almost everywhere given up. The village schools are yet carried on, for the sake of the children of the native converts; though heathen boys also are admitted, and they are generally taught by Christian schoolmasters. The instruction communicated in them is, of course, for the most part rudimental—embracing reading, writing, arithmetic, geography, letter-writing, &c.; but any boy who gives evidence of possessing good abilities, should his parents not object to it, is transferred to the Institution of the Society in town, where he has an opportunity of going on with his studies with every advantage. In these Missionary Institutions, as well as in those under Government and purely native influence, the *vernacular* lan-

guage is now made one indispensable branch of study; though it is through means of the *English* language chiefly that the higher classes are instructed. It is altogether unnecessary to trace the course of study followed out in those institutions, and their bearing on the promotion of Christian knowledge, as everything relating to them is, I believe, well known in this country. I may only observe that their importance is now recognised by practical men of every denomination—Presbyterians, Independents, Episcopalians, and Baptists; all possessing such institutions in connection with their missions, though the first-named missionaries alone make them the sole or principal object of their attention.

"No other translation of the New Testament in Bengálée, besides the Serampore and Calcutta Baptist versions, has ever appeared, except one by a pious indigo planter of the name of Ellerton, made from the English; but this never came into use, nor was it ever reprinted, I believe. The last edition of the Serampore version was published in 1832; but it is only used in one or two of the old Baptist churches in the country. The Calcutta Baptist (*i. e.* Yates's) version, which has passed through many editions, has long had full possession of the field, though labouring (in the opinion of nearly all the missionaries of other bodies) under some defects, that detract much from the satisfaction which the acknowledged excellence of its style has produced in the minds of all competent Bengálée scholars. Another version has, therefore, for some time been anxiously desired by nearly all the Pedobaptist missionaries labouring in Bengal, and the Calcutta Auxiliary Bible Society is making an effort to provide means for supplying this want.

"Another department of labour common to the agents of all the Missionary Societies is the preaching of the gospel to their own countrymen, and, in some cases, the superintendence of Christian churches, composed of persons holding the same denominational views as themselves. The importance of such labour is not to be estimated from the mere consideration that the souls of our countrymen are intrinsically as valuable as those of the natives of India; but, viewing the subject in a missionary point of view, perhaps chiefly on account of the influence which such Christian communities themselves possess, and enable the missionaries to exert, both amongst Europeans and natives, on behalf of the cause of the gospel. They raise the funds required for local objects; and many of them strengthen the hands and encourage the hearts of the missionaries, by exhibiting to the natives, Christian and heathen, living evidences of the power of the gospel to sanctify and bless mankind. Accordingly, in all large stations, such as Calcutta, where several missionaries of the same denomination are associated together, one (or, if need be, more) of the brethren, whose previous habits or bias of mind more especially qualify him for the work, at the request, or with the sanction of the others, devotes himself to this department, leaving the rest at leisure to give their principal attention to other and more immediate missionary duties. Thus the Baptists have four English congregations in Calcutta and its vicinity, the London Missionary Society has two, and the Free Church one. The missionary brethren in connexion with the two establishments, though occasionally officiating in English for the chaplains, have, of course, no congregations of their countrymen under their charge.

"A monthly missionary prayer-meeting of the Presbyterian, Independent, and Baptist denominations is held in the places of worship belonging to the two latter bodies, on the evening of the first Monday of the month. Three of the missionaries, by rotation, conduct the meeting; one opens with prayer, reading of the Scriptures, &c., another delivers an address appropriate to the occasion, and a third closes with prayer and the apostolic benediction. Next day the Missionary Conference is held, which is attended by the missionaries of all the five denominations. It is opened in the morning by a prayer-meeting; after which they breakfast together, and then adjourn to another apartment, to confer on matters of interest affecting the whole missionary body, or the cause of the gospel generally in the country. These meetings of Conference are usually very interesting, and attended with most happy results. Missionaries just arrived in the country, or visiting Calcutta from the interior, are introduced to the whole body of labourers then in town, and have the benefit of their counsels, their sympathies, and their prayers. Misunderstandings, which, from various sources, may have arisen, are explained; and as the characters of all become better known, mutual confidence is established, and the necessity of forbearance in regard to smaller matters of difference is learned, whilst all strive together for the faith of the gospel, and the furtherance of their common object.

"In connection with, and under the superintendance of members of the Conference, is a Bengálée monthly missionary prayer-meeting, attended by native Christians of all the denominations. It is conducted much in the same way as the English meeting; but two addresses are delivered—one by a missionary, and another by

a native catechist. An interesting institution, called the Temporal Aid Society, also exists among the native Christians themselves, for the relief of the sick and indigent of the different congregations, whose pastors are members of the Conference. It was originated, and is supported and managed, by the catechists and native Christian youths in Calcutta and its vicinity, aided only by the occasional counsel and countenance of missionaries, and other European friends, at the anniversaries of the Society.

"There are several periodical publications in the English language conducted by the Calcutta missionaries, *e. g.*, the *Christian Observer*, which is a monthly magazine of Catholic principles, being the organ of the Conference; the *Christian Advocate*, a weekly newspaper conducted by one of the London Missionary Society's missionaries; the *Oriental Baptist*, the *Christian Intelligencer*, the *Free Churchman*, &c.; all of which are denominational and monthly publications.

"Among other *desiderata* long felt by the members of the Conference, and by missionaries generally, is the establishment of a newspaper, or magazine, in the Bengálée language, for the purpose of advocating and defending the cause of Christianity against the attacks of the native press, whether deistical or idolatrous. No one, however, of those qualified for the work, has been hitherto found able and willing to devote so much of his time and exertions as would be necessary to conduct such a periodical with efficiency. The Conference have been more successful in the attainment of another long-deferred object of their desires—the commencement of a native almanac, on the principles of Christianity and true science; a work which had been greatly wanted, and promises to be of great utility.

"I have thus endeavoured to give a brief view of the different departments of missionary labour at present (or very lately) engaged in by the agents of the several Societies in Calcutta. From the way in which these agents are mixed up and associated together, I could not describe the labours of one body without referring to the labours of the whole; and from the local reports it will be seen that our brethren have taken, and do take, an active part in each and all of these various 'essays to do good.' But they are crippled and perplexed for want of help; which gives an appearance of fickleness and instability to all their movements, causing them to turn sometimes to the right hand and then to the left, as the urgency of the immediate call seems to demand. They are impressed with a deep sense of the importance of the principle of division of labour, and would fain make their arrangements in accordance with it; but sometimes death, often sickness, breaks in upon their plans, and renders futile and impracticable all their best concerted measures. The consequence is that the work languishes, or in some cases is even thrown back, and plans are abandoned; not because they are found unsuitable or inefficient, but because it is impossible to carry them out for want of men. O, that it would please the Lord of the harvest to send more labourers into the field And with equal fervency ought we to pray, that His effectual blessing may follow the exertions of those now in the field, as well as of those who are resting from their labours!

"JAMES PATERSON."

The Union Chronicle.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

FIRST ADJOURNED MEETING OF THE EIGHTEENTH ANNUAL ASSEMBLY OF THE UNION, HELD IN CROSBY HALL, BISHOPSGATE-STREET, LONDON, FRIDAY, 12TH OF MAY, 1848.

THE Rev. Thomas Binney resumed the chair, and after the lesson and hymn, called on the Rev. Patrick Thompson, A.M., of Chatham, to conduct prayer.

The brethren then proceeded with a free conference on the religious state and interests of the denomination, which turned chiefly on the best methods of conducting our public worship in a devout, edifying, and impressive manner. This instructive conversation having been continued till twelve o'clock, the hour appointed for introducing the business of the Board for General Education, it was then closed; and the Rev. R. Ainslie was called upon for the Report of the Board, which he presented and read as follows:

The Congregational Board of Education is glad that the recent changes in its constitution not only allow of, but specially provide for, an Annual Public Meeting. Any institution, to make progress, must be known; and to be supported, must annually do such effective services as shall entitle it to public confidence and support. The Board was established by the Edu-

cational Conference which assembled in the Congregational Library in December, 1843. It was agreed that it should be in connection with the Congregational Union of England and Wales. From that period it has reported its proceedings regularly at the May and October meetings of the Union. The original project was that of raising a fund of £100,000, to help forward the great and good work of Voluntary education. The Board was intended to be the central organization of Congregationalists for carrying on the educational movement; and the work assigned it was, to direct and prosecute the general operations of the body in promoting a free education—to observe the conduct of the Government and of the Legislature—to oppose whatever infringed upon our acknowledged principles—to guard our civil and religious liberty in the matter of education—to defray the expenses of working the educational movement of our body—to assist in the erection of school-houses—to help to sustain poor schools by annual grants—to educate and train men and women as masters and mistresses of schools—and, in short, to work out, as to education, whatever might be of advantage, not merely to our denomination, but to our country, as far as lay in our power.

Had circumstances permitted, there might have been more done than has been effected. Two hindrances have greatly prevented progress in practical measures. First, the Plans and Minutes of the Committee of the Privy Council; and, second, the differences of opinion as to the possibility of Congregationalists receiving money from the Government for the support of our schools. These have consumed much time, occasioned toil and controversy, prevented some practical plans and operations from being carried out, and delayed the efficient co-operation of brethren in advancing the work to which they had committed themselves. In regard to the first of these hindrances, the Board interposed, and by resolutions and a deputation to the Premier, offered a candid and firm resistance both to the principle of Government interference and to some of the details of the Minutes of Council; and subsequently, by a series of resolutions, opposed the supplementary minute. And as to the second hindrance, on every ground of principle, of consistency, of jealousy for civil liberty, religious freedom, and independent action, and that no fetter may clog any opposition that Congregationalists may deem it right to make to State establishments either of education or religion, the Board has adhered to the principle laid down by the Conference in 1843, that as the education given by the Congregational churches must be religious education, no money can be received from the Government for such a work. At the autumnal meeting of the Congregational Union held in York last October, and in the adjourned meeting held in Derby in December last, the original resolution of the Conference in 1843 was fully confirmed. As to the £100,000, which it was proposed should be raised in five years, that has been accomplished, and even exceeded; but owing to the arrangement that those who promised donations might expend them locally, without the money being transmitted to the Board, or passed through its accounts, it is not easy to state the exact amount. Between £120,000 and £130,000, it has been ascertained, has been devoted, as the result of the general movement, for the advancement of education. The total amount paid to or reported to the Board, for the four years ending December, 1847, is £18,111 2*s.* 9*d.* Of this sum £2,408 11*s.* has been appropriated by the donor and by the Board to the training department, and £12,920 1*s.* 10*d.*, by the same parties, to the erection of school-houses and the sustaining of schools; and, after defraying all expenses up to December, 1847, there remained in the hands of the Treasurer a balance of £278 9*s.* 8*d.*

The great bulk of the promised donations has been well expended in all parts of the kingdom, and chiefly in the erection of school-houses. Liverpool, Manchester, Bradford, Blackburn, Birmingham, Westminster, Greenwich, Yarmouth, Portsmouth, Old Kent-road, and various other places, and especially the county of Essex, prove that the results of the Conference of 1843 have not been unworthy of the time and ability devoted to it, and to the working out of its purposes since that period.

One topic of great importance is that of making grants to aid in the erection of school-houses, and of schools not self-sustained. The Board made such grants until its funds would permit it to do so no longer. There are several most interesting and urgent cases which it has been compelled to decline aiding; but in the unsettled state of educational affairs for many months, it could neither collect nor vote money for these purposes. In the event of sufficient help being obtained for the Normal-schools, the Board will do all in its power to obtain funds at the earliest period, to afford help to those localities where the pressure of poverty, and of high Church opposition, render it difficult to conduct a voluntary school.

The principal feature in the recent history of the Board is the settlement of its constitution and general laws, by the adjourned meeting of the Union held at Derby. Two days were devoted to a calm and grave consideration of the whole matter. The past was reviewed, and the present and the future were contemplated with deep seriousness, every person present being anxious to come to wise, judicious, and consistent conclusions. At length, the original resolution of the first Conference, on the subject of Government grants, was confirmed—that our schools, as religious schools, must be purely voluntary. And as to the constituency of the Board, the election of its officers, the following resolution was passed unanimously: "Resolution IV. That the constituency electing this Board and its officers shall consist of the members of the Congregational Union; of donors of £5 and upwards; of subscribers of 10*s.* per annum and upwards, to the Central Board; and of Delegates from School Committees, in the proportion of one Delegate for every £1 per annum contributed; all such schools to have the preference of selecting educated teachers from the Normal-schools of the Board; and further, the Treasurers and Secretaries of the Congregational Union shall be members of the Board, and the Treasurer and Secretaries of the Board, in like manner, members of the Committee of the Union; and the Board shall report its proceedings, as heretofore, at the spring and autumnal meetings of the Union; and, if deemed desirable, shall hold a public meeting in London in the spring, and an autumnal meeting in the provinces."

The position of the Board, and of the Congregational body, was this: Churchmen, the Wesleyans, and the Free Church, had determined to act singly, and to take Government money. Some Churchmen, and Dissenters of different denominations, had determined to adhere to the Borough-road platform—where a religious training is given in the Normal-school—where religious qualifications are expected in the teachers—and where a Government grant is received to help to sustain such school. Some of the Baptists, and some of the Society of Friends, wished to unite with us; and the desire of many was, that a way might be opened by which it could be done; but it was found that the price of such union was too costly. Our Baptist friends were represented as wishing to co-operate in the matter of education with Unitarians, on what has commonly been considered an equal platform; but it was not thought to be fair nor just to profess merely to read the Bible, and at the same time to expound it in teaching orthodox doctrines; and it was also found that, if the members of the Society of Friends were incorporated, they could not sanction our practice of family worship in the Normal-school: on the other hand, we could not conscientiously abandon it; and hence, on these and other grounds, our movement is denominational. In the training of teachers, and in the education of children, it is deemed of the utmost moment that a thorough religious spirit should pervade the training and the teaching; and it was felt to be of great importance, that while, on the one hand, we should not burden the conscience of any one, on the other, that Congregationalists should be free to teach openly and avowedly all fundamental Christian doctrines, and to practise, in the regulations of the Normal-schools, those habits of devotion calculated to advance the piety, and otherwise qualify those who are to be the educators of a coming generation.

At the same time, sectarianism is repudiated. The Board is denominational in its connection with the Union, and in the constitution of its Central Committee. In everything else it is undenominational. The education given in its schools is to be religious; but it is left to the Committee of every school to direct it, without any interference on the part of the Board. There is no creed nor catechism imposed upon any school, nor upon any child. Local schools, aided by the Board, may be managed by Churchmen, Baptists, Wesleyans, or by Friends: in one word, the teaching and management are under the control of the Local Committee.

Another subject the Board would advert to, which claims supreme attention, that of Normal-schools. A wide-spread sympathy prevails on this point. Intelligent men, differing in other aspects of the question, are agreed upon the necessity of thorough education, and thorough training for those who are to teach the children of Great Britain. The Board has directed its attention to this matter from an early period. 450 letters were addressed in 1845 to the ministers, and other influential persons in Wales, on the practicability of a Conference. It was found to be practicable. It was summoned; it met; established a Committee of Education for South Wales, and founded the Brecon Normal-school. That school has so greatly prospered, that it is to be removed to Swansea. New school establishments are to be erected; the number of masters and mistresses to be trained considerably enlarged, and Government money not to be touched. The examinations of this school in 1846 and 1847, were highly satisfactory. In 1847, the Rev. T. W. Davids, of Colchester, and the Rev. Mr. Crowther, of the Wesleyan body, presided at the examination, and their Report showed that the training and education of the young men was of a very high order; and had been remarkably successful. In London the Board commenced the training of teachers, by sending six females and one male, to the Borough-road, for twelve months. It then obtained a house at Rotherhithe, and, in 1846-7, educated fourteen teachers. This year eighteen females are being educated; and they have the advantage of learning the art and practice of teaching in the Herald's school, of which the Rev. Mr. Rose is one of the trustees. This school, which was reduced to about thirty-five pupils, has increased, and at present about 160 children are in attendance. Of the usefulness of this training establishment there has been, and is but one opinion. The teachers are instructed before they begin to teach. They enjoy the privileges of a family; and, hitherto, peace, order, and prosperity, have repaid the Board for the anxieties and outlay consequent upon its establishment and maintenance. While there is the greatest liberality and comfort in the arrangements of the establishment, there is also the greatest economy, and the institution promises to be a great blessing to such schools as desire well-educated and pious teachers.

The Normal-school for male teachers has not yet been established. Considerable time has been expended in searching for suitable premises. The Board is unanimous in the opinion, that it is injudicious and undesirable to expend a large sum of money in bricks and mortar. It, therefore, intends to hire premises, and hopes to conduct the male establishment as economically and with as much satisfaction as the female establishment. At first, it is thought desirable to have the male establishment as central as possible, and thus furnish apartments for offices, and save the present expenditure in Coleman-street-buildings. Since this paragraph was written, premises that are deemed eligible have been found in Liverpool-street, and the Board has determined upon taking them provided satisfactory terms can be agreed upon.

The Board is happy to announce, that the Rev. W. Unwin, M.A., late of Jersey, has been unanimously invited by the Board to the office of Principal in the contemplated Normal-school, and is at present visiting Scotland and other places, to acquaint himself with the most recent changes and improvements in similar establishments. It is hoped, from Mr. Unwin's competence and ability, that the choice will prove a wise one, and be productive of great and happy results.

It is a matter of congratulation, that "The Crosby-hall Lectures" have just been published. It was deemed an object of great importance, and one for which the Board was constituted, that sound principles on education should be spread as widely as practicable. After the settlement of the constitution of the Board at Derby, it was thought right to commence practical operations by a course of lectures, expounding the principles of the Board, and thus furnish a volume which could be placed in the hand of

any person wishing to become acquainted with our views. It would be out of place here to characterise the lectures. They are before the public in a permanent form, and are contained in one of the cheapest volumes that ever issued from the press. About 1,100 copies have been subscribed for.

It is known to most of you, that, with the exception of Mr. Burnet's Lecture, which had not been written, the series appeared in the columns of the *Banner*, at a considerable cost to the proprietors of that paper and to the Board; but the extensive circulation of that journal in Great Britain and her Colonies, brought the lectures under the notice of many thousands of persons who would never have seen them in the ordinary form. In reference to the expense, the editor of the *Banner* has addressed to the Secretary the following letter which awakens a hope that the whole, or a large portion of the money paid by the Board will be returned:—

"Bolt-court, May, 1848.

"My Dear Sir,—I have to acknowledge the receipt of your cheque towards reporting your lectures, for which I beg to thank you, as it will do something more than pay *the heavy cost of stamps*, and our Committee have cheerfully fallen in with the arrangement. The step will, I have reason to believe, very materially subserve your purpose. From many quarters I have had communications attesting the pleasure with which they have been read; and I doubt not but their appearance in the *Banner* will pioneer the way of the volume just published into a much wider circulation. The only thing that in any way mars my satisfaction in the matter is the straitened condition of your resources; but still I am fully convinced that you have done the thing that is right; and it is not wholly impossible that, at the end of the year, we may be able to make you a contribution for your glorious enterprise equal to the sum it has cost you. This, if it be practicable, I shall have great pleasure in earnestly recommending to our Committee.

"Ever yours,

"J. Campbell."

The thanks of the Board have been unanimously and heartily presented to the lecturers, who, at a great expense of time and toil, promptly responded to the invitation of the Board, to discharge the onerous duty of delivering such a course of lectures.

What we now want is harmonious and vigorous co-operation. There is very much that is both practical and practicable that can be accomplished. It is necessary that we should improve existing schools. Funds must be obtained to strengthen and sustain poor schools.

Our Normal-school for females must be extended, and by the 1st of August we hope to open our Normal-school for the training of male teachers. The cause of Voluntary Education, which is steadily advancing, must be advocated and advanced. Visits must be made to our principal counties, cities, and towns, for the promotion of these objects. And ministers, deacons, churches, and school committees will be respectfully appealed to for church and school contributions to the Board. Annual subscriptions will be appealed for, that the Normal-schools may be efficiently sustained, and that men and women may be so trained in them, that when they become school masters and mistresses, the churches and school committees will be amply repaid for all the assistance rendered to the Board. The statistics of our Sunday-schools will also be obtained at an early period, and other matters connected with school-books and school erections will occupy the attention of the Board, and, if encouraged and sustained by the friends of education, there will be accomplished for our denomination, for our country, for liberty, religion, and learning, a work for which we, and those who come after us, will be sincerely and devoutly grateful.

Upon which it was moved by the Rev. T. Scales; seconded by the Rev. J. Woodwark; and carried:

1. That the Report now submitted to this Assembly be adopted and read at the public meeting to be held at the Freemasons' Hall, Great Queen-street, in the evening of this day.

Moved by the Rev. T. P. Bull; seconded by the Rev. J. Jukes; and carried:

2. That this meeting has heard with much satisfaction of the plans of the Board in relation to Normal-schools, and to the delivery and publication of the Crosby Hall Lectures, and strongly recommends the most efficient means to be employed to extend the normal training of male and female teachers for schools, and the circulation of the Lectures; and further recommends that, as soon as the funds of the Board will permit, those schools should receive aid where poverty or High-Church influence render it impracticable, without such aid, that they can be sustained.

The third Resolution, proposing the names of the Officers for the year ensuing, having been moved by the Rev. J. Roberts, seconded by the Rev. Thomas Scales, an amendment was proposed by the Rev. J. Curwen, and seconded by the Rev. Andrew Reed, of Norwich, suggesting a new plan of electing the Board and its Officers. After some consideration, it was moved by the Rev. Dr. Massie, and seconded by the Rev. John Hayden:

That the paper submitted by Mr. Curwen be referred to the Committee of the Board of Education now nominated, for their consideration, without delay; and that they report thereon to the Autumnal Meeting of the Congregational Union and Educational Board, with a view to decision on the same.

By consent of the mover and seconder of the amendment, this resolution was put and carried as a substantive motion; and, with the like consent, the resolution nominating the Board and its Officers was also put and carried.

Moved by Rev. James Roberts; seconded by Rev. Thomas Scales; and carried:

That the following gentlemen be the Members and Officers of the Board for the year ensuing: Samuel Morley, Esq., Treasurer; Rev. Robert Ainslie, Secretary; William Rutt, Cash Secretary; Revs. T. Aveling, Dr. Campbell, John Curwen, T. James, W. S. Palmer, Dr. Reed, G. Rose, G. Smith, Josiah Viney, A. Wells, J. Kennedy; Messrs. W. D. Alexander, James Carter, Josiah Conder, T. M. Coombs, George Marshall, Henry Rutt, Charles Reed, James Spicer, Hull Terrell, Joshua Wilson, D. W. Wire, B. Hanbury, H. Child, George Simmonds, N. Griffin; with power to add to their number.

The session then closed with prayer, con-

ducted by the Rev. T. P. Bull, of Newport Pagnell.

SECOND ADJOURNED MEETING OF THE EIGHTEENTH ANNUAL ASSEMBLY OF THE UNION, HELD IN THE CONGREGATIONAL LIBRARY, SATURDAY, 13TH OF MAY, 1848.

Rev. Thomas Binney in the chair. The Rev. E. R. Conder, A.M., of Poole, conducted the opening prayer.

The Secretary read the proposed rules for regulating the appropriation of the "Deferred Annuities Aid Fund." Moved thereon by the Rev. R. Harris, of Westbury; seconded by the Rev. T. Mann, of Trowbridge, and carried:

That the draft of rules for the "Deferred Annuities Aid Fund" now read, be received for consideration.

The rules were then severally moved and seconded for adoption, upon which discussion was taken, and various amendments were proposed and adopted, some by consent, others upon vote. The following are the rules in the form wherein they were adopted:

General Rules for regulating the "Deferred Annuities Aid Fund."

1. The object of this branch of the CHRISTIAN WITNESS and CHRISTIAN'S PENNY MAGAZINES Fund is to assist accredited Congregational ministers to effect insurances, in the Government offices only, for deferred annuities, of not less than £50 per annum each, to commence on the completion, by the insured minister, of his sixtieth year.

2. The sources of this Fund shall be whatever sums may remain of the yearly profits of the CHRISTIAN WITNESS and CHRISTIAN'S PENNY MAGAZINES, after each annual distribution of grants therefrom to aged brethren, it being hereby provided, that in no year shall such grants to aged brethren exceed one-half of that clear annual profit of the Magazines from which the distribution is made. Also, whatever donations, bequests, or other contributions can be obtained in addition thereto. All monies devoted to the purposes of this Fund, from whatever source obtained, shall be invested in the names of trustees, in the Government securities of Great Britain, and the dividends or interest thereon shall alone be employed annually for the objects of the Fund.

3. The ministers qualified to receive the benefits of this Fund shall be accredited Congregational ministers in England and Wales, ordained at least one year prior to the first payment from the Fund on their behalf, whose income, while receiving assistance therefrom, shall not exceed £200 a year from all sources, who shall be annually recommended by the officers of that Association within the bounds of which, or nearest to which they labour, and who shall be engaged in no trade or profession for profit—education excepted.

4. The whole payment from this Fund in aid of each insurance for a deferred annuity shall be uniformly £150; and such whole sum shall be in every case divided into as many equal annual payments as may be required to complete the insurance, provided every such insurance be effected before the applicant has completed his fiftieth year.

5. The distributors of grants for aged brethren from the profits of the Magazines shall also administer this branch of the same Fund. There shall be an annual election of brethren to the benefits of this Fund, and an annual report thereof, in connection with every Autumnal Meeting of the Congregational Union of England and Wales. If in any year the number of approved candidates for the benefits of this Fund shall be greater than can be then received, seniority in age shall be the rule of prior reception. And those approved candidates who cannot be then received, shall stand first for acceptance at the next election.

6. All insurances assisted by this Fund shall be effected and managed by the London Committee of the board of distributors thereof; and the board of distributors are hereby empowered to make such regulations for conducting the details involved in carrying out the foregoing rules as may be found necessary.

Rev. A. Wells read the following recommendations of the preliminary meeting, held on Monday last, for preparation of business of this Assembly, and for nomination of brethren to serve the Union as Chairman, Officers, and Committee.

1. That brethren at Leicester be requested to receive the Union for its Autumnal Meeting in October next.

2. That a like request be made to brethren at Southampton for the Autumnal Meeting of 1849.

3. That the Rev. James Gawthorn, of Derby, be requested to accept the office of Chairman of the Union for the year 1849-50.

4. That Benjamin Hanbury, Esq., be appointed Treasurer of the Union, and the Revs. W. S. Palmer and Algernon Wells, Secretaries, for the year now commencing.

5. That instead of the Revs. H. Allon, T. Aveling, J. C. Harrison, J. Kennedy, E. Mannering, J. Stoughton, H. Townley, and Josiah Viney; and Messrs. F. Clark, W. Leavers, and C. Shepheard, who go off the Committee of the Union by rotation, the following brethren be requested to act for the ensuing year: Revs. Dr. Alliott, H. B. Bergne, A. Goode, J. Woodwark, and C. F. Vardy; and Messrs. G. Clark, Rice, Hopkins, T. Spalding, and E. Swaine.

Resolved hereon, as moved by the Rev. T. Mann, of Trowbridge; seconded by the Rev. R. Chamberlain, of Swanage:

That these recommendations be approved and adopted.

Moved by the Rev. G. Smith, Poplar; seconded by the Rev. T. W. Davids, Colchester; and adopted:

That the subject of the next letter to the churches be, "The Signs of the Times, in their aspect on the Principles, Duties, and Prospects of the Congregational Churches;" and that the Rev. Dr. R. Halley, of Manchester, be respectfully requested to prepare a draft thereof for presentation to the Annual Assembly of 1849.

The Secretary read a letter addressed to the Assembly by the "Free Synod of Cincinnati," as follows:

"The Free Synod of Cincinnati to the Congregational Union of England and Wales.

"FATHERS AND BRETHREN,—Although separated from you by the broad ocean, we recognise you as the children of our common Lord, and love you as fellow-labourers in the glorious cause of 'Him, whom the Father sent to be the Saviour of the world.'

"We, therefore, introduce ourselves to you as a body representing the 'Free Presbyterian Church of America,' which consists at present of but one Synod, composed of three Presbyteries.

"We separated from the two branches of the Presbyterian Church in the United States, America. We still retain the same constitution with them, but with the following addition to the form of government, to wit:—

"Whereas in this country the sin of slaveholding prevails to an alarming extent, perniciously influencing all the actions of the church, either immediately or remotely connected with human rights, it is, therefore, deemed necessary, in adopting a form of government, to make a distinct declaration on that subject.

"DECLARATION.

"1st. God has made of one blood all nations of men; consequently, all human beings endowed with rationality, have an equal right to freedom.

"2nd. The holding of human beings as property, is destructive of all the ends for which man was created and endowed with rational powers; and, consequently, one of the greatest evils that can be inflicted upon human nature, highly immoral, and entirely inconsistent with Christian character and profession.

"3rd. No person holding slaves, or advocating the rightfulness of slave-holding, can be a member of this body.

"4th. That no Church, Presbytery, or Synod, tolerating slave-holders, or the advocates of slave-holding, in its communion, can be a constituent part of this body.

"This constitutes all the difference between us and the bodies from which we separated. We withdrew from those bodies, because that against our efforts, petitions, and remonstrances, they persevered in admitting slave-holders to the communion and offices of the church, and suffered their ministers to teach that slave-holding is a Bible institution, incorporated with all the laws and institutions of the Christian system.

"For such teaching, the Synod of Cincinnati, upon legitimate reference from the Presbytery of Cincinnati, suspended the Rev. Mr. Gorham from the exercise of the functions of the sacred ministry; but the Assembly to which the Synod belonged, did, in palpable violation of the constitutional bond, declare the action of the Synod unconstitutional, and therefore null and void, and ordered the Synod to review and correct its proceedings.

"The Annual Assembly has declared, that to make slave-holding a bar to communion, is in effect to dissolve the body. Such are the positions assumed by those two bodies, after a long succession of efforts has been made to reform them. Such positions we deem unscriptural, highly dangerous both to civil and religious society, and wholly inconsistent with Christian character and profession. It may truly be said of churches assuming such attitudes, that they are the bulwarks of slavery. Such sanctions give it greater influence over the community than can be given to it by civil legislation.

"From such bodies, duty to God, to ourselves, to the church, and to the degraded millions sighing in their prison-house of bondage, required us to withdraw, so soon as we ceased to hope for reformation. To adhere to such churches, and give them our influence and support, would be to strengthen the iron bands of oppression, already the strongest on earth—to extinguish every ray of light, life, and hope, that might fall upon the hapless millions by slavery doomed to darkness, death, and despair, and to swell the fountains of corruption now deluging and wasting the fairest portions of the world. While we remained with those powerful bodies, the tide of their influence continually rolled upon us with wasting tendency, and seemed likely to overwhelm us in ruin. We have, with painful emotions, seen numbers that once stood firmly with us in the front rank, falling back, leaving the contest, and yielding up the field as hopeless. The preservation of our cause demanded our withdrawal, and separate organization in a Presbyterian denomination, sound in the faith, and free from the contaminating and controlling influence of pro-slavery churches.

"By making the sacrifices of a painful separation from bodies with which we had been long connected, and to which we had been warmly attached, and by the addition made to our form of government, by which all slave-holders, and the advocates of slave-holding, are excluded from membership, we have borne our testimony to the churches, to the nation, and to the world, against the sin of holding human beings as property.

"At present we are but few in number, but still we rejoice in our liberation from pro-slavery communions, and we are encouraged to hope for worthy accessions, and that we shall have the favour of God; and if God be for us, who can be against us? By his assistance we hope to be able to arrest the car of despotism that is rapidly rolling over the fairest portions of our country, depressing our holy religion, crushing our free institutions, and destroying our brightest prospects. It is our intention not only to oppose slavery and all its destructive influences, but to oppose all that opposes the kingdom of Christ. We aim to promote pure religion and undefiled before God and the Father; which consists not only in visiting the fatherless and the widows, but also in keeping ourselves unspotted from the world.

"Hoping that you, fathers and brethren, will sympathise with us, we propose to you a friendly correspondence, and we solicit the aid of your influence and your prayers. And we pray that the richest blessings of Heaven may rest upon you and us, until we shall meet around the throne of God, having our robes washed and made white in the blood of the Lamb.

"Yours, for Christ and his cause,

"ARTHUR B. BRADFORD, *Mod.*

"J. R. GIBSON, *Stated Clerk.*

U.S.A., Ripley, Ohio, Nov. 4, 1847."

Upon which it was moved by the Rev. Dr. Massie; seconded by the Rev. J. C. Gallaway; and adopted:

That it be left in charge with the Committee of the Union to send a fraternal reply, in the name of this meeting, to the letter from the "Free Synod of Cincinnati," now read, which the Assembly has received with deep interest and sympathy, as expressing a firm protest against the sin of slaveholding.

Moved by the Rev. R. Chamberlain, of Swanage; seconded by Rev. J. Kennedy, of Stepney; and adopted:

That, at its rising, this Assembly do stand adjourned for an Autumnal Meeting in October next, at Leicester; or failing the proposal with the brethren in that town, at such other place as the Committee may deem suitable, and find prepared, to receive the Union for that occasion.

Resolved on the motion of the Rev. G. Smith; seconded by the Rev. R. Ainslie:

That the Rev. John Kelly, of Liverpool, be requested to join the Rev. T. James, Secretary of the Irish Evangelical Society, as a deputation from this Union, to attend the next Annual Meetings of the Irish Congregational Union, in Dublin.

Moved by the Rev. Algernon Wells; seconded by the Rev. Dr. Ferguson; and unanimously adopted:

That this Assembly, with assurances of the highest personal respect and regard, offers to its Chairman, the Rev. Thomas Binney, its warmest acknowledgments for the eminent ability and courtesy with which he has presided over all the proceedings of its various sessions.

The Chairman having responded to this vote, closed the proceedings of the Assembly with prayer.

IRISH EVANGELICAL SOCIETY.

THE season having arrived for holding out-door services, the brethren are availing themselves of the opportunities that occur for addressing the multitudes that can easily be gathered on such occasions. The subjoined account has just been received from the Rev. James Bain, of Straid. The scene of Mr. Bain's labours is a mountainous district in the county of Antrim, where, by the blessing of God on his efforts, he has succeeded in gathering a considerable congregation, and a church of nearly seventy members. He has also a flourishing Sunday-school, and an effective Bible-class. The famine of last year pressed sorely on the people throughout the entire district; but God has over-ruled the calamity for good. The bounty of English Christians, in feeding the hungry and clothing the naked, has in this, as well as other parts of the country, produced the most salutary effect. It has led many to reflection, which it is hoped, in numerous instances, has issued in saving conversion. The following extracts from Mr. Bain's letter will be read, the Committee believe, with great interest by all the friends of the Society:—

"On the afternoon of the last Sabbath in May, I proceeded, according to appointment, to meet Mr. Dougan, of Carrickfergus, in order to hold our open-air service on the Cairn-hill. The day was cloudy but exceedingly warm, except at the top of the mountain, where the atmosphere was delightfully refreshing. I found my brother at the foot of the hill waiting for me. As we ascended, the prospect became increasingly interesting, the view extending itself all around as we drew near to the summit. On the top the scene was truly beautiful; the mind felt the power of nature's grandest picture. I have often stood on that eminence and gazed with intense feeling on the surrounding scenery; but never did the pencil of the divine Artist appear so exquisite in its delineations as on that occasion. I felt my whole soul rise in holy and devout adoration to Him who has laid the foundations of the everlasting hills. Such a scene was well fitted to prepare the mind for preaching the glorious gospel of Christ to perishing sinners.

"Standing thus in silent admiration, there were other objects which attracted our attention yet more powerfully, and awakened a deeper and more impressive interest than even nature's beauties, with all their fascinating power; it was the groups of the people, some crossing the country in the distance, others already ascending the hill, and all anxious to reach the spot we had selected for proclaiming the glad tidings of salvation. The scene was truly cheering and delightful. The first person that caught my attention on the top, leaning against the circular wall of the Druid's temple, was old ———. He had been four hours in getting up; and gladness lighted up his weather-beaten countenance as he met us, and saluted us with his emphatic 'Welcome!' saying, 'I come for old time's sake!' Walking round the wall towards the door-way, and passing group after group, giving and receiving many salutations, we entered the ruins and opened the service by singing a hymn which I had selected for the occasion, the effect of which seemed to solemnise every heart. After singing, prayer, and reading the Scriptures, Mr. Dougan preached a most impressive sermon; and never did a people sit with more attention, or listen with deeper interest to the proclamation of the blessed gospel. There were 600 persons present. I gave away 450 tracts, and many more could have been distributed if I had had them. Though our meeting continued for an hour and a half, and the people were seated on the turf, yet all seemed to feel it good to be there, and many anxiously inquired when we should hold another meeting. Such was the nature of the first of a series of open-air services, which I hope to be enabled to hold during the summer. May they be followed by the conversion of many souls!"

The Committee cherish the hope that services like these, which are frequently held by the agents in different parts of the country, will be attended by the blessing of God; and it is their prayer that, in the words of their friend, "they may be followed by the conversion of many souls."

Mr. Bain's labours, in immediate connection with his church, are of a most encouraging character: "For indications of the growing influence of the gospel," he remarks, "are not witnessed at my out-stations alone. The Spirit of the Lord is being poured out on the church and congregation. At one church-meeting, held on the 1st of June, nine persons were admitted to our fellowship. In some of these cases the work of the Lord, in 'opening the hearts,' was of the most cheering kind; indeed, I might refer to *all*. But the son and daughter of ——— possess peculiar interest. They were the children of a father now in heaven, who was long a member of the church, and whose last prayer was for the conversion of his children. They have been constant attendants at my Bible-class for years, and now they have given themselves to the Lord. Their parent has been dead three years, yet now has God answered his prayer. How true it is that the prayers of the righteous become the inheritance of their children.

Theology.

PEACE OF CONSCIENCE.

Peace of conscience is a blessing which flows from the gospel, and from the gospel alone. Conscience knows Jesus, and the gospel of Jesus; these and none else will it obey. The truth of this point will appear, if we consider what is the argument that pacifies and satisfies conscience. To know this we must inquire, what is the cause of all those terrors and agonies with which the consciences of men are at any time assailed? Now, this is sin. Could this little word, but great plague, be blotted out of men's minds and hearts, the storm would be soon hushed, and the soul become a pacific sea, quiet and smooth, without the least wave of fear to wrinkle its face. This is the Jonas that raiseth the storm; the Achan that troubles the soul. The envenomed head of sin's arrow, which lies burning in the conscience, is *guilt!* This, by its continual smart, keeps the poor sinner from peace; yea, sometimes fills him with insufferable torment. A fearful expectation of judgment to come, and of the punishment due to his sin, which is no less than the infinite wrath of the living God, must needs plunge the poor creature into a dismal agony. He, therefore, that would use an argument to pacify and comfort a distressed conscience, that lies upon the burning coals of God's wrath, must quench these coals, and bring to the sinner the certain news of this joyful message, that his sins are all pardoned, and that God, whose wrath doth so affright him, is undoubtedly—yea, everlastingly—reconciled. This, and no other argument, will stop the mouth of conscience, and bring the creature to true peace with his own thoughts.

"Son, be of good cheer," said Christ to the man sick of the palsy, "thy sins be forgiven thee." Not be of good cheer, thy health is given thee, (though that he had also;) but "thy sins are forgiven thee." If a friend should come to a malefactor on his way to the gallows, put a sweet posy into his hands, and bid him be of good cheer, smell on that; alas! this would bring little joy with it to the poor man's heart, who sees the place of execution before him. But if one comes from the prince with a pardon, and puts it into his hand, exhorting him to be of good cheer; this, and this only, will reach the poor man's heart, and overrun it with a sudden ravishment of joy. Truly, anything short of pardoning mercy is as inconsiderable to a troubled conscience as that posy to the dying prisoner. Conscience demands as much to satisfy it, as God himself doth to satisfy him for the wrong the creature hath done him. Nothing can take off conscience from accusing, but that which takes off God from threatening. Well, we have only one step further to go, and we shall bring this demonstration to a head. From what quarter comes the good news, that God is reconciled to a poor soul, and that his sins are pardoned? Surely from the gospel of Christ, and from no other source besides. Here alone is to be found the covenant of peace betwixt God and sinners; here the sacrifice by which this pardon is purchased; here the means discovered by which sinners may have the benefit of this purchase; and, therefore, here alone can the accusing conscience find peace. Had the stung Israelites looked on any other object but the brazen serpent, they had never been healed; neither will the stung conscience find ease by looking upon any besides Christ in the gospel of peace.

There was abundance of sacrifices offered up in the Jewish church; but, from first to last, they were not able to quiet one conscience, or purge away one sin. But in the gospel joyful news is brought to the sinner's ears of a fountain of blood opened, which for its preciousness is as far above the

demerit of man's sin as the blood of bulls and goats was beneath it; and that is the blood of Christ, who freely shed it on the cross, and by it obtained eternal redemption!

This is the door by which all true peace and joy comes into the conscience. Heb. x. 22: "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience." Mark that, "sprinkled from an evil conscience!" An evil conscience is a guilty conscience—an accusing conscience. From this evil conscience we are said to be sprinkled; that is, freed by the blood of Christ sprinkled on us. It is sin of which the evil conscience accuses us, and wrath, the due punishment of sin, to which it condemns us; and to be sprinkled with the blood of Christ, is to have it applied to our heart in believing by the Spirit for pardon and reconciliation with God. To this sprinkling of blood the Holy Ghost alludes, Heb. xii. 24; where we are said to be come "to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel;" that is, better things in the conscience. Abel's blood, sprinkled in the guilt of it upon Cain's conscience, spake swords and daggers, and cried to heaven for vengeance; but the blood of Christ, sprinkled on the conscience of a poor sinner, speaks pardon and peace. Hence it is called the answer of a good conscience to God, by the resurrection of Jesus Christ, 1 Pet. iii. 21. An answer to God supposes a question from God. Now, the question which God here propounds to the sinner may be conceived to be this: What canst thou say, who art a sinner lying under the curse of my righteous law, why thou shouldst not die the death pronounced against every transgressor? Now the soul that hath heard of Christ, and received him by faith, is the person, and the only person, who can answer this question, so as to satisfy either God or himself. Take the answer as it is formed and fitted for the believer by the apostle Paul, Rom. viii. 34: "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Such an answer this is that God himself cannot object to it; and therefore Paul, representing all believers, triumphs in the invincible strength of it against all the enemies of our salvation: "Who shall separate us from the love of Christ?" ver. 35; and proceeds to challenge death and devils, with all their attendants, to come and do their worst against believers who have got this breastwork about them; and, at last, he displays his victorious colours, and goes out of the field with this holy confidence, that none, be they what they will, shall ever be able to separate them from the love of God which is in Jesus Christ our Lord!

THOMAS GURNALL.

THE CHURCH IN EARNEST.

By Rev. JOHN ANGELL JAMES. Hamilton and Co., London.

THE Rev. John Angell James has added to his previous abundant and invaluable labours a fresh contribution of the highest worth—the "Church in Earnest," a companion to his "Earnest Ministry." This work has already had a very extensive sale, but not a hundredth part of that which, for the good of the churches, is desirable; for it is exceedingly to be wished that it were in the possession of every Christian, of all sects and denominations in England. It is in no respect whatever a party book; there are one or two passages in which specific reference is made to matters of a somewhat denominational character,—but even these are brief, general, and such as can give umbrage to none: one section savours considerably of the tone of the Evangelical Alliance. We have gone through the volume with extreme care and inexpressible satisfaction. It is pervaded by a spirit of life, that penetrates and fires the soul of the reader; there are in it no crudities either of thought or of expression—all is ripe, rich, and mellow. For tone, catholicity, fact, argument, and appeal, it is

every way admirable—adapted alike to replenish the understanding, regale the fancy, and captivate the heart. To the man of spiritual mind, its perusal will furnish a treat of no ordinary description. But in order to reap the full measure of either profit or enjoyment it is calculated to impart, it must not be dipped into once a week or twice a month, and then forgotten; but as continuously as circumstances may admit,—it must be read through with eager and prayerful attention. Nor will one perusal suffice; that it may, in the highest degree, accomplish its mission, it must be for a season used as a manual, until thoroughly digested. It is one of those books which will bear, and which indeed demand, repeated perusal. If read a dozen times, and if the dozen be multiplied to a score, the labour will be found a most gainful one. It would be an excellent exercise for many pastors to read its successive sections at special week-night prayer-meetings; for much might thus be said which multitudes require to hear, and which some pastors could not say without giving mortal offence, perhaps convulsing and tearing to pieces a fellowship.

We write these lines to stimulate, so far as it may be in our power, public attention to the extraordinary merits and claims of the volume: but when all has been done that can be done in this way, myriads—from divers causes, but mainly from poverty—will never see it. We have therefore devoted a large portion of our present Number to the embodiment of a selection of golden passages, which, we feel assured, will be cherished as an invaluable treasure by multitudes of the faithful, who might otherwise be for ever denied the benefit and the luxury. And we further hope that the sample here presented may induce many—who are well able, but too apathetic—to procure for themselves the work in its integrity.

CHAPTER I.

THE DESIGNS TO BE ACCOMPLISHED BY THE CHURCH, AS REGARDS THE PRESENT WORLD.

HERE, we repeat, here is the purpose of God in continuing his church upon earth—to extend herself by her own sanctified energies, till, by holding forth the fact and doctrine of the cross, she shall draw all men unto Him that hung upon it. It is not for us to speculate upon the question, whether the world's conversion could have been accomplished in any other way. It is enough for us to know that *this* is the way God has chosen, and ordained for this purpose. The weakness of the instrument magnifies the power of him by whom it is made efficient, and at the same time humbles the pride of that great adversary, who is to be utterly vanquished in the contest: "For this purpose the Son of God was manifested, that he might destroy the works of the devil," 1 John iii. 8.

Let the church well consider what her divine Head has thus entrusted to her hands, and is ever expecting from her exertions. Her own improvement, of course, is one part of her duty, as we shall afterwards show; for what must her own internal condition be to fit her for such an occupation. But this is only a part of her duty; the other part is—to fill the earth with the knowledge of the Lord.

How little is this practically considered by the great bulk of professing Christians—yea, how little is it understood, or even admitted. How deeply are they sunk in the love and pursuit of the world, and how almost entirely occupied by its cares or its enjoyments. How few of them indulge and cherish such reflections as these:—"I live in no ordinary age, either as respects the world or the church; and I must, therefore, be a man of the age, and for it. I cannot flatter myself into the belief that I am one of those extraordinary individuals who are before their age; but then I need not be one of those mean and creeping ones who are behind it. I learn clearly from the Scriptures, that Christ's church is a missionary church, and that the spirit of Christianity is essentially a proselyting one. I am not to consider myself as sent into the world merely to get wealth and enjoy myself. I am the servant of Christ, and must do my Master's work. I am bought with a price, and am not my own, and must yield myself up to my divine Proprietor. I am a soldier, and I am put in requisition by him to whom I belong. I am called out to service. The trumpet bids me to take my station round the standard, and join my comrades in arms to fight the battles of my Lord. The world is in rebellion and hostility against Christ, and I must take the field and endeavour to bring it into subjection to him. I am but one; but I am one. I cannot do much, but I can do something; and all I can do I ought to do, and, by God's grace, will do."

It is to be known and recollected, I repeat, that what is the business or vocation of *the church*, is the business or vocation of every one of its members. This is not the work of apostles, or of reformers, or of ministers, or of missionaries only, it is your work by whomsoever these pages are read. In the movements and actions of the body, there is the movement and action of each limb, organ, and sense, and all animated by the one vitalising, guiding, and impulsive soul; and each contributes its measure of service in accomplishing whatever is achieved. There was no more and no other obligation to convert sinners resting on the conscience of the apostle Paul, viewed simply as a Christian, than rests now upon the conscience of each member of the Christian church. If you ask, then, by whom is the high destiny of the church to be fulfilled; the answer comes directly back, by *you*. You, each one of you, are the church, at least in part; and in part the church's business lies with you. Ask not for any special command that is to bind you; we may rather inquire for the special release that exempts you. You cannot be freed from the duty, the personal duty, of seeking the world's conversion,

without a fresh revelation from heaven. You must have a new Bible if you would be freed from this obligation, and a new order of things set up; for the old Bible and the old order clearly lay this obligation upon you. Would you wish to be freed from this obligation? What, so insensible to the honour of being a witness for God, and his instrument in converting the world, as to wish to devolve it upon another! Is this the life that comes from Christ the vine, into the branches grafted into him? Is this the vital power which proceeds from the Head into every one of the members?

Do ask what you are doing, and how you are living. Do the men of the world see clearly that while you are as diligent in business, as careful of your families, as good citizens as they are, you have another errand upon earth, another object of pursuit, another engrossing interest, more important than anything to be found among things seen and temporal? Are you carrying out the noble assertion of the apostle, made on behalf of the whole church, "Our conversation [citizenship] is in heaven." Does the spiritual patriotism of the kingdom of Christ glow in your bosom, as the love of his country did in that of the Roman citizen in the purest age of the Republic? Or, are you taken up in getting and enjoying wealth, grandeur, and worldly ease? Citizens of the New Jerusalem, inhabitants of the holy city that cometh down out of heaven, I call upon you to rouse from your lethargy, to throw off your indolence, your worldliness, and to gird yourselves for the great work of bearing testimony for God to a dark, infatuated, and miserable world. Leave it not to ministers and missionaries, it is yours also to lift high the heaven-lighted torch which is to illumine the earth. But, then, for such a purpose, what manner of persons ought ye to be in all holy conversation and godliness? What an honour, and what an arduous one too, would you deem it, to have a commission to carry a specific to a country where the plague was sweeping its inhabitants by millions to the grave! Or, to be the herald of emancipation to a nation of slaves! Or, to convoy a fleet of vessels laden with food to a starving people! But infinitely higher than this is *your* commission; for you are put in trust with the gospel for curing the diseases, achieving the liberty, and providing the food of countless millions of immortal souls! God has called you first of all to obtain the salvation which is in Christ Jesus, with eternal glory, for yourself; and being thus qualified for the work, then, as far as in you lies, to extend that salvation to the ends of the earth. Christians, there is your vocation—understand it, value it, pursue it:

> "'Tis what might fill an angel's heart,
> And fill'd a Saviour's hands."

Now, a proselyting church must, of course, be an earnest one. He must have formed very inadequate ideas of what is necessary for the conversion of a world from sin and Satan, to Christ and holiness, who imagines this will ever be done without the most intense earnestness, and a degree of self-devotement which has never been witnessed, except in a comparatively few instances, since the days of the apostles. It was this that made even the heroic Paul exclaim, in an agonizing consciousness of inability, "Who is sufficient for these things." Let any one imagine what a triumph over all the selfishness, the cupidity, the worldliness, the indolence, the luxuriousness, which are to be found among professors, must take place; and what a predominance of the holy, heavenly, spiritual, self-denying, generous virtues must come on—what a general breaking down of all the barriers of prejudice between different denominations of Christians must be effected—what a fair and open field for the operations of Christian zeal must be presented—what a mighty growth of spiritual power from all sections of the one church must be exhibited,—before ever these realms of darkness and wickedness are evangelized. What a great work must it be to overtake the population of even this country with the means of religious instruction, and to reclaim from sterility and desolation the vast and neglected wastes which are found here; and to drain and cultivate these pestilent bogs of ignorance, crime, and misery. And this is only but as the homestead and the garden compared with the wilderness of Paganism and Mahommedanism which lies beyond. Let any man cast his eye over a map of our globe, with a geographical and historical knowledge of the tyrannical governments, the idolatrous religions, the savage barbarism, the multifarious languages, the unapproachable suspicion, which are comprehended under the names and within the lines that are before him; and then think of winning all this to Christ, and covering all these dark domains of sin and Satan with the beauties of holiness, the joys of hope, and the blessings of salvation: and yet this is the business of the church, its labour, and its hope. Will these valleys be filled up, these mountains be levelled? Will these crooked things be made straight, and these rough places be made plain, without an earnestness we have never yet witnessed? Is there not an agonizing effort, such as we know nothing about, yet to be called forth, by which all this is to be achieved? We have even yet to learn what kind of work we have undertaken, in setting our hands to the world's conversion; and must be made to learn, perhaps, more painfully, more impressively, than we have yet done, the nature of the difficulties that are to be overcome, that we may see what kind of men, and what kind of efforts are required for the accomplishment of the marvellous and glorious consummation!

This is the burden which the Lord has laid upon us of this age, above most other ages that have preceded us, and which we dare not cast off from us; but concerning which we must set ourselves to inquire how it is to be borne, so as that his work may prosper, and the church of our day well and successfully do her part.

It is but too evident that the church of this age, and, perhaps, with few exceptions, the church of every age, has but very imperfectly and inadequately understood her vocation as a testifying and proselyting body. She has been too secular and too selfish. She has not allowed the wondrous truths which she professes to exert all their power; and has quenched the Divine Spirit which dwelleth in her as in his bodily temple. Christians seem to be trying the dangerous and desperate experiment of gaining just religion enough to save them from hell and take them to heaven; rather than putting forth all their desires and energies to see how much of the light, and power, and joy, of true godliness they can possess. They seem as if they

would be content to float into the haven of eternal rest upon any plank or fragment of the shipwrecked vessel, rather than intensely long to make a prosperous voyage, and have an "abundant entrance," with every sail set, the precious cargo all preserved, and to drop their anchor amidst the acclamations of the admiring multitude who throng the heavenly strand!

We can conceive that a time will come when the heavenly and holy calling will be better understood and more perfectly exhibited. When Christians will be seen on every hand, taking up as their rule of conduct, the apostle's epitome of his whole moral self, and saying in truth, "For me to live is Christ." When personal ease, domestic comfort, and the acquisition of wealth, knowledge, or fame, though not neglected, will all be considered as very secondary and subordinate matters to the great business of bearing testimony for God, and converting the world to him. When they will feel that "the Lord hath set apart him that is godly for himself," and consider themselves as something sacred to God, formed for himself to show forth his praise. Instead of looking with envy and an imitative propensity on the men of this world, who devote themselves wholly and successfully to the acquisition of wealth, grandeur, and power, they will pray to be delivered from them, as pursuing a low, sordid, and a sinful course, compared with their own, in witnessing for God, and spreading the savour of his knowledge through the world; and will feel that so that they do but fulfil their mission, they can be content to be the witnesses who prophecy in sackcloth. They will no more dream of giving themselves up to personal ease and enjoyment, as the great object of desire and pursuit, to the neglect or lukewarm accomplishment of the design of their profession, than would an ambassador sent to bear testimony for his sovereign and his nation in a foreign court, and before an antagonistic and hostile people. Up then, ye soldiers of the cross—gird you for the conflict—quit you like men. The world is all before you. The commission is in your hands. Victory awaits you. With such a Captain and such a cause, what enemy could prevent you from winning the world for Christ, and immortal honours for yourselves!

CHAPTER II.

REMARKS ON THE EPISTLES TO THE SEVEN CHURCHES IN ASIA (REV. CH. I., II., III.), TENDING TO ILLUSTRATE THE NATURE OF EARNESTNESS IN RELIGION.

Of this city (Laodicea) frequent mention is made in the New Testament, as the seat of a Christian church of some celebrity among the primitive communities of believers. It is pretty evident from the epistle we are now considering, that it was considerable for the number and wealth of its members. Religion rarely thrives amidst such worldly prosperity. Our Lord's words contain a truth which observation and experience unite to confirm: "How hardly shall they that have riches enter into the kingdom of heaven. It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God." Exceptions doubtless there are, but they are only exceptions. We have known professors of religion the better for adversity, but whoever knew one the better for prosperity? If such a case ever occurs, is it not regarded as a prodigy of grace? On the contrary, how many have we known whose piety has declined as their wealth increased; and even where religion has not totally disappeared, amidst accumulating opulence, it has retained only the form or shadow of what it once was. Multitudes in eternity will regard their money as their curse; so says the apostle: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition," 1 Tim. vi. 9. Yes, it is the bag of gold that drags down the soul of rich men into the pit. The love of money is the cause of more souls being lost than any other in all Christendom. Hence rich churches are rarely eminent for vital godliness. The spiritual state of the church at Laodicea verifies this remark. They were as poor in religion as they were affluent in worldly wealth. They *boasted* of their prosperity, *saying*, "I am rich." It was their matter of glorying; they vaunted and were puffed up; for wealth generates pride, and fosters vanity beyond anything else. There is more *purse*-pride in existence than of any other kind of pride, just because nothing gives a man more consequence in general society than wealth.

And what all the while was the spiritual state of this church? There is not a syllable mentioned in the way of commendation; they had not grace enough to furnish the Saviour, inquisitive as he was for something to praise, with matter for one note of approbation. The specific charge which he brought against them was *lukewarmness*, that middle state between heat and cold. Some professors are ardent almost to an enthusiasm of zeal; others cold to the absolute extinction of all vital heat; the one *all* religion, the other *no religion at all;* but the Laodiceans were neither the one nor the other: they had no fire, yet they were not ice; they had no decided piety, yet would not leave religion alone; they would not throw off the profession and forms of godliness, yet knew nothing of its power. This state of mind was peculiarly offensive to Christ. To halt between God and the world, truth and error, holiness and sin, is worse, in some respects, and in some persons, than to be openly irreligious. Corrupt Christianity is more offensive to God than open infidelity. No man thinks the worse of religion for what he sees in the openly profane; but it is far otherwise with respect to religious professors. If he that nameth the name of Christ depart not from iniquity, the honour of Christ is affected by his conduct. Therefore Christ seemed to say, "Be one thing or the other. Have more religion or less; act more consistently, or let religion alone altogether."

Yet the church, though in this deplorable state, was not aware of its condition, but thought all was going on well; it did not know that it was "wretched, and miserable, and poor, and blind, and naked." This is surprising and affecting, and shows, in an alarming view, how far self-deception may be carried, especially in the case of those, who, like the members of the church at Laodicea, are much taken up with the enjoyment of worldly prosperity. Let a professor of religion have his mind much occupied with the cares of business, and his affections much engrossed with the objects of sense, and it is astonishing how ignorant and mistaken he may remain as to the real state of his soul.

Prosperity is the smoothest, easiest, and most unsuspected road to the bottomless pit.

The lesson to be learnt from the condition of *this* church, is too obvious to be mistaken or doubted, and too impressive to be unfelt or unheeded; it is this—*lukewarmness in a Christian church is a state peculiarly offensive to Christ; a state which may exist without being properly known or seriously suspected; and which is very likely to be produced by worldly prosperity.* There stands the awful beacon, and *will* stand to the end of time, of this corrupt community, warning all the churches of God against a state which is as ruinous to themselves as it is displeasing—yea, disgusting—to him. It is a record which every community of Christians should frequently read with most solemn awe; and it is a record which it especially becomes the churches of our age and country to peruse, since in these days, and in this country of liberty, commerce, wealth, and ease, the danger of sinking into this condition is most imminent. Sardis and Laodicea, it may be feared, furnish the types of many of the churches of this age. We can conceive, and perhaps describe one of these Laodicean professors. By some means or other, either by an alarming illness, the death of a near relative, or an impressive sermon, his mind has become a little interested in the subject of religion: but his knowledge of its nature was never very clear, nor his conviction of sin ever very deep, nor his sense of the need of a Saviour ever very pungent; but still his views were sufficiently correct, sustained as they were by a good moral character, to gain him access to the fellowship of the church, and the table of the Lord. The object of his solicitude having been gained, he soon loses what little real solicitude he once possessed; and though he does not abandon the forms of godliness, is evidently a stranger to its power. He is, perhaps, engaged in a prosperous trade, the profits of which accumulate and enable him to command the elegancies and the luxuries of fashionable life, or, at any rate, the substantial comforts of a competent fortune. He is now taken up almost exclusively with business and worldly enjoyment. All spirituality is evaporated from his mind; religion, as a source of personal enjoyment, a fount of real bliss, an object of experimental interest, has ceased. Private prayer is given up, or confined to a few hurried and heartless expressions uttered on retiring to rest, or rising hastily from it. As to communion with God, if he ever knew it, he has lost it. His family prayers are irregular, formal, or totally relinquished. His family are brought up almost without the least care or anxiety for the formation of their religious character; for he has married a woman without decided religion, and who is one with him in all his worldly habits. There is taste, elegance, fashion, amusement, in his house; but the stranger who visits him, neither sees nor hears anything of religion. All is gaiety in the way of parties and entertainments. On the sabbath he goes regularly once, perhaps twice, to public worship; that is, his body is there, for his thoughts are on his business, his wealth, or his pleasure. The prayers kindle no devotion, the sermon yields no religious enjoyment. To ordinary religious truth, however rich and full the exhibition of fundamental gospel doctrine, he is quite insensible; though, upon an extraordinary display of pulpit eloquence by some gifted preacher, he bestows both attention and eulogium. He is an admirer of talent, and is gratified by its displays. He is found also at the Lord's table; but, though Jesus Christ is there evidently set forth crucified before him, his heart never melts with penitence, nor glows with love, nor experiences the peace of believing. As to the weekly meetings for prayer or preaching, these have been entirely given up; nor does he take any interest in the affairs of the church, or the usefulness and comfort of the pastor. His love of the world, unsubdued by faith, makes him in his business sharp, eager, overreaching, so as to make others complain of him, suspect him, and reproach him. In his temper he is perhaps passionate, implacable, and litigious. Yet all this while he is a professor of religion, a member of a Christian church, and known to be such. He does not cast off his religion, or rather his profession of it, but he retains it only to dishonour it. Now, this is lukewarmness; and it is a representation which, in various degrees, suits thousands and thousands of the members of all denominations at the present day. Such members are to be found in all our churches, corrupting the communion, grieving the pastor, discrediting religion, deceiving themselves, and offending Christ. There may be no foul blots, no great scandals, no grievous falls, which call for excommunication; these but rarely occur, and are not, after all, the chief source of discredit to religion, and of hindrance to its extension: it is lukewarmness, that sloth-like vice, which deteriorates its nature, degrades its dignity, rendering it a low and reptile thing; and which, by its extensive prevalence, not only destroys the souls of those who are subject to it, but spreads the odious infection far and wide.

What renders it the more alarming is, that the lukewarm are not sufficiently, or not at all, aware of their own destitute and miserable condition. Having dwelt on this in considering the state of the church at Sardis, which very nearly resembles that of Laodicea, it is unnecessary to enlarge upon it here.

Having, with as much brevity as I could employ, thus exhibited the contents of these instructive and impressive addresses, I would once more, before I go on to other parts of this work, commend, with all the earnestness I can express, the perusal of them to the churches of our day. In no part of Scripture shall we find a clearer statement of what, as regards the *spiritual* condition of a church, Christ requires of his people. Nowhere shall we find a more correct standard by which to examine our condition, or a more intelligible rule by which to guide our conduct. If, in the epistles of Paul, and Peter, and James, and in the other epistles of John, we find a more expanded view of Christian doctrine and morality, we find here, more than in almost any other part of the Word of God, that which turns our attention inward upon the state of spiritual life in the church. Here are disclosed to us those *heart-diseases*, so to speak, which may be impairing the health, and imperiling the very life of a Christian community, and which may be carrying on the work of destruction almost without being suspected. No part of the word of God deserves more of the attention of the pastorate of this day, than this which we have been now considering. No minister can do a better service to his church, and to his age,

than by an able, faithful, and practical exposition of these important addresses. By God's blessing upon such a service, the church must be the better for it, when it has been well and diligently performed. Nor should it be felt as an objection to such a labour, that the other parts of this mysterious book are not yet clearly understood; and that, as this is a part of the whole, to touch this without going on is but a fragmentary work. In reply it may be said, that these letters are each complete in itself, as much so as Paul's epistles, and furnishes lessons distinct, separate, and important, though no other part be handled. Here are instructions of momentous consequence to be attended to; and which may be understood, though the seals, the vials, and the trumpets—now covered with a cloud of hieroglyphics, which, perhaps, nothing but futurity will ever disclose,—should remain unintelligible to the most sagacious expositor. To explore this rich vein of Divine truth requires no great skill in spiritual mining. No surer or better method can be taken to obtain an earnest church than a general disposition in ministers to endeavour to fix the attention of their flocks upon these Epistles to the Seven Churches which were in Asia.

CHAPTER III.

NATURE OF EARNESTNESS, VIEWED WITH REFERENCE TO INDIVIDUAL ACTION, AND PRIMARILY AS REGARDS PERSONAL RELIGION.

GIVING, then, all that is due to this spirit of liberality and activity, let us come back to the question about the earnest *piety* of the age. Has the church so clothed herself with the garments of salvation and the robe of righteousness, and does she so shine with the beauties of holiness, and the reflected light of heaven falling upon her, as to attract the notice, to fix the attention, and excite the admiration of the world? Is she all brightness, a Goshen amidst Egyptian gloom, a verdant oasis in the midst of this moral desert? Has she by her unearthly temper, her consistent holiness, her heavenly-mindedness; by her exalted morality, by her exemplary benevolence, by the radiance of truth sparkling in her eye, the spirit of love breathed from her lips, and the blessings of mercy dropping from her hands, silenced the cavils of infidelity, and answered the taunts of her enemies, "What do ye more than others?" Does she appear like the tabernacle of God, filled with his glory, and indicating his presence? Have Christians, by their victory over the world, their constant and earnest pursuit of salvation, their consistent piety, their general excellence, their gentleness, meekness, and kindness, lived down the suspicion, and silenced the charge of hypocrisy? Do we appear what we profess to be, as men living supremely for immortality, and bearing visibly to every eye the stamp of heaven and eternity upon our character? Do we look like the competitors for a crown of glory, the warriors fighting for eternal liberty and life? Does our religion appear like that which *is* making us a saint in life, and *would* make us a martyr in death? Can we pretend to be in earnest, if these questions must be answered in the negative?

If asked to point out the specific and prevailing sin of the church in the present day, we cannot hesitate in replying, *a pervading worldliness of mind, heart, and conduct*. She is fearfully secularised in the spirit and temper of her members. The love of the world is become the master-passion before which other and holier affections grow dim and weak. Nor is this at all inconsistent with the spirit of liberality which has been already admitted to exist. There may, by the force of circumstances, be a spirit of giving, where at the same time there may be an excessive anxiety about getting. In this commercial country, it is difficult even for the professors of religion to escape the contagious spirit of speculation, eager competition, and over-trading. The determination as well as the anxiety to be rich, will, without great watchfulness, rush into the church: it has done so; and those who profess to have overcome the world by faith, appear almost as eager as others in all the schemes for getting wealth in haste, and by almost any means. But it is not only in the way of doing business that this secular spirit is seen, but in the general habits and tastes of professing Christians. Their style of living, their entertainments, their associations, their amusements, their conversation, evince a conformity to the world, a minding of earthly things, a disposition to conform themselves to the world around, and an apparent desire to seek their happiness from objects of sense, rather than from those of faith, which prove the extent to which a secular spirit is bearing down the spirit of piety.

It may not be improper here to ask, what are the principal *defects* as well as sins of the religion of this day? in what it is that the professors of this age chiefly fall short? Two only shall be mentioned as perhaps the most prominent. I may first mention that class of duties which come under the head of the devotional, the spiritual, the contemplative, as distinguished from the active and practical, or that which is specifically known as piety towards God,—the love of, and communion with, God; looking to Jesus, and the habitual sense of his unutterable preciousness; the commerce with the skies; the abiding impression of eternity; the impressive sense of the Divine presence; the constant reference to the future state, which, like an invisible but powerful link, connects us with another world. This is what we want—the high-toned spirituality, the deeply devotional spirit, the heavenly aspirations, the yearnings after a higher and holier state of existence, which are exhibited in many of the hymns we sing, many of the biographies we read, and many of the sermons we hear. We have a faith which converses with the letter, but we want one which presses on to the spirit of the word of God. Our faith stops in words, but does not reach on to things; the awfully glorious form of truth passes before our intellect, but it is veiled and muffled; we do not take hold of her garment, entreat her to smile upon us and tarry with us, admitting our hearts to communion with her.

It has sometimes occurred to me that we have suffered our very orthodoxy in one respect to do us harm, as if the doctrine of justification by faith—that fundamental truth, and the only legitimate source of peace to a sinner's conscience—were intended to chill our affections, and extinguish the exercise of a holy and chastened imagination in the soul of a saint. In setting aside frames and feelings as grounds of hope and sources of peace, we have been in

danger of extinguishing them altogether as exercises of devotion. In doing honour to the work of Christ as the sole ground of acceptance with God, we have neglected the work of the Spirit to raise us into the element of light and love. In turning with aversion from the crucifix as an aid to devotion, we have neglected to use the cross to produce in us all the legitimate emotions of earnest contemplation. In refusing to enter the cloister, we have neglected also the closet. In repudiating the visions, the raptures, and the dreamy silence of the mystics, we have also let go the peace that passeth understanding, the joy that is unspeakable and full of glory. In surrendering such books as Madame Guion's rapturous hymns, Mrs. Rowe's "Devout Exercises of the Heart," Hervey's "Meditations," and Law's "Serious Call," we have at the same time renounced almost all other works, which, though of a more sober spirit of devotion, are intended and calculated to excite and sustain religious affection. We have repudiated manuals of devotion, which prescribe employments for Passion-week, a whole week's preparation for the Lord's Supper, prayers to be repeated in dressing and undressing, and all the various situations in which we can be found, as tending to make religion a thing of and by itself, as belonging to times and places, but not constituting an element of habitual character, and a principle designed to influence us always, everywhere, and in everything; but have we not too much abandoned all aids to devotion, all means and helps to keep up the piety of the heart towards God. Missals, breviaries, and rosaries, are abjured by us as the inventions of man, the devices of superstition, the mockeries of devotion; but do we substitute them by our Bibles, our hymn-books, our religious biographies, as closet companions, as fuel for the flame of devotion. We doubt the genuineness of that emotion which can be excited only by Gothic architecture, beautiful sculpture, sublime music, and mouldering ruins of religious fabrics; but do we take pains to nourish devotion by the appeals made to our senses, in the scenes of Nature, and the legitimate symbols of our holy religion? In short, we have abjured Popery, and its late-born child, Puseyism; but we still want the devotion of some of the best of their votaries, purified from its superstition, illuminated and guided by the clear light of the evangelical system of revealed truth—the piety of Fenelon and Pascal, as a graft upon the doctrine of justification by faith, or rather yielded by it as its legitimate produce. Such instances there are among us, not a few; would God they were more numerous!

But, "this kind goeth not forth but by fasting and prayer;" and in the former of these, if not in the latter, the Christians of the present day are singularly wanting. We live in a busy age, when men find little time for private prayer, reading the Scriptures, and meditation. Perhaps there was never so little private prayer among professors as there is now. The closet was never more neglected by the great bulk of those who call themselves Christians. A few hasty expressions, or a few broken thoughts, poured out without solemnity or without coherence, or else a short form learned by heart, and repeated at night or morning, or perhaps both, constitutes, it is to be feared, as we have already said, all the private prayer which some offer to God. Closet prayer means a person's selecting some suitable time and place to be alone with God, to pour out into his ear, with freedom and enlargement, all the cares, the sorrows, the desires, and the sins of a burdened heart and a troubled conscience: it means more, for it signifies the act of a child going to commune in the spirit of adoption with his Divine Parent, and to give utterance to the expressions of his adoring gratitude, praise, and love, and to present his intercessions for all that claim an interest in his supplications. It is but too obvious that there is comparatively little of such closet exercises in this day of engrossing worldliness. Christians live too much in public to be much in their closets. Answer ye who read these pages, is it not so? What say *your* closets and consciences? What testimony is borne for *you*? Say, professors, say, if you are not restraining prayer, and framing all kinds of excuses for the neglect? What spirituality, what heavenly-mindedness, can you expect in the habitual neglect of the closet?

But this is not the only deficiency of the church in the present day, for the want of a prevailing *conscientiousness* is as conspicuous as that on which we have just dwelt. Earnestness in religion is as much displayed in a sincere and anxious desire in all things to do what is right, as it is in praying and cultivating the spirit of devotion. And this is, perhaps, much easier to be manifested than the other. There are great numbers of God's people, who are so situated that they cannot command much time for devotional exercises: their hours are not their own; but every one can be conscientious in his conduct. It requires no more time, though, in some cases, much more resolution, to do right than to do wrong. In a trading country like ours, where competition is so keen, and success so precarious, the temptations to a violation of the "whatsoever things are just, honest, true, and lovely," will be very numerous, very strong, and constantly recurring. Trade affords constant tests of principle. It supplies the standard of honour with men of business. But dishonourable transactions are no uncommon occurrences among professors of the present day. More scandals are brought upon the cause of Christ from this source, than from any other that could be named. A want of strict and eminent integrity is so common, that the manifestation of it in any high degree excites admiration, and ensures for its possessor unusual testimonies of commendation.

It is not meant by this to avow, or insinuate, that almost all professors are dishonest men, but merely that in little affairs of a pecuniary nature, and other matters, violations of the honourable and generous are so common, as to excite less surprise and censure than they should do, in one who professes to be in earnest for the kingdom of God. What Paley said in reference to subscription to articles of faith, "that he could not afford to keep a conscience," is said by multitudes besides, or if not said is acted upon. A man who, in all his actions, his words, and feelings; in all his conduct, which is seen only by God, as well as in that which comes under the cognizance of men; when it exposes him to inconvenience and loss, as well as when it puts him to no cost, and calls for no shame; makes an enlightened and tender conscience his guide, and which he implicitly obeys, is a character too

rare even among professors of religion. To adopt as the rule of conduct, "I will in all things do that which my Bible and my conscience tell me is right;" and to carry this rule into all the great branches and minute ramifications of Christian duty; to adopt it in reference to our temper and spirit, our thoughts and feelings, as well as our words and actions; to make it govern us in all our social relations, and all our business transactions; and, in conformity to this rule, to make any sacrifice, to practise any self-denial, and to endure any loss, is a line of conduct, which, though imperatively demanded by religion, is but too seldom seen, but, wherever it is seen, can never fail to be admired.

It appears quite clear, then, that great numbers of Christian professors are but very imperfectly acquainted with the requirements of "pure and undefiled religion," and need to be led to re-study it in the pages of Holy Scripture. We have lost sight of the Divine Original, and have confined our attention to the imperfect transcripts which we find on every hand. We have by tacit consent lowered the standard and fixed our eye and our aim upon this depreciated rule. We are a law to each other, instead of making the word of God the law to us all. We tolerate a worldly-minded, and diluted, and weakened piety in others, because we expect a similar toleration for ourselves. We make excuses for them, because we expect the like excuses for our own conduct in return. Instead of "seeking to cleanse ourselves from all filthiness of the flesh and spirit, and perfecting holiness in the fear of God," we have abused, shamefully abused, the fact that there is no perfection upon earth, and converted it into a license for any measure and any number of imperfections. We have set our highest mark upon an abstinence from immorality and the more polluting worldly amusements; an attendance upon an evangelical ministry; and an approval of orthodox doctrine;—this, with the act of joining a Christian church, a participation in the Lord's Supper, and a little occasional emotion under a sermon, and a hasty prayer night and morning,—this, this is the religion of multitudes. There may be no habitual spirituality or heavenly-mindedness; no life of faith and communion with God; no struggling against sin, Satan, and the world; no anxiety to grow in grace; no supreme regard to eternity; no studied and advancing meetness for the eternal world; no tenderness of conscience; no laborious disciplining of the temper; no cultivating of love; no making religion our chief business and our highest pleasure; no separation in spirit from the world; in short, no impress upon the whole mind, and heart, and conscience, and life, of the character of the Christian as delineated upon the page of Scripture. We need to be all taken out of the religious world, as it is called, and collected again round the Bible to study what it is to *be* a Christian, as well as to be *called* one. Let us do this very thing. Let us endeavour to forget what the bulk of professors are, and begin afresh to learn what they ought to be. Let us select the most eminently holy, devout, and conscientious Christians we can find; and if we know not many living ones which stand high above the rest, let us go to the memoirs of departed ones, and say to ourselves: "Even these, distinguished as they are, do not come up to the standard of God's law; and admitting this as they did, if *they* bewailed their deficiencies and their imperfections, then what am *I!*" It is to be feared that we are corrupting each other, leading each other to be satisfied with a conventional piety. Many have been actually the worse for church-membership. They were more intensely anxious and earnest before they came into fellowship than they were afterwards. Their religion, in joining the communion of saints, as they professed to be, seemed to come into an ice-house, instead of a hot-house. They grew better in their former state than in their new one. At first they were surprised and shocked to see the lukewarmness, the irregularities, the worldliness, the inconsistencies, of many older professors; and exclaimed with grief and disappointment, "Is this the church of Christ?" After a while a fatal influence came over them, and their piety sank to the temperature around them.

Let us, then, cast away the fatal opiate which so often quiets a troubled conscience, "I am as good as my neighbours;" and go with prayer, trembling, and anxiety to the Scriptures, with the question, "What is it to be a Christian?" None but an earnest religion can be a sincere one; none but an earnest religion will take us to heaven; none but an earnest religion can be a happy one. Rouse, Christian professors, from your slumbers and your dreams. Multitudes of you are perishing in your sins; you are going down to the pit with a lie in your right hand. Your profession alone will not save you; and it is all that some of you have to depend upon. There are millions of professors of religion in the bottomless pit, who brought no scandal upon religion while they lived by immorality; but the life of God was not in their souls,—they had a name to live, but were dead. They looked around upon the low conventionalism of the day in which they lived, instead of studying the Bible for their standard of piety, and went to the bar of God, saying, "Lord, Lord, have we not been called by thy name?" where they met with the dreadful rebuff and rejection, "I never knew you, depart from me!"

CHAPTER IV.

EARNESTNESS IN THE WAY OF INDIVIDUAL EXERTION AND DIRECT ACTION FOR THE SALVATION OF SOULS.

And now by what *arguments* can you be persuaded, by what *inducements* moved, by what *incentives* excited, to make these efforts? Consider your PRINCIPLES. You believe in the immortality of the soul; in the evil of sin; in the curse of the law; in the wrath of God; in the reality of hell: in the horrors of damnation; in the intensity and eternity of the quenchless fire! You believe in a merciful God; a redeeming Saviour; a converting Spirit; in the possibility of salvation for each one of the perishing millions around you; in the ineffable and eternal bliss of heaven! You believe that it is God's will that those men should be saved, and that they should be saved by human instrumentality, and by your exertions among the other means of life eternal. This, all this, is in your creed. Christians, study afresh your articles of faith, that you may know more accurately than you seem to do, what ought to be the obligations of your conscience and the actions of your life. Indeed, you must *do* more, or *believe* less; your

creed and your conduct are at variance. Follow only one human soul into eternity: trace its endless course through delights which flesh and blood could not sustain, or through torments which human nature must have supernatural strength to endure; pursue it along the course of its eternal progression, and contemplate it making acquisitions in knowledge, holiness, and happiness all but infinite, and leaving behind even the former attainments of cherubim and seraphim; or for ever sinking from gulph to gulph of misery and despair in the bottomless abyss;—and then conceive, if it be possible, in some tolerable degree, what an event is the salvation of a single soul! And when you have revolved the comprehension of this mighty and mysterious unit of a single soul, carry it on to the tens, and hundreds, and thousands, or tens of thousands of such souls that are hurrying on to eternity even in the town where you dwell! Christians, again I say, abjure these vast ideas, or act more conformably to them. Abandon your belief in these stupendous realities, or at any rate prove that *you* are absolved from the obligation of arresting this tide of ruin, and swelling this stream of salvation, or else be more in earnest in your endeavour to save souls. You must do one or the other. In your present conduct, with such a profession upon your lips, and with such lukewarmness in your zeal, your conduct is the most monstrous inconsistency in our world. Infidels see it; and comparing your creed and your conduct, taunt you with your hypocrisy. "I remember," says Mr. Binney, "a very striking circumstance which a neighbouring minister mentioned to me in proof of this. There was in the town in which he preached an avowed and determined infidel. He saw this man one Sunday evening in his place of worship. He was preaching on some of the great verities of faith, and the duties resulting therefrom. As he was the next morning passing the door of the man, he was standing at it, and he said to him, 'I saw you at worship last night, and was rather surprised to see you there, as you do not believe what I was preaching.' 'No,' said he, 'nor you either.' 'Indeed!' 'No!' he went on to say: 'why, if I were to believe the things you affirm to be true, and which are written in your books, I should not know how to contain myself. I should feel their importance so much that I should exhibit them wherever I went. I should not know how to hold in the enthusiasm they would excite. But I do not believe them, nor do you, or you would be very different people from what you are.'" Dreadful sarcasm! Cutting irony! Withering rebuke! But, how deserved! Shall we not feel it? Shall we not learn our defect, our duty, our inconsistency, even from an infidel? Let us look at and judge ourselves as infidels do, who examine us and try us by our creed and profession. Rise, rise to action; do something worthy of your principles. Roll away the reproach, and silence the taunt, of your adversaries.

Think of THE HONOUR OF SUCCESS. What a volume, never to be fully known in this world, is comprehended in the apostle's beautiful language; "Brethren, if any of you do err from the truth, and one convert him; let him know that he who converteth a sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins." A vagrant sinner wandering from God, from holiness, and bliss, restored to the fountain of life and light—a soul dead in trespasses and sins, quickened into life—a multitude of sins, each one of which containing the sentence and the venom of an eternal curse, all covered over by an act of pardoning mercy—what an achievement! The liberator of a nation from the fetters of slavery, and the rescue of an empire from the ravages of a pestilence, viewed as temporal deliverances, are not to be compared with the eternal salvation of one immortal soul! Had one of the planets of our system broken the chain of gravity, and was rushing off into space, threatening ruin to itself, and to other orbs, into collision with which, in its course of destruction, it might be brought; and it were in our power to restore it again to its place, its dependence, and its order; it would be less a matter of exultation, than to be the instrument of saving a single soul from the bitter pains of eternal death! What was the civic crown awarded to him who had saved the life of a Roman soldier on the field of battle; or the statue of brass erected to him who had defeated his country's foe in a hundred battles; or the shrine prepared in the Temple of Fame for him who had enriched his country and the world by some splendid discovery in science, or invention in the arts, compared with the crown of amaranth which shall flourish for ever on the brow of the Christian who hath saved a soul from death! Medals, statues, arches, processions, are all puerilities compared with this; and such is the distinction placed within the reach of every child of God. What an incentive to earnestness this; and yet how few the competitors for such a crown and such an honour!

Consider, moreover, what OTHERS HAVE DONE, and done with no greater advantages than you have possessed. Instances have occurred, perhaps within the range of your own observation, of persons who have laid themselves out with extraordinary earnestness, and with as extraordinary success, for the salvation of souls. They have been the honoured instruments of bringing many to Christ. It is their exquisite felicity on earth, and will be their still higher felicity in heaven, to receive the grateful acknowledgments of those whom they have plucked as brands from the burning. This is a happiness which angels know not. They indeed rejoice over souls converted by others, but never over any converted by themselves: in this particular they are inferior to many a poor peasant who has been the instrument of saving a soul from death. Envy not such persons, but imitate them. Their bliss may be yours. What they have done, you by God's grace may do. It was not by might nor by power that they did it, but by God's truth and God's Spirit. That truth may be presented by you as it was by them; and God's Spirit is as willing to come on your humble labours as he was upon theirs. He loves to bless feeble, but willing instruments, that he may magnify his own power.

As proof of what some others have done, take the following instance, which has been brought under my notice by one of our home missionaries, in a letter I lately received from him. After describing the great spiritual destitution of large tracts of our country, and our inability to supply, by any organization we now have, or are ever likely to have, this lamented deficiency, he adds: "I have been thinking of a plan

which, in some instances, has been tried and greatly blessed for the spread of the gospel and the conversion of souls. *Are there not in the churches of our cities and large towns, men of ardent piety and love to souls; of ability to preach the gospel with simplicity, affection, and power; of wealth to support themselves, and leisure to labour for God and precious souls?* Are not some of their talents buried for want of a proper sphere for their exertion! Could they not obtain a comfortable residence for themselves in these districts, and devote themselves to the eternal welfare of those for whom no other spiritual provision is made?

"A dear relative of mine some years ago had a considerable amount of property left him. He at once retired from business to devote himself enrirely to the work of the Lord. He was the instrument of introducing the gospel to this town where I now labour. He went to reside at a village about eight miles from hence. He there began to preach; built one chapel, then another, and then another, in different hamlets. We have two village chapels connected with us besides. Other chapels in this locality sprung from his efforts. It is gratifying and astonishing to consider how the gospel has spread, and is still spreading; and we trace back these streams to the blessing of God upon the efforts of this servant of his. He died in the pulpit nearly four years ago. His son, now residing upon his own farm, is the zealous and successful pastor of the church which his father was the instrument of gathering. Two day-schools and four sabbath-schools have arisen from the same efforts.

"Now, sir, are there not others connected with our churches who may go and do likewise? May we not believe that God would crown with his blessing such efforts as these?"

Believe! *We are sure of it.* This is what we want. This we must have, or we can never overtake the population of our country with the means of grace. I say again and again, and I say it with all possible emphasis, and would send it, if I could, with a trumpet blast over the land, "*Societies must not be substitutes for personal labours. Organization must not crush individualism.*" Here was an individual waiting for no society, but going off himself to the scene of moral desolation; venturing alone into the wilderness; going single-handed, but strong in the Lord, and in the power of his might, to pour the light of truth over a dark neighbourhood. See how God honoured and blessed him: what good he did—what a name he left. Ye pious, well-read, gifted, and zealous tradesmen, who have talents as well as piety, and, in addition to all these, abundant wealth, or a competency at any rate, why not imitate this beautiful example? Why content yourselves with getting more wealth which you do not want, when you might be employed in building chapels, forming churches, saving souls, and planting schools. How noble an association—the country gentleman and the village pastor; the retired tradesman and the preacher of the gospel! Is there nothing to fire your ambition; to excite your ardour; to kindle a holy enthusiasm, in such a prospect and such a hope? I am not setting aside an educated ministry by a system of lay-preaching; but am speaking of spots where no congregation exists, no chapel is built, and where none is ever likely to exist without some such plan as this.

Remember HOW LITTLE YOU HAVE HITHERTO DONE. You have experimentally known the way of salvation, and the value of a soul, these ten, twenty, thirty years; and yet up to this hour you have, perhaps, never won a soul to God—perhaps have never tried. Marvellous! Painful neglect, irretrievable omission! The wasted hours can never be recalled, the lost souls that have dropped into the pit from beneath your very eye and hand, can never be placed again within the circle of your influence. As you saw them falling, you stretched out no helping hand; and there, amidst the torments of despair, they are, uttering their reproaches upon your cruel indifference. Time is still rolling on; souls are still crowding to perdition; and soon, soon, both you and they will be in eternity! Hasten, oh! hasten, to the scene of ruin; put forth every energy: their damnation lingers not, and shall your compassion linger? Shall your efforts still be withheld?

Once more consider what would be the result, *were* ALL THE MEMBERS *of our churches stirred up to an earnest endeavour to save souls.* Take a community of Christians, of three, four, or five hundred communicants, yea, of a lesser number, and think of all these, each in his own sphere, and according to his own talents, means, and opportunity, labouring for God and souls. Think of five hundred, or even of one hundred, scattered over the whole expanse of a town or village, communicating more or less with the whole population; some of them masters and mistresses at the head of families; others manufacturers presiding over large establishments of workmen; others servants in the midst of godless families; others workmen surrounded by wicked fellow-workers; others rich or well-informed, and possessing considerable influence in society; others poor, and inhabiting courts where neighbours on all hands have an opportunity to see their conduct and hear their conversation; others young, and possessing all the health and energy of their years, and in the habit of meeting with persons of their own age; —let such a community be conceived of, where all these members were walking in holy conversation and godliness, sending forth the light of a beautiful example, full of zeal, labouring for the salvation of their fellows, and inspired with the ambition, and animated with the hope, of saving souls by personal effort, each *studying* what he could do, and each doing what he could what might not be looked for as the glorious result of such general activity, zeal, and earnestness? What an awakening would take place—what revivals would come on! Would not God pour out his Spirit on such churches as these? What prayer would ascend, and what showers of blessings would come down in their season! When our churches shall exhibit such scenes as these, then will God's work go on in the earth! And why do they *not* exhibit such scenes? Are not these the scenes they *ought* to exhibit? Is not this the intention for which they are raised up? Friends of Christ, and truth, and God, look back for a moment again to the horrifying details of a former part of this chapter! read again the statistics of the Pandemonium of infidelity and immorality; and say if the passion for ruining souls shall be more intense among the emissaries of Satan, than the passion for saving them shall be among the followers of the Lamb. Oh! what, and who, shall rouse

the church of God to a sense of her duty, her destiny, and her honour, as God's instrument for converting an ungodly world? Where is the more than *trumpet* breath that, with the thunders of the skies, and the voice of eternal truth, shall break in upon the slumber of a luxurious church, and rouse her to her mission as a witnessing and a proselyting body! What visitations of mercy, or of judgment; what internal commotions, or external assaults; what national convulsions, or social disruptions,—are necessary to call her to her work, and prepare her to perform it? When shall all controversies seem to be little or nothing, compared with the church's one great controversy against sin, Satan, and perdition? When shall every Christian feel that God's chief end of keeping him out of heaven for a season is, that he might keep immortal souls out of hell? When shall another Luther rise up in the midst of the Protestant church, and reform us from our worldly-mindedness, even as the first delivered us from Popery? When shall another Whitfield pass through the midst of us, and with his burning eloquence kindle a fire of zeal in our hearts which shall consume the dross of earthliness, and purify the gold of our faith? Shall infidelity, Popery, and false philosophy, share the world between them? Individual Christians, priesthood of God, *consider and decide.*

CHAPTER V.

CHRISTIAN EARNESTNESS IN FAMILY RELIGION.

Now observe the conduct of earnest parents. In addition to the communication of knowledge, they admonish, intreat, warn, and counsel. They direct the reading of their children, and watch carefully what books come into their hands. They analyze their character, and make themselves intimately acquainted with their peculiarities of disposition and tendencies, that they may know how to adapt their treatment to each. They encourage habits of subjection, modesty, reflection, conscientiousness, frankness, and at the same time respect for all, especially for themselves. They dwell on the pleasures of religion, and the miseries of sin. They repress faults, and encourage budding excellences. They speak to them of the honour and happiness of good men, not only in another world, but in this. They endeavour to implant the fear of God, the love of Christ, the desire of holiness, in their hearts. Everything is done to render religion attractive, and yet to exhibit it as a holy and an awful reality. They watch the conduct, look out for matter of commendation and of censure. In short, their object and aim are the real, right, permanent formation of the religious character, the character of the genuine Christian.

Parents, you are always educating your children for good or for evil. Not only by what you say, but by what you do: not only by what you intend, but by what you are: you yourself are one constant lesson which many eyes are observing, and which many hearts receive into itself. Influence, power, impulse, are ever going out from you: take care then how you act.

Let me then here remind you of the immense importance of three things: first, Parental *Example.* What example is so powerful as that of a parent? it is one of the first things which a child observes, it is that which is most constantly before his eyes, and it is that which his very relationship inclines him most attentively to respect, and most assiduously to copy. Every act of parental kindness, every effort to please, every favour conferred, softens a child's heart to receive the impressions which such an example is likely to stamp upon the soul. Vain, worse than useless, is that instruction which is not followed up by example. Good advice, when not illustrated by good conduct, inspires disgust. There are multitudes of parents to whom we would deliberately give the counsel never to say one syllable to their children on the subject of religion, unless they enforce what they say by a better example. Silence does infinitely less mischief than the most elaborate instruction which is all counteracted by inconsistent conduct. It is no matter, either of wonder or regret, that some professing Christians discontinue family prayer. How can they act the part of a hypocrite so conspicuously before their households, as to pray in the evening, when every action of the day has been so opposed to every syllable of their prayer? Oh! what consistent and uniform piety, what approaches to perfection, ought there to be in him who places himself twice every day before his household at the family altar, as their prophet, priest, and intercessor with God! It seems to me as if the holiest and best of us were scarcely holy enough to sustain the parental character, and discharge the parental functions. It would seem as if this were a post for which we could be fitted only by being first raised to the condition of spirits made perfect, and then becoming again incarnate, with celestial glory beaming around our character. What an additional motive is there in this view of our duty for cultivating with a more intense earnestness the spirit of personal religion!

Would you see the result of parental misconduct, look into the family of David. Eminent as he was for the spirit of devotion, sweet as were the strains which flowed from his inspired muse, and attached as he was to the worship of the sanctuary, yet what foul blots rested upon his character, and what dreadful trials did he endure in his family! What profligate creatures were his sons! and who can tell how much the apostacy of Solomon was to be traced up to the recollection of parental example? Parents! beware, I beseech you, how you act. Oh! let your children see religion in all its sincerity, power, beauty, and loveliness; and this may win them to Christ.

But there is another thing to be observed, and that is, the mischief of *excessive indulgence.* Read the history of Eli, as recorded by the pen of inspiration. The honours of the priesthood and of the magistracy lighted upon him. He was beloved and respected by the nation whose affairs he administered, and to all appearance seemed likely to finish a life of active duty in the calm repose of an honoured old age. But the evening of his life, at one time so calm and so bright, became suddenly overcast, and a storm arose which burst in fury upon his head, and dashed him to the ground by its dreadful bolts. Whence did it arise? Let the words of the historian declare: "I have told him," said the Lord, "that I will judge his house for ever for the iniquity which he knoweth, because his sons made themselves vile, and he restrained them not," 1 Sam. iii. 13. Poor old man! who can fail to sympathize with him under the terror of that dreadful sentence, which crushed his dearest hopes and beclouded all his prospects? but the

sting, the venom of the sentence, was in the declaration that a criminal unfaithfulness on his part had brought upon his beloved sons ruin, both temporal and eternal. All this destruction upon his children, all this misery upon himself, was the consequence of weak and criminal parental indulgence. Doubtless this began while they were yet children; their every wish and every whim were indulged, their foolish inclinations were gratified; he could never be persuaded that any germs of malignant passions lurked under appearances so playful and so lovely; he smiled at transgressions on which he ought to have frowned; and instead of endeavouring kindly but firmly to eradicate the first indications of pride, anger, ambition, deceit, self-will, and stubbornness, he considered they were but the wild flowers of spring, which would die of themselves as the summer advanced. The child grew in this hot bed of indulgence into the boy; the boy into the youth; the youth into the young man; till habit had confirmed the vices of the child, and acquired a strength which not only now bid defiance to parental restraint, but laughed it to scorn. Contemplate the poor old man sitting at the way-side upon his bench, in mute despair, his heart torn with self-reproach, there listening with sad presages for tidings from the field of conflict. At length the messenger arrives—the doleful news is told. The ark of God is taken, and Hophni and Phinehas are slain. His aged heart is broken; and he and his whole house are crushed at once under that one sin, the excessive weakness and wickedness of a false and foolish parental indulgence.*

Parents, and especially mothers, look at this picture and tremble: contemplate this sad scene, and learn the necessity of judicious, affectionate, firm, and persevering discipline.

To all this, add earnest, believing, and persevering *prayer*. Let family devotion be maintained with regularity, variety, affectionate simplicity, and great seriousness. As conducted by some, it is calculated rather to disgust than to delight. It is so hastily, so perfunctorily, and so carelessly performed, that it seems rather a mockery than a solemnity; there is neither seriousness nor earnestness. On the other hand, how subduing and how melting are the fervent supplications of a godly and consistent father, when his voice, tremulous with emotion, is giving utterance to the desires of his heart to the God of heaven, for the children bending around him! Is there, out of heaven, a sight more deeply interesting than a family gathered at morning or evening prayer, where the worship is what it ought to be, when the good man takes the "big ha' Bible," and with patriarchal grace reads to his household the words of heavenly truth? And then the hymn of domestic gladness, in which even infants learn to lisp their Maker's praise; not better music is there to the ears of Jehovah in the seraphim's song than that concord of sweet sounds: and last of all the prayer —oh! that strain of intercession, in which each child seems to hear the throbbing of a father's heart for *him!* Ah! when this is the type of the families of professors; when family religion is conducted after this fashion; when the spectator of what is going on in such households shall be compelled to say, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel;" when earnestness, after beginning in the soul of the Christian, shall communicate itself to the parent, what a new state of things may we expect in the church of Christ!

In my volume addressed to the ministry I remarked that the conversion of the children of the pious should be looked for at home, and from the blessing of God on the endeavours of Christian parents. And this is quite true, and a truth which cannot be put forward too prominently or enforced upon public attention too urgently. I cannot be supposed to underrate the importance of the pulpit, nor the value of preaching; but it is possible so to exalt this order of means as to depress, if not to displace, all others. God never intended by preaching to subvert or set aside the domestic constitution, or to silence the voice of the parental teacher. All systems that obtrude *any* one, whether priest, preacher, or schoolmaster, between the parent and his child, so as to merge the obligations of the latter in the functions of the former, are opposed alike to nature and to revelation. God will hold every parent responsible for the instruction of his children, and it will be no excuse for the neglect, that he has handed them over to another. One of the earliest and most certain indications of a revived church will be, the marked revival of domestic religion. Whatever stir be made congregationally or ministerially, will still leave the church but partially awakened, and religion but negligently attended to, till the families of the righteous are become the scenes of religious concern and of spiritual instruction. The canon of the Old Testament closes with these remarkable words, "And he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse," Mal. iv. 6. Under the Christian dispensation the children were to be brought in with their fathers, and through their instrumentality; and whenever, throughout the various churches of Christ, we shall be favoured to see those who sustain the relation of parents intensely earnest for the salvation of their children, and adopting all proper means for that end, then shall we see the blissful sight of fathers leading their sons, and mothers their daughters, and bringing their children to the church for membership, saying, "Behold I and the children thou hast given me." Then would the families of the saints present the beautiful scene, more than once spoken of in the New Testament, of a church in the house.

This state of things will perhaps, in some measure, account for a very painful fact, which both parents and ministers attest and lament, that very few of the *sons* of our more *wealthy members* become truly pious. Many of the daughters are brought under the influence of true piety, and come into our fellowship, but comparatively few of the sons. I am aware that, as a general fact, far more women are pious than men; but the disproportion is, I think, still greater in the class to which I now allude than in any other. Many concurring causes will account for this. Young men go out into the world, and are exposed to its temptations, while the daughters remain at home under the sheltering care of their parents. It requires greater moral courage in a young man to profess religion than in a female. Young men are more swallowed up in business, and have their minds

* There is a beautiful sermon on this subject by Dr. Leland, of Charleston, in the "American Preacher."

more drawn away from religion, by this means. They are more exposed to the influence of bad companions, and are more in the way of being injured by scepticism and heresy. They are allured to out-of-door recreations and games, which lead them into company. And from the fact of a large proportion of pious people being females, young men are carried away with the shallow and flippant notion that religion is a matter pertaining to the weaker sex, rather than to them. These things will account for the fact to which I now allude, which is indeed a very painful one. Our churches and our institutions need the aid of pious young men of this class. We know the soul of a female is as precious in the sight of God as one of the opposite sex, and we know how valuable are female influence and agency in all religious matters; but women cannot be in such things a substitute for men; and therefore we do lament that so few of our respectable young men become truly pious.

To what use ought this painful fact to be turned, and to what specific efforts should it give rise? First of all, it should lead Christian parents to pay a more diligent and anxious attention to the religious education of their *sons*. Daughters must not be neglected, but *sons must have special pains taken with them*. As in good agriculture most labour is bestowed on an unproductive soil, to make it yield a crop, so in this religious culture of the heart, the main solicitude should be directed to the boys. Mothers, I beseech you, look to these, and from the very dawn of reason exert your plastic influence over their more sturdy nature. Be anxious for your sons; think of their danger and their difficulty. Imagine sometimes that you see that lovely boy a future prodigal, lost to himself, to his parents, to the church, and to society, and yourself dying under the sorrows of a heart broken by his misconduct: at other times, look upon the enrapturing picture of his rising up to be a minister of religion, or the deacon of a church, foremost in aiding the religious institutions of the day, and yielding the profits of a successful business to the cause of God in our dark world. Oh! dedicate that boy to God, with all the fulness of a mother's love, both for him and for his Lord, and pour over him all the influences of a mother's judicious care and culture. Fathers, I say to you also, look well to your sons; be doubly solicitous, and doubly laborious, and doubly prayerful, in reference to them. Be the friend, the companion, the counsellor of your sons, as well as their father. Be intensely solicitous to see them not only by your side in the counting-house or the warehouse, but in the church of Christ, and in the transactions of our religious societies.

Mothers, much devolves on you. Both among the rational and irrational tribes, the first training of the infant race belongs to her that gives them being, and supports them; and of course the first yearnings of affection, and ever the strongest, are to her. It is her privilege and her reward for pains, and privations, and labours, all her own, to be thus rewarded by the earliest and most earnest aspirations of the heart. Avail yourselves of this bliss, and the influence it gives you, to mould the infant heart and character for God. Let a mother's vigilance, and care, and affection, all be most earnestly consecrated to the blessed work of sowing the seeds of piety in childhood's heart, and thus forming the young immortal! Scarcely a character of eminence has ever appeared, either in the church or in the state, but confessed his obligations to a judicious mother. Pious mothers have done more to people heaven than any other class of persons, next to the preachers of the gospel; and even the usefulness of ministers must be shared with those who had prepared the minds of their converts to receive impression from their sermons. Napoleon once asked Madame Campan what the French nation most wanted. Her reply was compressed into one word—"Mothers." It was a wise, beautiful, and comprehensive answer. Ask me what the church of God wants next to earnest ministers, and I answer—*intelligent, pious, earnest* MOTHERS.

CHAPTER VI.

THE ACTIVITY OF CHURCHES IN THEIR COLLECTIVE CAPACITY; OR, THE DILIGENCE OF CHRISTIANS CONSIDERED AS CHURCH MEMBERS.

NOR is it about doctrine only that our congregations should be in earnest, but about *matters of polity* also. Church government, though not everything, nor the most important thing, is still something, and a *great* thing too. It is a matter deeply affecting, in one way or other, not only the spirituality of Christ's kingdom, but the interests of evangelical religion: it is a help or a hindrance accordingly as it is conformed or opposed to the model set up in the New Testament; and is, therefore, worthy all the zeal, apart however from the bitterness, of sectarianism which has been manifested on its behalf. To reduce to nonentities, as regards value and importance, the question about established or non-established churches, or concerning Episcopacy, Presbyterianism, and Independency, is a spurious and unauthorised latitudinarianism, as remote from a due regard to the authority of Christ in his word on the one hand, as a bitter and venomous sectarianism is on the other. If *Congregationalists* are indifferent to their principles, they are the only body that are so. The advocates of other systems leave us no room to doubt of their earnestness, nor ought we to leave them in any doubt of ours. The principles which apostles taught, which reformers revived, and for which martyrs bled, ought not to be regarded with indifference by us. If they are not matters of conscience, they ought to be abandoned, since it is hardly worth while to stand in a state of separation for matters of mere taste or feeling; and if they are, then let them be held, as *all* matters of conscience ought to be, with a grasp that relaxes not even in death itself. If important to us, they are important to others, and ought to be propagated, as well as held. Liberty to hold an opinion is but the half of freedom, unless there be liberty to diffuse it. What I plead for on our own behalf, I plead for on behalf of all others.

A general, regular, and punctual attendance upon all the means of grace, is essential to the earnestness of a Christian church. There is a wonderful difference in this respect in the various congregations of professing Christians. In some instances you will see the hearers straggling along with a dull and careless look, as if they were going to an unwelcome service; dropping in to the place of worship long after the service has commenced; looking round with vacant stare upon the congregation, undevout

and listless, as if they were there they knew nor cared for why; the seats half empty, and those that occupied them seemingly neither expecting nor desiring a blessing from above. There is no earnestness there. In other cases, how different: you will observe a stream of people, just *before* the hour of service, flowing into the place, with a serious, thoughtful, yet cheerful air, as if they knew what they were going for, and that it was a solemn yet gladsome occasion. They take their seats with a composed, collected, devout manner. A look of expectation is in their eye, which is first cast towards the pulpit, as if they waited for the preacher with his message from God, and then upward to that God who alone can make the message effectual. A stranger coming in is struck with the appearance of earnestness that pervades the congregation, and almost involuntarily exclaims, "How dreadful is this place! surely this *is* the house of God, and the gate of heaven." Yes, and if he were to visit that place time after time, he would see the same scene repeated; the same seats occupied by the same people, and in the same devout manner. The earnest hearer is the constant hearer, the punctual hearer, the devout hearer. There is a spirit of indolence, self-indulgence, and mischievous negligence creeping over the churches most fatal to fervent devotion, in reference even to the sabbath-day attendance, which is rising out of the modern taste for residing in the country. Very many of the members of our religious communities of all denominations go but once a week to the house of God, and this is on a sabbath morning. All the rest of the holy day is spent in idleness, perhaps feasting and lounging over the wine through the afternoon, turning over the pages of a magazine, with little devotion, and with no profit, in the evening. If these persons were in their closets, studying the Word of God, engaged in self-examination and prayer, mortifying their corruptions, and invigorating their graces, we should think less of it: but *is* this their occupation? I fear this love of ease is eating out the piety of our churches, and gradually turning the sabbath into a day of luxurious repose, instead of Christian devotion. Modern tastes are sadly at war with modern piety. It seems as if many of the professing Christians of the day were trying with how little attendance upon the ordinances of public worship, how little of self-denial, and how little a public manifestation of their religion, they could satisfy their conscience —and, alas! how *very* little that is.

But this is not all—earnestness is displayed more commonly by the week-day attendance than the sabbath congregations. A professor of religion, who has the least regard for his reputation, must be at public worship once on the Lord's-day; but he has no great reason, as things exist, to fear for his religious reputation, at least in the estimation of many of his fellow-Christians, who are too much like him, though he is never present at a week-day service. There is a phenomenon in my own church which I scarcely know how to explain—I mean that the attendance upon weekly services does not increase with the augmentation of the church. I am not sure that we have more at a prayer-meeting now than we had when the church was only half its present number; and I observe that it is pretty nearly the same people who attend every time. This looks as if there were a great number of our members who have no sense of obligation to attend such services. But can we really consider those who habitually neglect them, to be very lively Christians, or in any way advancing in the Divine life; unless, indeed, there be any special and sufficient reasons for their absence? Earnestness manifests itself in the way of laborious effort, a willingness to make sacrifices, and a disposition to endure self-denial; and if it characterised the religion of a church, it would display itself in a willingness to put ourselves to some little personal inconvenience to attend the services of the week-days as well as the sabbath-days.

In our large churches an assistant minister, if not a co-pastor, is very desirable, and is becoming more and more necessary, in consequence of the increased energy of the clergy of the Church of England. Our single-handed pastors can never, in matters out of the pulpit, cope with those who have one, two, or three curates employed under them. I am aware that the episcopal clergy have a mass of laborious duty in the way of baptisms, marriages, visitation of the sick, and burials, which, except in a comparatively small amount, does not devolve upon us; but even in this our mitigated pressure the sick are too much neglected, inquirers overlooked, and the young left to themselves. The pulpit cannot, must not, be neglected; and yet how can this be duly regarded, and pastoral claims, with demands for public business, and the increased correspondence brought upon us by the penny-postage, be attended to by any one man, however quick in the despatch of business, without assistance? We want help, and we must have it, or much of our work will be ill-done, and much more left altogether undone. I do not forget the difficulties which present themselves; first of all on the ground of expense, and secondly on account of the probability of disagreement between the two ministers. To obviate the first of these is in the power, and ought to be in the will, of our people; and to meet the second, it might be well for the settled pastor to have the sole right of engaging and of dismissing the assistant, so as to be able at any time to stop incipient mischief. It must be remembered, I am not now speaking of a co-pastor; when this is determined upon, it must be by the church, both as to the time *when* it is to be done, and the individual who is to be elected. But an assistant is a different matter; though, even with reference to him, care should be taken by the pastor, especially if the assistant is to take a part in pulpit labours, to select such an one as would be acceptable to the people. The reluctance of some of our pastors to adopt this plan, I know is very great, from the hazard which it brings to the peace of the church. I am very well aware there is *some* danger of this; for it has come under my own observation to see the jars and discords of *two* ministers, not only among ourselves as Dissenters, but also in the Church of England. In the latter case, I admit the risk is less on account of the exclusion of the suffrages, power, and influence of the people: and this difficulty in our case, it appears to me, would be in some measure obviated, by allowing the pastor to select and dismiss his own assistant. Would it not be for the advantage of our young preachers on leaving college, to finish their education for the pastorate under an experienced and successful mi-

nister? Time would thus be given to them to carry on their studies, and opportunity afforded to acquire a familiarity with the details of pastoral duties. This may be better than co-pastorships, except in those cases where an aged minister would gladly aid in choosing his successor, and would thus have a good opportunity for doing it.

But we now return to the idea that an earnest church is A WORKING CHURCH. Churches as well as individuals have their character; and an honourable one it is for either, to be known as always busy in doing good. There are four descriptions of religious communities to be found as regards their prevailing character. The first consists of those in which an apparent, and perhaps it may be but an apparent, high degree of spirituality exists: the preacher is devout, and his sermons partake of his own habitude of thought and feeling, and the people, like the pastor, are thought to be, and perhaps are, professors of a higher tone of piety than many others; there is much of the Divine life, in one of its phases, there; but although numerous and wealthy, they do nothing, or nothing in proportion to their ability, for the cause of Christ. Their collections are few and small; they are not at all known as engaged in any of the great societies of the day. Their calling seems to be to luxuriate on gospel privileges, to enjoy a perpetual feast of fat things; but they appear to think they have no vocation to sound out the word of the Lord; or, at any rate, they consider themselves as something like the Jewish church, a stationary witness for God.

The second description of our churches is that of the communities of Christians where there is, perhaps, less of spirituality, less of the unction and the odour of doctrinal theology, either in the pastor or the flock, though the spiritual life is by no means low in comparison with many others; but then all is activity and energy—the pastor is devoted not merely to his people but to the cause of God at large. The collections are numerous and great. The church can be depended upon, and is looked to for assistance by the directors of our institutions. All hands are busy in Sunday and daily schools, tract distribution, working parties, Bible-classes, and organizations for home and foreign societies,—all that know them think and speak of them as a thoroughly working church.

The third description applies to those who are neither the one nor the other of these: they have lost their spirituality, and have not gained a character for activity; they neither enjoy the life of godliness, nor diffuse it: they have not even a name to live, but are dead.

The fourth includes those—alas! how few they are—who unite an earnest spirituality with an activity and liberality no less eminent. Where the spiritual life is all healthfulness and vigour, and where its developments are seen in all the operations of a holy zeal. This then is what we want—churches in which the vital principle of piety shall be so strong that they may be said to be like the mystic wheels of Ezekiel, instinct with the Spirit of God, and ever in motion—churches whose activity, like that of the strong and healthy man, is the working of a life too vivacious to remain in a state of indolence and repose—churches so filled with the Spirit, that his gracious influence is perpetually welling up and flowing over in streams of benevolent activity for the salvation of the world—churches partaking of so much of the mind of Christ, that, from their own internal constraint, they must, like him, be ever going about doing good. Oh! that God would pour out his Spirit, and raise every separate fellowship of believers to this blessed state of spiritual prosperity!

CHAPTER VII.

THE CAUSES THAT OPERATE TO REPRESS THIS EARNESTNESS OF RELIGION.

PERHAPS we may consider the easy access to church-fellowship which is now so generally granted, as one cause of the deterioration of the piety of this day. I am aware that the admission of members to our churches is a subject of perplexing difficulty: it is not at our option to make the door of ingress to the church, and of approach to the table of the Lord, either wider or narrower than it is made by Him to whom both the spiritual house and the table for the inmates belong. But the difficulty lies in knowing exactly what is his will on the subject, in each particular case as it occurs. For my own part, it is a heavy burden to determine upon the point: no part of my duty is so perplexing. I am afraid, on the one hand, to repel the true convert, and deprive him of the means of nourishment and growth; and on the other, of admitting the self-deceived, and being thus the abettor of his delusion and destruction. Two consequences result from the reception of unsuitable persons to communion; they not only are confirmed themselves in their false views of their own case, but by their low state of pious feeling, or total destitution of it, their worldly-mindedness and laxity, they corrupt others, and exert a deadening influence upon the whole community. Their example is a source of corruption to very many, who are allured by it into all their secularities and fashionable follies. One family of such worldly and lukewarm professors is often a grief to the pastor, a lamentation to the spiritual part of the flock, a snare to many of the less pious, and a reproach to the church at large. Too many of this description find their way, in these days of easy profession, into all our churches. I have arrived, therefore, at the conclusion that our tendency in this day is to make the standard for admission too low, and the test of spiritual fitness too easy. The consequence of this is that our churches have many in them who are professors only, and who exert an unfavourable influence over those of whom we hope better things.

There are few things which exert a more unfavourable influence upon the piety of our churches, than the mixed marriages between those who are professors of religion and those who are not; and which, it must be acknowledged and regretted, are in the present day lamentably common.

The operation of such unions on the state of religion, so far as regards the parties themselves, need be no mystery to any one. When two individuals of different tastes, in reference to any matter, are associated, and one of them has an aversion, or even an indifference to the pursuit of the other, it is next to impossible for the one so opposed to sustain with vigour and perseverance his selected course of action; and then, if he cannot assimilate the taste of the other party to his own, he must for the sake of harmony

give up his cherished predilections. This applies to no subject with such force as it does to religion. Every Christian man carries in his own heart, and encounters from surrounding circumstances, sufficient resistance to a life of godliness, without selecting a still more potent foe to piety in an unconverted wife. Conceive of either party, in such an unsanctified union, continually exposed, if not to the actual opposition, yet to the deadening influence of the other. Think of a religious wife, to put it in the mildest form, not persecuted indeed, though this is often the case, by an irreligious husband, but left without the aid of his example, his prayer, his co-operation; hindered from a regular attendance upon many of the means of grace which she deems necessary for keeping up the life of godliness in her soul; obliged to be much in a sort of company for which she may have no taste, yea, a positive aversion, and to engage in occupations which she finds it difficult to reconcile to her conscience, or harmonise with her profession; hearing no conversation, and witnessing no pursuits, but what are of the earth, earthly; ridiculed, perhaps, for some of her conscientious scruples, and doomed to hear perpetual sneers cast upon professors for their inconsistency; or, what is still more ensnaring, constantly exposed to the deleterious influence of an unvarying, but, at the same time, unsanctified amiableness of disposition in her husband, whose want of piety seems compensated by many other excellencies;—is it likely, unless there be a martyr-like piety, that amidst such trials she will continue firm, consistent, and spiritual? Will she not, if possessed only of the average degree of piety, relax by little and little, till her enfeebled and pliable profession easily accommodates itself to the wishes and tastes of her unconverted husband?

But, perhaps, the influence on religion generally is still worse when the husband is a professor, and the wife is not,—worse, because he is more seen and known; has more to do with church affairs; has greater power over others; and therefore may be supposed to be more injurious or beneficial accordingly as his personal piety is more or less vigorous and consistent. When such a man unites himself with a female whose tastes and habits are opposed to spiritual religion; who is fond of gay company and fashionable amusements, and would prefer a party or a rout to a religious service; who feels restless, uneasy, and discontented in religious society and occupations; who has no love for family devotion, and is often absent from the morning or evening sacrifice;—is it likely the husband of such a woman will long retain his consistency, his fervour, his spirituality? Will he not, for the sake of connubial happiness, concede one thing after another till nearly all the more strict forms of godliness are surrendered, and much of its spirit lost. His house becomes the scene of gaiety, his children grow up under maternal influence, his own piety evaporates, and at last he has little left of religion but the name. And now what is his influence likely to be upon others? What families usually spring from such marriages? and what churches are, by a still wider spread of mischief, formed by them? This practice is ever going on before our eyes, and we feel unable to arrest it. It was never more common than at this time. Notwithstanding the protests which have been lifted up against it,* the evil is continually spreading; and while it too convincingly proves the low state of religion amongst us, is an evidence of the truth of the last particular, that our present practice of the admission of persons to membership is far too lax. Too few of the female members of our churches would refuse an advantageous offer of marriage on the ground of the want of religion in the individual who makes the proposal; and how many of the opposite sex would allow their conscience, on the same ground, to control their fancy, and give law to their passions. Can we wonder that there should be little intense devotion in our churches, in such a state of things as this? How can we look for earnest piety when such hindrances as these are thrown in the way of it? Honourable and noble exceptions I admit there are. Among others, one especially have I known, where a female, by consenting to marry an ungodly man, could have been raised with her fatherless children from widowhood, solicitude, suspense, and comparative poverty, to wealth, ease, and grandeur; but where, with martyr-like consistency, she chose rather to struggle on for the support of herself and her children, with the smile of conscience and of God to sustain her noble heart, than to accept the golden bait under the frown of both. But how few are there who would thus account the reproach of Christ greater treasure than all the riches of Egypt.

It is difficult to know what to do with this evil. Some churches make it a matter of discipline, and expel the member who marries an individual that is not a professor. This is the well-known practice of the Quaker body; and also of some churches of the Congregational order. There are objections, however, against this, which I have never yet been able to surmount. A member, whether suspended or excommunicated, can never be restored except upon a profession of penitence. Now, though in this case there can be no reformation, since the married cannot re-marry, there may be repentance: yet it is a delicate affair, as affecting his wife, to bring a man to say he is sorry he ever married; unless, indeed, we separate, by a refined abstraction, the act of marrying an ungodly person, from his act of marrying this particular woman. Instances may occur, and have occurred, in my own pastorate, of so very flagrant a nature, indicating so total a want of all sense of religious truth, feeling, and propriety, as to warrant, and indeed require, a church to excsind the party who had thus violated every rule of Scripture and of common decorum. In all cases of this description the pastor is called upon to interfere before the connection is fixed, if he have an opportunity. He should point out the inconsistency in the church-member, the peril that must inevitably ensue to the soul, and the all but uniform and considerable unhappiness that attends such marriages; and in the case of such flagrant impropriety as I have last mentioned, let him candidly state the probability of exclusion from the church.

I may mention as the next hindrance to earnest piety, the taste for amusement by which the present day is, perhaps, characterised more than most which have preceded it. Every age has had its sources of pleasure, and its means and

* By none, I believe, more frequently than myself, for I have adverted to it, or dwelt at length upon it, in several of my works.

methods of diversion, to relieve the mind from the fatigue and oppression of the more serious occupations of life. Dinner parties among the wealthier classes of professors, have become frequent and expensive; viands the most costly, and wines the most various, are set forth with a profusion which prove at what an outlay the entertainment has been served up to gratify the vanity of the host, and the palate of his guests.

But it is not the dinner party so much as the *evening rout*, that is becoming the prevailing custom and the snare of modern Christians, when large assemblages are convened, comprising pious and worldly, grave and gay, young and old, not to enjoy "the feast of reason, and the flow of soul;" not, perhaps, even to be regaled by the pleasures of music, but by the amusement of the song and the dance: when large expense is incurred, late hours are kept, and everything but a spirit friendly to religion is promoted. It is this kind of social amusement—the fashionable, full-dress, evening party, carried to the extent of entire conformity to the world, and frequently resorted to—that is injurious to the interests of vital godliness in our Christian churches. But even where there is not this extreme of gaiety, and a somewhat more sober aspect is thrown over the circle, yet when the winter passes off in a round of evening assemblages for no higher occupations than music and singing, it is an occupation scarcely congenial with the religious taste, or friendly to the promotion of religious improvement. I have known young people, professors of religion too, who have related with gleeful boasting, as if this were the element in which they delighted to live, the number of evenings during one winter they have passed in company, and in such occupations as have been just alluded to.

The spirit of trade as it is now carried on, is no less adverse to a high state of religion than the spirit of amusement; and like that, is all the more dangerous because of the impossibility of assigning limits within which the indulgence of it is lawful, and beyond which it becomes an infringement of the law of God. Our chief danger lies in those things which become sins only by the degree in which an affection or pursuit, not wrong in itself, is carried,—such as covetousness, pleasure-taking, and attention to the business of life: these all originate in things lawful in themselves, and which are sinful only by excess. Fornication, adultery, falsehood, robbery, and other vices, are all so marked out, and so marked off from the region of what is lawful, that the line of division is distinctly perceptible; and we can see at once when we are approaching the point of prohibition, and when we have stepped over it. But we cannot say this of worldly-mindedness.

The danger here set forth is not a little increased, in our day, by the modern invention and extensive prevalence of certain social convocations, such for instance as tea-meetings. I have been present at some, in which not only my taste as a man, but my sensibilities as a Christian, have been somewhat offended. I have seen the house of God turned into what had all the air of a place of public amusement. I have beheld grave ministers, and deacons, and members of the Christian church, mingled up with professors and non-professors of religion, young men and women, boys and girls, in all the noisy buzz, and perhaps sometimes approaching to obstreperous mirth, at one of these meetings; I have witnessed young women of the working classes, dressed up as ladies for the occasion, flirting about with their *beaux* of the other sex; in short, all was glee, and merriment, and hilarity;—and this, perhaps, in connection with some religious object: the anniversary of opening a chapel for God's worship, or the celebration of a minister's settlement with his flock. Probably it will be said by some, this is caricature. I am conscious it does not exceed the truth; and I might appeal to many of my brethren who have witnessed and lamented the same things.

To come to what is no less fashionable, but perhaps somewhat less injurious to the spirit of religion than these things, I mean the *soirées* of the present day; these also require some caution in their management, when held in connection with religion, lest they degenerate into a species of worldly amusement, the tendency of which will be to depress the tone of piety, and to destroy the seriousness of mind with which it ought ever to be regarded. Now, I know that it is difficult to prove logically that these things are wrong, and I do not mean to assert that they are, by nó means; but as they are the increasing custom of the day, and are liable to be abused, either by being too frequent, or by being held in a spirit of worldliness, I think the church of Christ, and for them I write, should be put upon their guard, and called to a spirit of holy vigilance. I know that the social, the cheerful, and even the tasteful, are sanctioned by religion, than which nothing is *more* social, cheerful, and tasteful; and heaven is full of all these attributes. But, then, religion is at the same time no less characterised by solemnity, sanctity, and deep seriousness, than it is by joy. It is that which connects the soul with God, with salvation, with heaven, and with eternity; it is the conflict of a soul fighting the great fight of faith, and laying hold of eternal life; the agony of a heaven-born spirit reaching after celestial bliss; the training of an immortal mind for the beatific vision of God and the Lamb; and, therefore, with which all our pursuits and our pleasures too, should be in strict and constant harmony. When we affirm, as we most truly may, that

> "Religion never was design'd
> To make our pleasures less,"

we should at the same time recollect that it puts aside many of the pleasures of the world as beneath our notice, if not injurious to our character, by others so incomparably superior, as to dispose us, by a natural process, to reject the drop for the sake of the fountain, and to lay aside the taper when we see the sun. We have only to consider what religion is, what it calls to, and what it requires of us, and leads us to, and is intended to prepare us for, to see at once, and to feel as by a holy instinct, what kind of pleasures it should lead us to seek, and what to refuse. It will probably be asked, whether I would suppress all these modern usages of tea-meetings, *soirées*, and social entertainments. I reply, certainly not. They may unite much instruction, and much spiritual improvement, with as much innocent social enjoyment. But then I would watch them, with an entire conviction that they may by possibility come to what is harmful. I would limit their growth, that they do not become too frequent and too trivial; and

I would, where religion is in any form their object, take care that they be conducted in a religious spirit. I would let religion with all her cheerfulness, but yet with all her seriousness and sanctity, preside over the scene, and diffuse her blessed influence through every soul. If, as is usually the case, there are non-professors and unconverted persons present, I would let them see how happy Christians are, not, indeed, by transferring the pleasures of the world into the social circle of the redeemed, but by drawing down the pleasures of heaven into the church on earth. The way to win the ungodly to religion, is not by showing them that their pleasures are ours, but that ours are infinitely superior to any which they know. A Christian ought to be, and would be, if he understood his privileges, the very type of bliss in himself, and an index pointing out the way of happiness to others.

It were well if the minister were always present at every tea-meeting held amongst any section of his flock, and were to endeavour to repress all undue levity as soon as it appeared, and to maintain a tone of rational, religious, and agreeable intercourse. The meetings of Sunday-school teachers especially require his presence and his influence, not only to make them feel that he is, in fact, their supreme superintendent, and the teacher of teachers, but to prevent that excessive hilarity, which would, perhaps, in some cases, be likely to spring up.

CHAPTER X.

THE MEANS TO BE USED TO OBTAIN A HIGHER DEGREE OF EARNEST PIETY IN THE CHURCHES.

Let it, then, be now formally, seriously, and solemnly proposed, that each reader of this volume will seriously and immediately begin to be more in earnest for himself. Let him indulge in some such reflections as these: "If the church is ever made more earnest, it must be by an increased earnestness in its individual members. *I* am one of those members, and am as much bound to advance in the divine life as any other. It is but hypocrisy—gross, disgusting hypocrisy—to lament over the low state of religion in the church, and to desire a revival, while *I* am unconcerned about the state of my own religion, and do not seek a revival of that. I will begin with myself. I will wait for no other. I *must* be more in earnest, and, God helping me, I will be." We may now just notice the steps which such a person ought to take to accomplish his resolution.

Let him turn away from all the conventional piety of the day, and read over with devout attention what is said in a former chapter of the true nature of genuine piety.

Let him, in a season of closet devotion, examine his own piety, and compare it with this standard.

Let him, upon discovering his great and numerous short-comings, humble and abase himself before God, in a spirit of true contrition.

Let him reject all excuses which his own deceitful heart, and lukewarm, worldly-minded Christians will be ever ready to suggest for self-defence, and be thoroughly convinced that nothing can or will be admitted by God as an apology for a low state of personal religion.

Let him intensely desire to be raised from his depressed condition into a more exalted state of spirituality, heavenly-mindedness, and devoted zeal.

Let him set himself most vigorously to the work of mortifying sin and crucifying the flesh.

Let him redouble his diligence in attending the means of grace, and especially let him give himself to reading the Scriptures, meditation, and prayer.

Let him add season to season of special humiliation and supplication, to obtain a new and copious effusion of the Holy Spirit of God.

Let him cultivate a new and more delicate sensibility of conscience in reference to all matters of offence, both towards God and man.

Let him seek to have his mind illuminated by the Spirit and Word of God, in the knowledge of the person, offices, and work, of our Lord Jesus Christ.

Let him give himself to Christian vigilance, watching ever against sin.

Let him, in short, intelligently, resolutely, and unalterably, make up his mind to enter upon a new course of personal godliness, so new that his past attainments shall seem as if they were nothing. There is such a thing as starting afresh, as forgetting the things that are behind; and so must it be with him who would be really in earnest. He will wake up from his slumbering, dreamy profession, saying, "I have slept too long and too much; I must now throw off the spirit of sloth, and give all diligence to make my calling and election sure."

CHAPTER XI.

THE MILLENNIAL STATE OF THE CHURCH.

Union, love, and harmony shall then characterize the New Jerusalem, the city of the living God. The prayer of the Divine Redeemer that his people may be one, even as he and the Father are one, shall be answered—the exhortations of the apostle to keep the unity of the spirit in the bond of peace shall be complied with—the object, so long lost, so ardently desired, so mistakenly sought after, shall be restored, and the divided church become one again. The din of controversy shall cease with the din of arms—the peace that shall prevail in the world shall be but an emblem of the tranquillity which pervades the church—and the pen of the polemic shall be laid up in the museum of the antiquarian, with the sword of war. The spirit of division will be healed, not by legal restraints or angry controversy; nor will an angel descend to give a sanatory virtue to the troubled waters of strife; but this disease will be cured by a copious effusion of the Spirit of God upon the hostile parties—by the diffusion of a larger degree of vital religion—by drawing men from human systems to the fountain of Scripture, there to purify their much-abused vision from the scales of error and prejudice—by causing them not only to profess, but to feel, that love is the essence of Christianity, and all beside but "the earthly attire which she will throw off as she steps across the threshold of eternity, to enter the temple of God." Illustrious era! How many hearts, saddened by the divisions of the visible church, are sighing for thine advent, and how many sons of peace are lifting up their aspirations to Him that ordereth the times and the seasons, saying, "Come quickly!" Thine it is to heal the matricidal wounds inflicted by her own children on the peace of Zion. Thine, not

only to repress the bitter words, and still more bitter feelings, and to expel the envies and the jealousies occasioned by the barriers of sectarian zeal, but to remove the very barriers themselves, and bring into one fold, under one shepherd, that precious flock of Christ, which, during the dark and cloudy day that has come upon us, has been scattered upon the mountains and upon every high hill. Thine it is to close the long reign of malice and hate to which our earth has been subjected ever since the hour of the fall, and to give to it the nearest resemblance to heaven it ever can have below, in the universal dominion of love! Hasten, O Saviour, this thy brightest triumph! All creatures groan for thy coming, while thy church cries, "Come, Lord Jesus, come quickly!"

But even this is not all that awaits the church on earth, for she is assured of *increase*, *triumph*, and *universal dominion*. She is not always to be shut up within her present narrow limits—a little band scorned by pride, oppressed by power: the circumference of the globe is to be the circle of her domain, and all nations are to be her subjects. The Lord shall arise upon thee, "O thou afflicted, tossed with tempest, and not comforted." "The Gentiles shall see thy righteousness, and all kings thy glory. Lift up thine eyes round about and see: all they gather themselves together, they come to thee: thy sons shall come from afar, and thy daughters shall be nursed at thy side. Then thou shalt see and flow together, and thy heart shall fear and be enlarged, because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." A thousand such promises as these, though partially fulfilled by the incarnation of the Son of God, and the setting up of his kingdom in the world, await their consummation in the latter-day glory. Then shall God utterly abolish the idols of every land. "I have sworn by myself," says he, "the word is gone out of my mouth in righteousness, and shall not return; that unto me every knee shall bow, every tongue shall swear." Thus the oath of God is pledged to the subversion of everything that opposeth itself to him. Paganism, that blood-stained, hydra-headed monster of impiety, cruelty, and lust, shall be slain to rise no more. Mohammedanism, that audacious lie, propagated by the scimitar, and kept up only by the means that established it in the earth, shall be exterminated; and the Koran be destroyed by the Bible; and the crescent disappear for ever in the blaze of the Sun of Righteousness. Then shall the veil fall from the heart of the Jew, the blindness which hath happened unto Israel be done away; and the outcasts of Judea, still beloved for their fathers' sake, shall "come in with the fulness of the Gentiles." The man of sin shall be cut off; the mighty angel shall take the mill-stone, and, dashing it into the sea, shall utter the shout, "Babylon the great is fallen, is fallen;" while the loud voice of much people shall reply, "Alleluia; salvation, and glory, and honour, and power, unto the Lord our God; for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand." The sabbath of our world shall have arrived. The worship of Jehovah shall be universal. The Name which is above every name shall be heard on every plain, and echoed from every mountain. The Bible shall be in every hand, a house of prayer in every village, and an altar for God in every habitation. The groans of creation shall be lost amidst the songs of salvation, and this vale of tears, even to its darkest nook and deepest recess, be irradiated with the sunshine of joy and praise. The throne of tyranny, cemented by blood, and occupied by oppression, shall be overturned; and the vine and fir-tree overshadow the seat, and yield the fruit, of liberty planted in its place. Slavery—that veriest type of selfishness, cruelty, and lawless power—shall be abolished as one of the greatest crimes and direst curses of humanity. The Prince of Peace, whose throne is for ever and ever, "shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn the art of war any more." Commerce shall be purified from its cupidity—legislation from its injustice—literature from its pride—and philosophy from its scepticism. The principles of Christianity shall permeate everything, and leaven the whole mass of society with the spirit of that kingdom, "which is righteousness, peace, and joy in the Holy Ghost." Then will be realised all the glowing descriptions contained in the chapters of Revelation, to which we have already alluded; and men, and angels, and God himself, rejoice over "the new heavens and new earth, wherein dwelleth righteousness."

How many centuries shall roll before this blessed era of harmonised, sanctified humanity shall arrive—how much more of its history our world is to spend in sin and rebellion, and in groans and tears, it is not for any of us to say. Some imagine they hear the clocks of prophecy and providence, both set in harmony to the Divine decree, striking the eleventh hour. I am not so skilled in prophetical arithmetic, or mystic symbols: "it is not for *me* to know the times and the seasons, which the Father hath put in his own power;" and I am content with the promise and the hope, that the time is coming when "the kingdoms of the world shall become the kingdoms of our God and of his Christ."

What vials of wrath have yet to be exhausted upon the world, or through what tribulations the church has yet to pass on her way to her millennial, and to her triumphal state, it is not for us even to conjecture. Perhaps there are conflicts for her to endure, of which she is now happily ignorant; but for which, however severe, the grace that cometh from above will prepare her. Still she *must be* victorious, for hers is the cause of God. Yes, Christians, the days roll on, when "the shout of the isles shall swell the thunder of the continent; when the Thames and the Danube, when the Tiber and the Rhine, shall call upon the Euphrates, the Ganges, and the Nile; and the loud concert shall be joined by the Hudson, the Mississippi, and the Amazon, singing with one heart and one voice, 'Alleluia! Salvation! The Lord God Omnipotent reigneth!'"

Followers of the Lamb! professors of Christianity! friends of your species! survey that wondrous scene; gaze upon that enchanting panorama: no mere picture of a fervid imagination, but sketched by the pencil of a Divine hand, as of something which the resources and honour of God are pledged to render a glorious reality. Look at it, I say—a world converted

from every error that blinds the judgment, every passion that corrupts the heart, every vice that degrades the character, and every curse that damns the soul,—to everything that purifies, exalts, and saves its miserable inhabitants; and that by a power which subdues their understanding to truth, their habits to rectitude, and their hearts to happiness. If any dark ground be needed to draw out into more impressive and attractive beauty this age of the future—if anything more than the contemplation of it, apart and by itself, be requisite to fix your attention, kindle your enthusiasm, and engage your exertions,—compare it with the world's past history, and its present aspect: "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. And as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do these things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful." This is the most awful, deeply shaded moral picture ever drawn by an inspired or uninspired pen; and it is affecting to consider that the apostle is not writing the annals of hell, and the biography of devils, but of our earth and our species.

Such *was* this world in the apostle's days, as the history of even classic Greece and Rome clearly attests—as the disclosures of Herculaneum and Pompeii can corroborate. Such *is* the world in our days, as observation and report demonstrate. Such is *God's* world, such is *our* world; thus lying in the wicked one, clasped firmly in his arms, polluted by his embrace, and ruined by his arts. O Christians, can ye bear to look at it, rendered a thousand times more loathsome, hideous, and revolting by the light of millennial glory, which, from the preceding pages, is poured over it to reveal more impressively its frightful apostacy from God. Sink not into despair; it is not always to be thus. In the midst of those deep sorrows which you feel, or ought to feel, over this dark and dreadful scene, turn to the other side of the contrast, and rejoice in prospect of the milennial glory. By whom is the reign of truth, holiness, and happiness to be brought on? Who will be the direct and chief instrument of accomplishing this greatest of all happy revolutions—this wondrous spiritual renovation? Not the mighty ones of the earth—not monarchs, nobles, and statesmen—not warriors and heroes—not philosophers and scholars—not poets and artists, as such;—but the ministers of religion, and the members of our churches—the men of faith, of prayer, and of zeal—the men who have fellowship with the Father and with his Son Jesus Christ—the men who are despised as enthusiasts, or hated as fanatics—yes, these are the men to whom the world will stand indebted for its restoration to God, to happiness, and immortality. What an inducement, and what an obligation, to more intense devotedness are here? To bring on this stupendous and auspicious change is your work; and, oh! what work ought it to be, to accomplish such an end. See here the object, the result, and the reward of your labour. You cannot labour in vain: not a moment of time, not a farthing of property, not a fragment of activity, not a prayer of faith, can be lost. Borrow inspiration to your zeal from the prospect of the latter-day glory which you are to be the means of producing. Let the groans of an unregenerated world melt and move you to the most intense pity; and let the anticipated shouts of a redeemed one awaken all the energies of zeal and hope. WHAT IS WANTED, AND ALL THAT IS WANTED, UNDER GOD'S BLESSING, FOR THE WORLD'S CONVERSION TO CHRIST IS, AN EARNEST MINISTRY AND AN EARNEST CHURCH.

May they both and all awake to a deep sense of their duty, and a holy ambition to perform it, combined at the same time with a believing confidence in the truth of the Divine promise, and the all-sufficiency of the Holy Spirit!

Biblical Illustration.

DESOLATIONS OF MOAB.

ALL travellers concur in the general desolation of that country, which was once so thickly studded with towns, abounded so richly in flocks, and produced so luxuriantly the grape. It is now a country strewed with ruins. All the cities of Moab have disappeared. Their place is characterised in the map of Volney's Travels by the ruins of towns. Burckhardt, who encountered many difficulties in so desolate and dangerous a land, thus records the brief history of some of them: "The ruins of Elealeh, Heshbon, Meon, Medeba, Dibon, Aroer,—all situated on the north side of the Arnon,—still subsist to illustrate the history of the Beni Israel." "And it might be added," says Keith, "that they still subsist to confirm the inspiration of the Jewish Scriptures; for the desolation of each of these cities was the theme of a distinct prediction." Within the boundaries of Moab, Burckhardt enumerates about fifty ruined cities, many of them extensive. In general they are broken down, and are an undistinguishable mass of ruins. But, in some instances, there are remains of temples, sepulchral monuments, traces of hanging gardens, entire columns lying on the ground, and dilapidated walls made of stones of large dimensions. See Travels in Syria, pp. 311—456. In view of

these two chapters, constituting one prophecy, and the facts in regard to the present state of the country of Moab, we may observe, that we have here an evidence of the genuineness and truth of the sacred record. That evidence is found in the particularity with which places are mentioned; and in the fact, that impostors would not specify times or places any further than was unavoidable.

Mistakes, we all know, are made by those who attempt to describe the geography of places which they have not seen; yet here is a description of a land and its numerous towns, made nearly 3,000 years ago, and in its particulars it is sustained by all the travellers in modern times. The ruins of the same towns are still seen; their places, in general, can be designated; and there is a moral certainty, therefore, that this prophecy was made by one who knew the locality of those places, and that, therefore, the prophecy is ancient and genuine. An impostor would never have attempted such a description as this; nor could he have made it so accurate and true. In the language of Professor Stuart, (Bib. Repos. vol. vii. pp. 108, 109,) we may say, "How obviously everything of this kind seems to give confirmation to the authority and credibility of the sacred records. Do sceptics undertake to scoff at the Bible, and aver that it is the work of impostors who lived in later ages? Besides asking them what object impostors could have in forging a book of such high and lofty principles? we may ask, and ask with assurance that need not fear the danger of being put to the blush, whether impostors of later ages could possibly have so managed as to preserve all the localities which the Scriptures present? Rare impostors they must, indeed, have been—men possessed of more knowledge of antiquity than we can well imagine could ever be possessed by such as would condescend to an imposition of such a character. In fact, the thing appears to be morally impossible, if one considers it in the light of antiquity, when so little knowledge of a geographical kind was in existence, and when mistakes respecting countries and places with which one was not personally familiar, were almost, if not altogether, unavoidable. How happens it now, that the authors of the Old Testament Scripture should have possessed such a wonderful tact in geography, as it would seem they did, unless they lived at the time, and in the countries of which they have spoken? This happens not elsewhere. It is but as yesterday since one of the first scientific writers on geology in Great Britain published to the world the declaration, that the Mississippi and Missouri rivers belong to the tropics. Respectable writers even in Germany, the land of classical attainments, have sometimes placed Cœlo-Syria on the east side of the Anti-Libanus ridge; or even seemed to transfer Damascus over the mountains, and place it between the two Lebanon ridges in the valley."

No such mistakes occur with the sacred writers. They write as men who were familiar with the geography of places named; they mention places with the utmost familiarity; and, after the lapse of about 3,000 years, every successive traveller who visits Moab, Idumea, or Palestine, does something to confirm the accuracy of Isaiah. Towns bearing the same names, or the ruins of towns, all located in the same relative position which he said they were; and the ruins of once splendid cities, broken columns, dilapidated walls, trodden-down vineyards, half-demolished temples, and fragments broken and consumed by time, proclaim to the world that those cities are what he said they would be, and that he was under the inspiration of God.

Lessons by the Way; or, Things to Think On.

THE HAPPY COTTAGE.

If men did but know what felicity dwells in the cottage of a virtuous poor man—how sound he sleeps; how quiet his breast; how composed his mind; how free from care; how easy his provision; how healthy his morning; how sober his night; how moist his mouth; how joyful his heart,—they would never admire the noises, the diseases, the throng of passions, and the violence of unnatural appetites that fill the houses of the luxurious, and the hearts of the ambitious.—*Jeremy Taylor.*

HINT TO THE LADIES.

Dr. Durbin, in his "European Sketches," speaks of the high health and fine forms of the French ladies; and attributes them to the fact, that they take so large a share of out-door exercise. Such is the uniform testimony of Americans who have visited Europe; and, if their accounts are to be relied on, the ordinary every-day walks of the French, German, and English ladies, would actually frighten the pale, slender, in-door beauties of our glorious land. Was there ever a person, male or female, living in the habitual neglect of a vigorous use of the limbs, who enjoyed high health, rosy health? Let those who think a glowing skin, a strong muscle, and an elastic step, signs of vulgarity, enjoy their fashionable dyspepsia and dignified hysterics; but let the lady who expects to be or to make others happy, cultivate high health by out-door exercise. Who ever saw a class of women possessing higher health or handsomer forms than the market women, who ride half-a-dozen miles before sunrise?—*American Paper.*

LONGEVITY OF PROFESSIONS IN AMERICA.

A statistical report, recently published by order of the state of Massachusetts, gives the following statement of the comparative duration of life of the members of various professions and occupations in that state:—The average age of the clergy was 64·07 years; of the gentlemen without profession, 66·20; merchants, 55·07; blacksmiths, 51·09; carpenters, 48·94; coopers, 54·21; harness makers, 38; masons, 49·50; painters, 40·25; printers, 32·50; sailmakers, 42·33; shoemakers, 42; tailors, 54·40;

tinmen, 47; labourers, 49; fishermen, 45·14; seamen, 48·76; female domestics, 30·60; dressmakers, 29·87; ladies, 70; milliners, 44; seamstresses, 38·83; and tailoresses, 38·71 years. In this abstract no person under twenty years of age is included, as it is supposed that occupations have no particular influence before that time. We give the above statements as we find them in the table alluded to, and they must go for what they are worth.

CARE FOR THE YOUNG.

"WHEN," asks Governor Slade, in a recent address at New York, "will the statesmen of this nation—the noble intellects that move senates and give tone and direction to the popular mind —learn that the surest guaranty of our safety and prosperity is to be found in the silent infusion into the minds and hearts of the people of all parties, and especially of the children, who belong to no party, of sound knowledge and true Christian principle."

HOW THE WAR-SYSTEM SUSTAINS DESPOTISM.

"THE whole energies of Russia," says Alison, "are turned towards the army. Commerce, the law, and *all* civil employments, are held in no esteem; *all the youth of any consideration betake themselves to the profession of arms.* Immense military schools in different parts of the empire, annually send forth the whole flower of the population to this dazzling career."

Here is a receipt for despotism. Make war the chief business of a people; the military profession almost the *only* passport to wealth, or power, or fame, or social distinction; and we see the natural result in the autocracy and serfdom of Russia. Every army, every military school, the entire war-system is an ally of despotism. The war-system of Europe, transferred to this country, would ere long crush our liberties.

"I DON'T LIKE CONTROVERSY."

NEITHER do we *like* it. We endeavour to shun it on every side. And when we do admit a controversial discussion into our columns, it is to expose and refute error, to prevent evil, and to promote truth and right, and whatsoever things that are of good report. It is not wise for the ministry, or for the press, to avoid taking part in controversy when truth is assailed, and errors are made popular. This remark is illustrated by the facts stated in the following paragraph relative to the course of the pious John Newton. That good man, no doubt erred—we should say, "on the side of safety," if error have any *safe* side:

"The pious and devoted John Newton had an extreme aversion to controversial discussion. He used to say, and was admired for saying, 'It is enough to preach the truth, for, that being established, error would fall of itself:' but his course so completely destroyed his influence and usefulness, that he was compelled to leave Olney. And it also opened so wide a door for error and false teachers, that one of the finest churches was scattered and dissipated. While false teachers laboured to carry off his people, they met with no opposition. When Thomas Scott succeeded Newton, he was not able to collect a congregation of 100 persons in a population of 2,500, for the very professors had gone after Antinomians, Arminians, &c. Had Paul been as averse to controversy as Newton, the false teachers of Galatia and Corinth would have supplanted him, and ruined those flourishing churches."

THE TWO LAWS.

THE operations of grace may be interrupted. As long as there are two laws—one of sin in the members, another of grace in the mind; as long as there are two principles in a grand contest—flesh and spirit; as long as our knowledge is imperfect, and our love but of a weak growth; the operation of both cannot be more perfect than the nature of their principle. The vigour of our gracious actions is often enfeebled by the power of the flesh, that we do many times the evil we hate, and omit that good we love. And we cannot deny but that our acts flow oftener from a corrupt than a renewed principle. Yea, and those actions which flow from grace, are so tinctured with the vapours of the other principle, that they seem to partake more of the impressions of the law of sin than of the law of the mind. So that our perseverance is not to be measured from the constant temper of our actions, but from the permanency of the habit.

LOVE OF COUNTRY.

THE Abbé de Lisle relates of an Indian, who, amidst the splendour of Paris, beholding a banana tree in the *Jardin des Plantes*, bathed it with tears, and seemed for a moment to be transported to his own shore.

The Ethiopian imagines that God made his sands and deserts, while angels only were employed to make the rest of the world.

The Maltese, isolated on a rock, distinguish their lands by the appellation, "The flowers of the world."

The Javanese have such an affection for the place of their nativity, that no advantages can induce them, their agricultural tribes in particular, to quit the tomb of their fathers.

The Norwegians, proud of their barren summits, inscribe upon rix dollars: "Spirit, loyalty, valour, and whatever is honourable, let the world learn among the rocks of Norway."

JESUS AT THE GRAVE OF LAZARUS.

WE love to see the displays of our Redeemer's intellectual might, in the creation, preservation, and government of the vast universe;—now he calms the tempest—now he casts out devils—now he rides on the whirlwind and the storm; —but we love still more to see the heart of boundless compassion move; and the tears of the eye, which scans eternity, flow; and the hand that moves the universe repairing the bruised reed. Weep, Saviour! Tears become the mighty God; they throw a lustre around every perfection; they convince us that "God is love."

Unless on Tabor, or Gethsemane, or Calvary, or the Throne, never does he appear more interesting than at this moment. He is standing near the abode of death—the Jews are lamenting and making a noise—Martha is anxious to distraction—Mary almost breaks her heart;—and what is the Saviour's conduct? Does he assume the unfeeling Stoic, and look around unmoved and unmelted on the melancholy scene? Does he censure the weakness that melts those around him to tears, and reprove the grief expressed in lamentations? No! "Jesus wept!" Tender-hearted Redeemer! Emphatically art thou the "man of sorrows,

and acquainted with grief." Our High Priest is, indeed, "touched with a feeling of our infirmities."—*Smith's Sacred Biography. Second Edition.*

PROOF OF TRUE CHARITY.

It is no great matter to live lovingly with good-natured, with humble and meek persons; but he that can do so with the immoral, with the wilful and the ignorant, with the peevish and perverse, he only hath true charity,—always remembering, that solid, true peace, and peace of God, consists rather in complying with others than in being complied with; in suffering and forbearing, rather than in contention and victory.—*Taylor.*

HUMBLE CURRENTS.

The humble current of little kindnesses, which, though but a creeping streamlet, yet incessant flows; although it glides in silent secrecy within the domestic walls and along the walks of private life, and makes neither appearance nor noise in the world, pours in the end a more copious tribute into the store of human comfort and felicity, than any sudden transient flood of detached bounty, however ample, that may rush into it with a mighty sound.

A gentleman visiting the Deaf and Dumb Institution at Paris, asked one of the pupils, "What is eternity?" and received for an answer, "It is the life-time of the Almighty."

The Beacon.

"If people would accustom themselves to drink water, they would be free from many diseases, such as trembling, apoplexies, giddiness, pains in the head, gout, stone, dropsy, rheumatism, and such like."—*Dr. Pratt.*

"I repeat it again and again, that alcohol, in all its forms and combinations, whether in the carefully home-brewed, or in the wine that sparkles, is never converted into nourishment."—*A. Courtney, R.N., Surgeon.*

"Man alone is the only animal accustomed to swallow unnatural drinks, or to abuse those which are natural; and this is the fruitful source of a great variety of his bodily and mental evils."—*Dr. Saunders.*

"The art of preparing liquors is the greatest curse ever inflicted on humanity."—*Dr. Paris.*

"There is neither strength nor nourishment in these liquors; if they produce vigour in labour it is of a transient nature, and is always succeeded by a sense of weakness and fatigue."—*Dr. Rush.*

"Fermented liquors (well are they denominated intoxicating or poisonous) are hurtful, not merely by deranging functions—they inflict terrible organic diseases."—*Dr. J. H. Curtis.*

"The nutritious matter of eight pints of ale does not exceed that of one penny loaf."—*Dr. Turner.*

"Under the names of rum, brandy, gin, whiskey, wine, cider, beer, and porter, alcohol is become the bane of the Christian world."—*Dr. Darwin.*

"In the course of forty years' practice I have never met with an instance of injury arising from having cut at once and entirely with the baneful habit of drinking intoxicating liquors."—*Dr. Carrick.*

SUPERIOR FIRE-SAFE.

Mr. Alexander Welsh, in his characteristic manner, in a late temperance meeting, related a conversation he recently had with a fire-safe man in Water-street. "Walk up," said the safe man, "and look at my fire-safe. Here, mine stood the great fire in Broad-street, and saved all the books and papers in this store and that store, and again in the Tribune-buildings." "I thank you," said Mr. Welsh, "but I am in the same business." "Ha!" said the fire-safe man, "opposition." "No, no opposition, but my safe is far superior to yours: yours only saves books and papers—mine saves bodies and souls, and saves them from misery too, and I am going to offer it to you; it is the temperance pledge. Sign this, Sir, and you may walk amid the flames of alcohol untouched." And I offer it this evening, to any one who will take it, without money. Come, walk up and sign the pledge, and you shall have the best safe in the world. Who will have one? "I will," said a poor drunkard, and put his name down.—*Jour. Am. Temp. Union.*

A DRINKING SONG.

Fill the cup, the bowl, the glass,
With wine and spirits high;
And we will drink, while round they pass,
To *Vice and Misery!*

Push quickly round the draught again,
And drink the goblet low;
And drink, in revelry's swelling strain,
To *Reason's overthrow!*

Push round, push round, in quickest time,
The lowest drop be spent,
In one loud round to *Guilt and Crime,*
And *Crime's just punishment!*

Fill, fill again! fill to the brim,
To *Loss of honest fame!*
Quaff, deeper quaff, while now we drink
Our Wives' and Childrens' shame!

Push round, and round, with loudest cheers
Of mirth and revelry,
We drink to *Woman's sighs and tears!*
And *Children's poverty!*

Once more! while power shall yet remain,
E'en with its latest breath,
Drink! To *Ourselves Disease and Pain,*
And *Infamy and Death!*

*** *Reader! mark the moral of these lines!*

Biography.

MEMOIR OF MRS. ANN ELGAR ROWSON.

Mrs. Ann Elgar Rowson, daughter of the Rev. S. E. Toomer, and wife of the Rev. T. Rowson, of Sandwich, was born at Preston Court, December 28, 1818. During her childhood and youth she was lively, cheerful, and affectionate; and gave many indications favourable to early piety. When about five or six years old she appeared quite delighted at the thought of teaching her sister to repeat her prayers. She received elementary instruction from a pious governess at home. It is recorded for the encouragement of those who are engaged in instructing the young, that only a day or two before her death, she spoke with peculiar solemnity of the deep impressions produced upon her mind by the instructions she received in the nursery. When about ten years old she was sent to the school conducted by Mrs. Elliott, of Devizes; her father having previously set apart a season for special prayer on her behalf. The pious care and instruction of Mrs. Ellis, and the faithful ministrations of the Rev. R. Elliott, were of great advantage to her, and always remembered by her with sincere affection and gratitude.

Shortly after her return to her father's house, her convictions of sin were greatly increased by a sermon preached by the late Mr. James Greey, a pious and devoted layman. She now began earnestly to cry for mercy through a crucified Saviour, and thus she soon found peace with God. Often afterward did she feelingly refer to this important period of her life, and seemed unable to express the gratitude she felt for the goodness and mercy manifested "in calling her 'from darkness' to see and enjoy the 'marvellous light' of the gospel of peace."

In her sixteenth year she was united to the Independent church at Wingham, under the pastoral care of her father; and during her connection with it, was a consistent, devoted, and useful member. She was particularly attached to the sabbath-morning prayer-meeting; and having time unoccupied by secular pursuits, she employed it "in works of faith and labours of love." She became an active and devoted sabbath-school teacher; the Bible, Missionary, and Tract Societies shared in her labours. She delighted in visiting and praying with the afflicted and poor, many of whom still remember her kind offices with affection and gratitude. About this time she made an engagement with an aged and pious woman to meet once a week, and spend an hour in prayer for the prosperity of the church with which they were connected.

At the death of her grandmother she went to reside with her grandfather, the late S. Toomer, Esq., of Wingham. The holy conversation and example of this aged servant of God greatly aided her in her Christian course, and left an impression upon her which seemed to increase till she was called to join with him in the service of heaven. She was present when he suddenly expired in the pulpit, and was enabled to bear the shock with calmness and fortitude. After his death, while residing with her brother, she pursued her simple and earnest course of piety and usefulness.

In August, 1846, she became the wife of the Rev. T. Rowson, of Sandwich. A wider sphere of usefulness now opened before her, and she was anxious to glorify God therein. How conscious she was of her own weakness; how deeply she felt her responsibility as the wife of a minister of the gospel; how implicitly she relied upon Divine assistance; and how earnestly she sought the fulfilment of the Divine promise;—will appear from her own words in the following extract from a letter, written soon after her marriage, to her uncle, George Elgar Sloper, Esq., of Devizes, dated

"*Sandwich, Sept.* 29, 1846.

"My dear Uncle,—Your affectionate letter of the 23rd instant, afforded me much gratification; the more so as I cannot forget the numerous offices of kindness which I received from yourself and my dear aunt's family during my sojourn at Devizes. I am greatly obliged by the kind concern you express for my welfare; as I doubt not that those good wishes are accompanied with fervent prayers on my own behalf, and for *one* with whose interests I am now identified.

"We have, indeed, reason to rejoice, that the Lord has so revived his work in this place, that during the two years of Mr. Rowson's residence here nearly fifty members have been added to the church; but, dear uncle, we do not wish to rest

satisfied, though we have reason for deep gratitude, for 'there is much land yet to be possessed,' great wickedness to contend with, and much indifference to be overcome. You justly observe that the station I now occupy is an important one. I deeply feel this; and were it not for the promise you so kindly quote, and for the consciousness that I am in the *path* of duty, the strong sense of the responsibility which attaches itself to my present duties, would be overpowering. Yet I am glad to tell you that I feel *very happy here;* the engagements which now demand my attention are not entirely new to me;—in the work I *delight*, and I do indulge the hope that the blessing of God will not be withheld."

She became strongly attached to the church and congregation; and it is but justice to say, that the attachment was mutual. In addition to other means of usefulness, she took charge of a Bible-class previously formed; and which, as the winter approached, she found more convenient to meet at her own house an hour before the sabbath evening-service. She spent much time in searching the Scriptures and prayer preparatory to meeting her youthful charge. The interest her young friends felt in her instructions, was often manifested by the tears which they shed while she urged the necessity "of repentance towards God, and faith in our Lord Jesus Christ." Often, when her husband has been in his study preparing for the evening service, has he been refreshed by hearing her voice in the room below ascend in prayer and praise with those whose welfare she so earnestly sought. The last time she met them the subject chosen was Matt. xxii. 1-14; her earnestness on that occasion was remarkable; but little did she or they suspect that it was the last time they should meet on earth. May they "remember the words which she spake to them," and prepare to meet her above.

It is exceedingly delightful to those who now mourn their heavy loss, to reflect that every feature of her Christian character was prominent and striking. No one could remain long in her society without perceiving that she was influenced by Divine grace. Religion with her was a living reality—it was heart-work.

Her knowledge of the gospel was extensive and accurate, and its influence deeply felt. Deeply convinced of the total depravity of human nature, she was remarkable for humility and self-abasement. The atoning sacrifice and the work of the Holy Spirit were subjects upon which she delighted to dwell. The faithful preaching of the gospel she esteemed as one of her choicest privileges. The gospel, in all its fulness and suitableness to the wants of the sinner, was to her an ever-welcome sound. Her soul was richly fed with its glorious truths and sacred promises. She continually exalted and extolled the riches of the grace of God. No declaration more truly expressed her feelings than that of the apostle: "By the grace of God I am what I am." Her devotional spirit was always manifest. She ardently loved "the house of prayer," and all the social and domestic means of grace. When her husband was absent from home, she always conducted family worship. She enjoyed much of the presence of the Lord, and was oftentimes almost overwhelmed with the sense of Divine goodness.

Though young and healthy, eternal things always seemed vividly to impress her mind. Her constant and intimate communion with God rendered her the possessor of chastened, cheerful piety, without either levity or gloom. Perhaps the most striking feature of her character was her strong hatred to sin. The conduct of the wicked, and the dishonour done to her heavenly Father, often caused her pungent grief. Often has she wept over the conduct of some who were once sabbath scholars under her care. She was a decided and consistent Nonconformist; yet she ardently loved all true Christians of other communions, and greatly rejoiced when the Saviour's kingdom was extended.

But her devotedness in the Saviour's cause on earth, and the happiness she enjoyed in the society of Christian friends, were soon exchanged for the presence of the Saviour and the service of heaven. The hour of maternal suffering arrived, and it proved fatal. For three weeks previous to her death unfavourable symptoms had appeared. During this time she was patient, calm, and happy; and her Bible was her constant companion. Often when her husband prayed and conversed with her, she expressed her gratitude to God for the comfort which it imparted to her mind. Though doubtful as to the result of her trial, she often said: "Shall not the Judge of the earth do right?" "I know that all will

be well." "Wherefore should a living man complain—a man for the punishment of his sins."

On Sunday evening, December 12, a decided change took place. She requested her husband, who for several days had been laid aside by illness, to pray with her, by which she was greatly refreshed. During the night she was often engaged in repeating hymns and passages of Scripture. She was greatly comforted by the hymns which commence, "Begone unbelief, my Saviour is near;" "Jesus, refuge of my soul;" "Rock of ages cleft for me;" and the 23rd and 91st Psalms. Once she said, "I must sing."

In this state of mind she continued till Tuesday morning, when she became much worse, and but little hope was entertained. When her husband entered the room, she said: "My dear, I think I shall die." As soon as he could suppress the feelings produced by this expression, he said: "Tell me what is the state of your mind? Can you now rest upon that sweet promise: 'I will never leave thee nor forsake thee?'" She replied, "Yes." To her medical attendant she said, "Do you think I shall die?" and receiving no answer, she said to her husband, "He thinks I am in danger; but he will tell you." Her husband then read to her Isaiah xliii. 1-3, by which she seemed greatly supported. He then asked her again to tell him the state of her mind. She said: "I rest entirely on Jesus Christ." He then said: "Thou wilt keep him in perfect peace whose mind is stayed on thee." She continued the quotation with great emphasis: "Because he trusted in thee." When informed of her danger, she calmly replied: "I must refer it all to him who cannot err, nor be unkind." Observing her husband weeping, she said: "Do not distress yourself. I shall be delivered out of this world of sin and suffering. Are you willing to give me up?" He replied: "That is a hard question; but I wish to leave you in the hands of our heavenly Father. Let us look to him in this trying hour." She then requested him to pray with her. Afterwards she said: "A good hope through grace." He said: "Have you that hope?" She replied, "Yes; but I expect I shall yet have severe sufferings." He replied: "Well, my dear, do not fear them;" and then quoted the lines of Watts:

"For death and hell can do no more"

As he could not proceed for tears and emotion, she finished the lines with the greatest complacency:

"Than what my Father please."

She then appeared to be engaged in fervent prayer, and was heard to say, "My dear husband"—"Father"—"Mother"—"Brothers"—"Sisters,"—as if commending them to God. A Christian friend afterwards observing her in prayer, said: "You know the value of the Saviour now. Is he not precious?" "Yes," she replied; "very precious." She then expressed her solicitude for the comfort of her weeping husband; and spoke of the happiness that her union with him had afforded. Her friend said, "The Lord will sustain you." She replied, "I know he will." These were her last words; her happy spirit departed to enter upon "the inheritance of the saints in light."

Her mortal remains were interred in the family vault at Wingham on the following Saturday. The funeral services were conducted by the Revs. H. J. Bevis, of Ramsgate, and H. J. Rook, of Faversham. On the following Sabbath her death was improved at Wingham by the Rev. H. J. Rook, from Heb. xii. 23; and at Sandwich, by the Rev. H. J. Bevis, from Col. i. 12, 13. Both chapels were crowded. The tears shed on that occasion testified the affection with which she was regarded. May the impressions then produced never be forgotten.

Thus terminated the earthly career of this servant of Christ, in her twenty-ninth year, and only sixteen months after her marriage. Her afflicted and bereaved partner and friends are cheered by the remembrance of her deep-toned piety; by the conviction that, for some time past, she had been ripening for glory, and by the blessed hope which she has left behind. What a lesson to all of the uncertainty of life, and of the power of religion to support in death! May her early removal lead those who knew and loved her, to ponder the words of Solomon, Eccles. ix. 10: "Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Reader! should you be called by death, suddenly and unexpectedly, would you be found as little *surprised* and as well *prepared?*

Sandwich, June 5, 1848.

Essays, Extracts, and Correspondence.

A CHAPTER FOR YOUNG HUSBANDS.

Walking the other day with a valued friend, who had been confined a week or two by sickness to his room, he remarked that a husband might learn a good lesson by being confined occasionally to his house, by having in this way an opportunity of witnessing the cares and never-ending toils of his wife, whose burden, and duties, and patient endurance he might never have otherwise understood. There is a great deal in this thought. Men, especially young men, are called by their business during the day mostly away from home, returning only at the hours for meals; and as they then see nearly the same routine of duty, they begin to think it is their own lot to perform all the drudgery, and to be exercised with all the weight of care and responsibility. But such a man has got a very wrong view of the case; he needs an opportunity for more extended observation, and it is perhaps for this very reason that a kind Providence arrests him by sickness, that he may learn in pain what he would fail to observe in health. We have seen recently a good many things said in the papers to wives, especially to young wives, exposing their faults, perhaps magnifying them, and expounding to them, in none of the kindest terms, their duty and the offices pertaining to a woman's sphere. Now, we believe that wives, as a whole, are really better than they are generally admitted to be. We doubt if there can be found a large number of wives who are disagreeable and negligent, without some palpable coldness or short-coming on the part of their husbands. So far as we have had an opportunity for observation, they are far more devoted and faithful than those who style themselves their lords, and who, by the customs of society, have other and generally more pleasant and varied duties to perform. We protest, then, against these lectures so often and so obtrusively addressed to the ladies, and insist upon it that they must—most of them—have been written by some fusty bachelor who knew no better, or by some inconsiderate husbands who deserve to have been old bachelors to the end of their lives. But is there nothing to be said on the other side? Are husbands so generally the perfect, amiable, injured beings they are so often represented? Men sometimes declare that their wives' extravagance have picked their pockets—that their never-ceasing tongues have robbed them of their peace, and their general disagreeableness has driven them to the tavern and gaming-table; but this is generally the wicked excuse for a most wicked life on their own part. The fact is, men often lose their interest in their homes by their own neglect to make their homes interesting and pleasant. It should never be forgotten that the wife has her rights—as sacred after marriage as before; and a good husband's devotion to the wife after marriage will concede to her quite as much attention as his gallantry did while a lover. If it is otherwise, he most generally is at fault.

Take a few examples. Before marriage a young man would feel some delicacy about accepting an invitation to spend an evening in company where his lady love had not been invited. After marriage is he always as particular? During the days of courtship his gallantry would demand that he should make himself agreeable to her; after marriage it often happens that he thinks more of being agreeable to himself. How often it happens that married men, after having been away from home the live-long day, during which the wife has toiled at her duties, go at evening again to some place of amusement, and leave her to toil on alone, uncheered and unhappy! How often it happens that her kindest offices pass unobserved and unrewarded even by a smile, and her best efforts are condemned by the fault-finding husband! How often it happens, even when the evening is spent at home, that it is employed in silent reading, or some other way that does not recognize the wife's right to share in the enjoyments even of the fireside!

Look, ye husbands, a moment, and remember what your wife was when you took her, not from compulsion, but from your own choice—a choice based, probably, on what you then considered her superiority to all others. She was young—perhaps the idol of a happy home; she was gay and blithe as the lark, and the brothers and sisters at her father's fireside cherished her as an object of endearment. Yet she left all to join her destiny with yours; to make your home happy, and to do all that woman's love

could prompt and woman's ingenuity devise, to meet your wishes and lighten the burdens which might press upon you in your pilgrimage. She, of course, had her expectations too. She could not entertain feelings which promised so much without forming some idea of reciprocation on your part, and she did expect you would after marriage perform those kind offices of which you were so lavish in the days of betrothment. She became your wife! left her own home for yours—burst asunder, as it were, the bands of love which had bound her to her father's fireside, and sought no other boon than your affections; left, it may be, the ease and delicacy of a home of indulgence—and now, what must be her feelings if she gradually awakes to the consciousness that you love her less than before; that your evenings are spent abroad; that you only come home at all to satisfy the demands of your hunger, and to find a resting-place for your head when weary, or a nurse for your sick chamber when diseased?

Why did she leave the bright hearth of her youthful days? Why did you ask her to give up the enjoyment of a happy home? Was it simply to darn your stockings, mend your clothes, take care of your children, and watch over your sick bed? Was it simply to conduce to your own comfort? Or was there some understanding that she was to be made happy in her connection with the man she dared to love?

Nor is it a sufficient answer that you reply that you give her a home; that you feed and clothe her. You do this for your help; you would do it for an indifferent housekeeper. She is your wife, and unless you attend to her wants, and in some way answer the reasonable expectations you raised by your attentions before marriage, you need not wonder if she be dejected, and her heart sunk into insensibility; but if this be so, think well who is the cause of it. We repeat it, very few women make indifferent wives, whose feelings have not met with some outward shock by the indifference or thoughtlessness of their husbands. It is our candid opinion that, in a large majority of the instances of domestic misery, the man is the aggressor.

OBEDIENCE OF WIVES.

Why should wives be obedient?

1. *Because God commands them to be.*—He says, "Wives, submit yourselves unto your own husbands, as unto the Lord; for the husband is head of the wife, even as Christ is of the church," Eph. v. 22, 23. "Wives, submit yourselves unto your own husbands, as is fit in the Lord," Col. iii. 18. "Likewise, ye wives, be in subjection to your own husbands," 1 Peter iii. 1. Nothing in the Bible is plainer than this. It is as plainly said that wives should obey their husbands, as it is we should not steal. Therefore, it is no more right for them to disobey their husbands than it is to steal; provided, always, that their husbands do not wish them to do anything contrary to the law of God.

2. *Because it is essential to good order in their families.*—Whenever two or more persons are associated in doing anything, *one* must have the lead in the management of the business, if they would do it to the best advantage. They may be equals in every other respect; but one must be leader in that business. When many are associated they may divide the business, so that one will be leader in one part of it, and another in another part; and these leaders may be equal in dignity and importance; but leader or leaders there must always be. Fourierites, or Socialists, have sought to do without a leader; but somehow or other, either *one* will become the leader and head of the whole community, or *several* will become leaders in the several departments of its business. So in the family. There must be a leader or head in it; and God says it should be the husband and father. Wives, who acknowledge God as the head and ruler of the world, should, therefore, obey him by acknowledging their husbands as heads and rulers of their families.

3. *Because it is the way for them to be happy.*—Obedience to rightful authority is always pleasant to one who has a right disposition. Obedience to God is always pleasant to the right-feeling Christian, because he loves him, and therefore loves to please him; and obedience to her husband is always pleasant to a good wife, because she loves him, and therefore loves to please him.

4. *Because it is the way to make children obedient.*—It would be impossible to train up children to cheerful and constant obedience without the example of obedience set by their mother, or by her who in the care of them occupies a mother's place. This is doubtless a principal reason, if not *the* principal one, why God commands them to be obedient.

A family of disobedient children would be an evil and unhappy one; and a world of disobedient people would be a bad and wretched one; and if children are brought up without obedience, they will be apt to become disobedient men and women; and not only disobedient to human authority, but to God also; and so go to make a wretched world. This is the natural course of things, if wives are disobedient—1st, disobedient wives; 2nd, disobedient children; 3rd, disobedient men and women; 4th, disobedient and ruined immortals.

Reader, I appeal to your own observation and common sense. Is not this the natural and common course of things if wives are disobedient? If there are some exceptions, should not the *common* result influence our opinion and practice? Is not this, then, a *weighty* reason for the obedience of wives; the reason that it is the way to make children obedient?

"A word to the wise is sufficient;" and, therefore, to wise wives I need not say more; and "though thou shouldest bray a fool in a mortar, yet will not his foolishness depart from him;" and, therefore, to foolish wives it would be useless to say more.

A HINT TO DEACONS.

SIR,—Will you allow me, through the medium of the CHRISTIAN WITNESS, to press upon deacons the duty and importance of *promptly collecting* and *paying* in their ministers' *salaries?*

I know some deacons, who always have it announced at the quarter, that "the time has again arrived for paying the subscriptions;" and who express a hope, that "they will be paid in promptly;" but who, nevertheless, do not go round to collect them for a month, or two months, and sometimes even longer, after the announcement. The consequence of this is, that their minister's salary is always a quarter, and frequently a half-year behind. Now, many of our ministers in small towns and villages must, under the most favourable circumstances, find it difficult to provide for themselves and families; and certainly it is too bad that that difficulty should be increased through the negligence of their deacons. Such negligence is the occasion of many evils. It often places ministers in most anxious circumstances, which weigh down their spirits, depress their minds, injure their health, and impede their usefulness. It is calculated, moreover, to render subscribers careless as to whether they pay or not; and poor persons, who lay by a trifle weekly for the purpose, when they find the collector does not come, are tempted to spend it; and the consequence is, that when at length he does call, their subscriptions are not forthcoming. It is to be wished that some deacons were placed for a time in their minister's circumstances; for after that, instead of increasing his difficulties and anxieties, they would labour hard to make him as comfortable as possible.

I am aware there are some deacons who, in consequence of their business, find it difficult to give that attention to their official duties which they ought. With respect to such, I would beg to suggest, whether it is not their duty to follow one of two courses—viz., either to resign their office, or else to adopt some plan for assisting themselves in it. For the benefit of those who possess neither time nor facilities for inventing a plan, I may mention the following:—Let separate persons be appointed for each of the sides of the chapel, and the middle, and for each of the galleries, whose duty it shall be to collect the subscriptions, and pay them in *promptly* at the end of the quarter to the deacons. In connection with each of these, let a young lady be appointed, who shall receive from the collectors at the end of each week or quarter, as the case may be, a list of those who have not paid when called upon; then let the ladies call upon these defaulters for their subscriptions, and I have no doubt but it will be generally found, that those subscribers who do not mind allowing *gentlemen* to call two or three times, will not trouble a *lady* to call more than once. This plan has been adopted with great success in some places; and I mention it here for the benefit of those who have not heard of it.

But whether this or any other plan be adopted or not, I would earnestly exhort deacons to be faithful to their office in every respect; and among others, in *promptly collecting and paying in the salaries of their ministers.* P.

SPIRITUAL INDEX.

SIR,—At the suggestion of our late pastor I have kept an account of the attendance at the early prayer-meeting of the sabbath in this place, in connection with the Independent church. We, in common with others, have deplored the low state of vital godliness in our days, and, from time to time, have discussed the question, What are the best means of promoting a revival? This has now given place to another, Why are not the means of God's appointment more blessed? It struck me that the book of attendance at the early prayer-meeting would throw some light upon the subject; and, on a careful

examination, I found the following result of three and a half years, from 1845 to the present time, which, if it is not an index to the extension of the Redeemer's kingdom, it is a most remarkable coincidence. I have given the average attendance for each year, with the additions to the church during the same period:

	Attendance.	Admissions.
1845 . .	17 . .	17
1846 . .	13 . .	11
1847 . .	4 . .	5
1848 . .	2 . .	3
	36	36

I then took the first three weeks in my book as an average of the former year, and think (as it was not known that the attendance was marked) it would give the result of 1844; it was nine, and the admissions were nine. Is it so, that God "will be inquired of by the house of Israel to do it for them?" And are we to take this as an index of success? Then an awful responsibility rests on the church of Christ, and woe be to them when they know their Lord's will and do it not!

I am, Sir,

Your obedient servant,

OBSERVER.

T——e, May 8, 1848.

AN EFFICIENT MINISTRY.

To the Editor of the Christian Witness.

SIR,—Mr. George Wilson, in your Number for the present month, enters upon a most important subject. Let him lay aside all his fears of being censured for its introduction to the notice of your readers. Though he is a "layman," he has presented an inquiry which every Christian, especially of our own denomination, must consider with painful interest. While he rejoices, as we all do, at the zeal and liberality of our denomination, as shown in the proposal to raise £50,000 for building Independent chapels in London, he yet asks, "Why is it that in so many of the chapels already built the cause can hardly be sustained?" This is his main inquiry; and then he proceeds to say, "That such is the case we all know, and mourn over it. Is not the cause too often to be traced to the want of a suitable ministry?" "What is to be done to obtain such a ministry?" Where does the fault lie? With our pastors?—our churches?—our colleges?—the hearers at large?—or with all these? What means can we employ, on which we may expect God's blessing, to obtain a suitable ministry?"

I have been several years in the ministry, and my observations concur with Mr. W.'s, that the generality of our congregations are weakly rather than thriving. I am most decided in the opinion that the general rule, having comparatively few exceptions, is, that good preaching will bring good congregations, and will, under God, prove the most effectual of all means to secure true prosperity in our churches. I cast no reflections on my many amiable and excellent brethren who have small congregations, (my own is small); but I venture the assertion, which will be believed by great numbers, that the great want of all denominations throughout England is—good preaching.

How is this want to be supplied? Here it is agreed on all hands that it is only the Spirit of God who can work efficiently. But this is not the inquiry. We are asking what instrumentality this blessed Agent is most likely to honour for this purpose. Now, whilst all classes in our denomination are to some extent blameable for this evil, none among us have the remedy so completely within their power as the committees and tutors of our colleges. These honoured men have a great responsibility, and great need of our prayers. It is to them we look for the training of the young ministry, and according to the pursuits and habits which they inculcate is the young minister made or marred for life.

Let us look at the case for a moment. Pastors select the very choicest members of their churches, and recommend them to the colleges. These pious and promising young men enter, and remain for four or five years; being for that long period, as to all points of educational discipline, under the command of the committees and tutors of the respective institutions.

Thus we see in each college a number of our young brethren set apart from the business of the world, and brought under the entire direction of their superiors in age and learning for—say five years. What is the object of this but the preparation of these brethren for the all-important work of the Christian ministry? It is clear that in this long parenthesis of time, taken out of the very best period of their lives, they cannot fail to receive much influence that shall follow them, for good or for evil, through life. It is not too much to expect that during this period, under the teaching and control of the tutors, their piety, their knowledge, their mental discipline, their tact in the communication of instruction to others, should all very greatly improve. We are not to expect perfection from them by the time they leave college; but we do expect they shall be young men of promise in the sublime art of saving souls by preaching Jesus. We expect this, and who will say we expect too much?

Now, so far as I know of our young ministry, and of the candidates for this honourable office in the church of the living God, there is much that calls for our most humble gratitude to our God for the grace bestowed on our brethren. But is all done that is desirable and practicable? Do we see congregations collected, kept, increased? Are sinners converted, and saints edified? Are understandings enlightened, consciences aroused, hearts melted?—are they?

We deny not that there are some most cheering scenes among our churches; but what is the *general* truth, *de facto*, upon this subject? Let every one answer according to his own observations. Should any consider that all is among us just as it ought to be, and that there are either no evils existing, or none that are capable of a remedy, let such persons disregard my remarks. But if, as is probably the case, some of your readers sympathize with Mr. W., it will be with them an interesting inquiry, Can this great evil be remedied, and how?

Many can ask this very serious question, but who can give it a satisfactory answer? All I

dare attempt is to throw out a few suggestions, in the hope that abler hands will take them up, and conduct them to a satisfactory termination.

Speaking, then, not of the efficient agency of the Holy Ghost, but only of means which he may honour with his blessing, my suggestion is —that the evil is ultimately remediable, and that the remedy must be applied principally by our colleges training our young brethren more exclusively for preachers of the gospel. It will, perhaps, be asked, with some surprise—For what else are they trained? Is not their whole course of study designed for this very thing? I can only answer this question by requesting the querist again to cast his eye over our congregations, and answer for himself on a view of the actual fruits. Are the generality of our brethren efficient preachers? Have they prosperous congregations? Or is it otherwise? What is the fact?

It is a mere evasion of the difficulty to remind us of the sovereignty of God. About that great truth there is no dispute: we are speaking of *means*. Let us, then, look boldly at the fact, that here is a great and expensive collegiate apparatus, but somehow or somewhere we fail to secure its proposed object. It is the part of the very plainest common sense, that if we aim at an object, and that object is not attained, we ought to reconsider our steps, and ascertain wherein we have failed. It is folly to say success *ought* to have crowned our exertions. Conscience will not be satisfied with vain lamentations over the wickedness of a world that would not be won by our ministrations. It is the part of all good men, and particularly of the tutors of our colleges, to consider this fearfully inefficient result of their arduous labours.

Let me not be considered as casting censure on our rising ministry. Numbers of them see and deeply lament this evil, but know not how to remedy it. Their habits are formed, and their convictions of the nature of preaching excellence are constantly overborne by certain habits of thought, and the mode of communicating it, which they cannot control. Great numbers of ministers know the right in preaching—at least they know that their method is not the best that might be—yet, to their great mortification, they still pursue the worse method. The despotism of unsuitable mental habits, acquired probably at college, is too powerful for their sense of what true preaching ought to be.

Still less would I presume to cast censure upon the tutors of our colleges.

But I do think that one at least of the roots of this deadly evil is found among what is called the respectable part of our denomination, who contend for a thoroughly educated ministry, while they attach a wrong idea to the phrase. Here is one leading root of the evil of which we are speaking. The opinion is sounded in the ears of our college authorities that our ministry must be thoroughly educated; and thus the pressure from without compels our tutors to regulate their course of instruction accordingly. They are found echoing the demand so often urged on them by others—"We must have a thoroughly educated ministry."

And ought not all to join in this demand? Will any oppose it? Are we to become Goths in order to be useful to the souls of men? Or is it to be asserted at this day that ignorance is the mother of devotion? We do all join in wishing for a thoroughly educated ministry, but widely different things are meant by the same words from different persons.

One class among us understand by this "thoroughly educated ministry," a body of ministers who are profoundly versed in languages, mathematics, natural philosophy; who are university graduates, with M.A. at least, if not LL.D., at the end of their names; whose conversation shall be eminently instructive in all the great questions of passing interest in the political or literary world; and whose sermons shall be models of vigorous intellect and polished composition. The gentlemen to whose opinions on the ministry I am now referring, would contend earnestly that the heathen classics should form a prominent portion of college studies, and approve thoroughly of the union of our various colleges with the university of London. With such views of ministerial education I, for one, have but very limited sympathy.

What, then, does the other class among us mean by a "thoroughly educated ministry?" or what would they have our college students to learn? We answer—we would have them learn everything *if they can*. The whole encyclopædia—the whole universe—all languages—all sciences would not be too much for him to know who has to win souls to the Saviour. But no man can learn everything, and therefore a selection has to be made. Here, as every tutor knows, lies the grand difficulty, and it is here that much room seems left for improvement.

Far be it from me to attempt to mark out here a course of college study. That work belongs to others officially; but I fain would assist in drawing attention to this very serious subject. I submit that there is something wrong among us here; and if our college tutors and committees are not exactly the wrong-doers, yet to them it belongs to meet and remedy the evil. Cannot they give to their pupils an education bearing more directly on preaching? Cannot the students be taught both to understand the gospel for themselves, and to adapt it to the feelings of others? Cannot they be taught more fully how to arrest, to seize the careless, the prejudiced, and "compel them to come in" to the feast which God has provided for their souls? Does the connection in which most of our colleges now stand to the London University promote our brethren's tact for the exhibition of the word of God to perishing sinners? Does the discipline of the University give the student any clearer insight into that word of God he will have to preach? Does it train him to bring that word into more successful conflict with the conscience of the sinner? Or does an M.A. at the end of a minister's name prove him wiser to win souls?

Let none of our lay brethren who read this, suppose these remarks to afford them any ground to despise such ministers, their own or others, whom they may think imperfect in learning or eloquence. God has set no such limits to our love of any man, and especially of his faithful though imperfect ministers. We have been speaking of a great and deplorable evil, which it behoves private Christians as well as ministers to endeavour to remedy, by earnest prayer to God, and by every other means he has put within our power.

The Lord direct us all into his own right way is the prayer of

Yours, in the gospel, J. HARRISON.

Stretton-under-Fosse, near Coventry,
May 9, 1848.

INEFFICACY OF MERE MORAL PREACHING.

And here I cannot but record the effect of an actual, though undesigned, experiment which I prosecuted for upwards of twelve years amongst you. For the greater part of that time I could expatiate on the meanness of dishonesty, on the villany of falsehood, on the despicable arts of calumny; in a word, upon all those deformities of character which awaken the natural indignation of the human heart against the pests and the disturbers of human society. Now, could I, upon the strength of these warm expostulations, have got the thief to give up his stealing, and the evil-speaker his censoriousness, and the liar his deviations from truth, I should have felt all the repose of one who had gotten his ultimate object. It never occurred to me that all this might have done, and yet every soul of every hearer have remained in full alienation from God; and that even could I have established in the bosom of one who stole, such a principle of abhorrence at the meanness of dishonesty that he was prevailed upon to steal no more, he might still have retained a heart as completely unturned to God, and as totally unpossessed by a principle of love to him, as before. In a word, though I might have made him a more upright and honourable man, I might have left him as destitute of the essence of religious principle as ever. But the interesting fact is, that during the whole of that period in which I made no attempt against the natural enmity of the mind to God, while I was inattentive to the way in which this enmity is dissolved, even by the free offer on the one hand, and the believing acceptance on the other, of the gospel salvation; while Christ, through whose blood the sinner, who by nature stands afar off, is brought near to the heavenly Lawgiver whom he has offended, was scarcely ever spoken of, or spoken of in such a way as stripped him of all the importance of his character and his offices; even at this time I certainly did press the reformations of honour, and truth, and integrity, among my people: but I never once heard of any such reformations having been effected amongst them. If there was anything at all brought about in this way, it was more than ever I got any account of. I am not sensible that all the vehemence with which I urged the virtues and the proprieties of social life, had the weight of a feather on the moral habits of my parishioners. And it was not till I got impressed with the utter alienation of the heart in all its desires and affections from God; it was not till reconciliation to him became the distinct and the prominent object of my ministerial exertions; it was not till I took the scriptural way of laying the method of reconciliation before them; it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the Holy Spirit given, through the channel of Christ's mediatorship, to all who ask him, was set before them as the unceasing object of their dependence and their prayers; it was not, in one word, till the contemplations of my people were turned to these great and essential elements in the business of a soul providing for its interest with God, and the concerns of its eternity,—that I ever heard of any of those subordinate reformations which I aforetime made the earnest and the zealous, but, I am afraid, at the same time the ultimate object of my earlier ministrations. Ye servants, whose scrupulous fidelity has now attracted the notice, and drawn forth in my hearing a delightful testimony from your masters, what mischief you would have done, had your zeal for doctrines and sacraments been accompanied by the sloth and the remissness, and what, in the prevailing tone of moral relaxation, is counted allowable purloining of your earlier days! But a sense of your heavenly Master's eye has brought another influence to bear upon you; and while you are thus striving to adorn the doctrine of God your Saviour in all things, you may, poor as you are, reclaim the great ones of the land to the acknowledgment of the faith. You have, at least, taught me, that to preach Christ is the only effective way of preaching morality in all its branches; and out of your humble cottages have I gathered a lesson, which, I pray God, I may be enabled to carry with all its simplicity into a wider theatre, and to bring with all the power of its subduing efficacy upon the vices of a more crowded population.—*Dr. Chalmers.*

CHRISTIAN BIOGRAPHY.

There is one branch of study which deserves especially to be recommended, as not only forming a most valuable part of church history, but as amounting almost to a devotional exercise at the same time,—I mean the biography of Christians of all ages; and above all, whenever it can be obtained, their own expression of their spiritual wants and affections, and the record of their deaths. It is not desirable to think that error is truth, or foolishness wisdom, because a good man has uttered it. But it is even less desirable that our sense of his errors or foolishness should destroy our sympathy with his goodness. The pursuit of ecclesiastical history will necessarily show us too much of the quarrels and infirmities of Christians; it is most wholesome to turn to a picture which will display their union and their strength. And in those portions of good men's lives which exhibit them in their direct relations towards God; opening their hearts before him; convinced of their own sin, and of his mercy in Christ; showing the true marks of God's servants, a quick and tender conscience, and an entire trust in God;—we see in all ages, and in all countries, the true unity of Christ's Spirit, the true agreement of Christ's people. Or again, if in the lives and writings of Christians we have found too many marks of human weakness; marks which show that they still are surrounded with this world's infirmities; yet how delightful is it to watch them in their deaths, when, being delivered from their several temptations, their lamps are seen to burn with the same heavenly brilliance, inasmuch as all are fed by the same oil. There the weak mind has parted with its weakness, the angry with its over-vehemence; there the narrow-minded learns the largeness of God's love, and the understanding, which, perhaps, had felt too keen a consciousness of its power, is softened by the overwhelming sense of God's perfections, now more clearly discerned. So in all Christ is glorified; and we can perceive even here the beginnings of that perfect communion, in which, all shades of difference being melted away, Christ's servants will be one for ever in him and in the Father.—*Dr. Arnold.*

MINISTERIAL EDUCATION.

As a minister should be a more perfect specimen of the Christian character, so the course of study I recommend is only a more perfect Christian education; carrying on to a greater proficiency that knowledge which, in a lower degree, is essential to every Christian—the knowledge of the Scriptures, and of the common duties and relations of life. It is an education, indeed, which no man will ever exhaust; but as the very lowest elements of it are valuable, so, in proportion as we advance in it, shall we find ourselves wiser both theoretically and practically; the play of our minds will be freer and more active, their grasp stronger and more comprehensive, their thoughts more lively and beautiful, their knowledge fuller, their judgment more accurate. Nor let it be said, that it is out of the reach of an ordinary student, as requiring too much time and labour. I would have him regard this common knowledge as one great branch of his professional studies; for such the comprehensive character of his profession justly makes it. I would have him turn to a definite account knowledge which he now picks up carelessly, and often leaves undigested. I would have him master of those subjects upon which all not only talk but act, and on which it is to be desired that some, at least, should be able to talk and act sensibly. I would have him never lay aside the greatest works of human genius, of whatever age or country; they are not so numerous as to overwhelm him; and whatever be his particular studies, some of these, whether philosophers, poets, or historians, should be always on his table, and daily in his hand, till his mind, catching a portion of their excellence, is able to work with tenfold power upon whatever subjects he may submit to it. And if for these great instructors he be content to leave unopened many of the volumes which are now thought so essential to theological learning, let him not be afraid of the results of the exchange. Always supposing as the foundation a constant, critical, and devout study of the Scriptures themselves, and the use of those philological and antiquarian works which are essential, and alone essential, to the understanding of them.—*Dr. Arnold.*

France.

A new and highly-important work, entitled, "The Moral and Religious History of France, from the Revolution of 1830 to the Present Time," by Dr. De Felice, Professor of the Eloquence of the Pulpit, Protestant College, Montauban, is now in the course of weekly publication in the columns of the British Banner. Seven chapters have already been issued. From the first the work has been remarkably striking and instructive; but its interest is now becoming increasingly greater. Chapter VII., on Communism and Socialism, is exceedingly calculated to illustrate the present moral condition of the country, and to explain some of the principal causes from which its disorganization has sprung. We, therefore, transfer the whole of that chapter to the pages of the Christian Witness, for the benefit of those who have not had the opportunity of reading it in the British Banner; not doubting, at the same time, that this work alone—each chapter of which is, many times over, worth the trifle which that Journal costs—may induce them to make arrangements for becoming regular readers of the British Banner.

COMMUNISM AND SOCIALISM.

The Communists and M. Cabet—His Imaginary Travels in Icaria—His Book on True Christianity—M. Pierre Leroux and his Humanitarian Theories—Madame George Sand—Her Genius and Writings—Other Socialists—Conclusion.

Having explained at some length the systems of St. Simonianism and Fourierism, I can pass the more rapidly over the Communist and Socialist theories. All these schemes have close analogies one with another. We see in all the same thirst for worldly enjoyments, the same expectation of happiness to be derived from a new arrangement of property and industry. However, as these theories are attracting public attention more and more, and will probably lead at some more or less distant period to great events, it is of importance to understand the essential principles by which they are distinguished. The religious and moral state of a considerable portion of France is involved therein.

We begin with *Communism*. Every reader will understand what this word signifies. Communism proposes, first, a seizure or resumption of all property, and then a subdivision of it in equal shares. According to this system, private possessions would become the sole and inalienable property of the State, which would then distribute to every individual the same quantity of agricultural produce, or of manufactured articles. There would be neither rich nor poor; the most perfect equality would reign among the members of society, whatever might be their relative capacity or incapacity, their industry or idleness.

Communism has many adherents, not only in France, but in every other country of Europe—Switzerland, Germany, Italy, and England also, I believe, contain a host of people, for the most part mechanics, who regard this system as the highest conception of the human intellect, and suppose that, if it were realised, earth would again witness the golden age. What, indeed, is more calculated to mislead the poor than the

dream of an equal distribution of wealth between themselves and the rich and great! What more adapted to captivate their imaginations and to inflame the desires of their hearts. From the cottage or the hovel, they behold in the distance the splendid mansion, and say, "We too shall dwell in like magnificent abodes!" Seated at a table, with nothing before them but a morsel of brown bread, they call to mind the gorgeous banquets given by *millionaires*, and say, "We also shall share in this rich abundance." What a continual temptation is here to these children of penury! The insurmountable obstacles to their scheme is not discerned by them; they perceive the end only, and in their blind ignorance they become exasperated, because they have not attained it.

The influence of Communism is still further augmented by the fact, that it is simple and easy of comprehension to minds of every order. The St. Simonians established a complicated hierarchy, which excited the repugnance of the labouring classes. Fourierism is founded upon numerous combinations; it requires the union of three elements—capital, talent, and labour. Its principles in regard to the distribution of wealth are too intricate; the method which it proposes for rendering manual occupation attractive, its groups, series, and alternations from *maximum* to *minimum*, compose a problem too tedious for popular solution. But a community of goods and of pleasures—everybody understands that at first sight. "You have a fortune of a hundred thousand francs; I have not a fraction. Well, then, let us share it between us!" Not a single mechanic or labourer, however ignorant or degraded, would find the slightest difficulty in apprehending an idea like this.

An advocate of Communism was censured as having neither science nor system; and here is his reply: "If any one asks us, What is your science? we answer, *Fraternity*. What are your principles? *Fraternity*. What is your doctrine? *Fraternity*. What is your theory? *Fraternity*. What is your system? *Fraternity*. Yes, we maintain that fraternity is everything—to the learned as well as to the labouring class—to the scientific institute as well as to the workshop; for apply the principle of fraternity to all, accept all its conclusions, and you will arrive at the correct solution of all."* Certes, when a single word suffices to unriddle everything, it is very natural for the ignorant to embrace such a system.

The man who has most contributed in France to propagate Communist opinions is *M. Cabet*. As a writer he is not without merit and ability. He appears to be of an honourable and very energetic character; but he is not distinguished by depth of thought, and still less by precise notions respecting the moral and religious truths of which he proclaims himself the stanchest advocate.

M. Cabet entered somewhat brilliantly upon political life about eighteen years since. A member of the Chamber of Deputies, and a Procureur-General, at the breaking out of the revolution in 1830, he might have acted a prominent part in public affairs. But his extreme political opinions, the vulgarity of his speeches, and his strange errors in judgment, speedily destroyed all his influence. The Government deprived him of the office of Procureur-General; the electors no longer sent him to Parliament; and having, in 1834, been involved in conspiracies against the State, he was banished for five years. During his exile M. Cabet thought and wrote much; he composed a "History of the French Revolution," in which he eulogised the savage terrorists of 1793. He also published his "Travels in Icaria," in which he openly professed the principles of Communism.

Icaria is an imaginary country, so called from its king, *Icarus*. The author describes a certain English traveller, (I know not why he chooses an Englishman rather than a native of France or Germany,) Lord Carisdale, as arriving on an unknown continent. He goes through many adventures in the capital of the empire. This said capital is a most superb city; the streets are undefiled by mud or dust; there are railroads for the vehicles; those who go on foot promenade beneath shady arcades; the very dogs are polite and accommodating in Icarian society. All property is held in common. King Icarus proceeded in the following manner to establish his community:—First, he appointed a constitutional committee, to whom he submitted his plans. The committee judged the project of the good Icarus to be admirable, and, after some modifications, adopted it. Then, this preliminary constitution was printed, and an immense number of copies distributed among the people. There were 2,000 members of the Icarian Parliament, and the constitution received its sanction by 1,850 votes against 150. This was a very respectable majority; but it did not satisfy Icarus. Another discussion took place, and the constitution was adopted *unanimously*. Those who had property benevolently consented to share it with those who had none. It is impossible to imagine more perfect harmony, more uninterrupted tranquillity, than that which reigns in the happy empire of Icaria.

The State does everything. It has a monstrous bakehouse, spacious dining-rooms, colossal manufactories, and workshops of which you cannot form an idea in our imperfect state of society. Icaria has national cooks, national shoemakers, and national builders! The meals are regulated by law; the Chambers annually vote the quantity of provisions necessary for the people. The legislative power regulates everything, even the hours of work and sleep. The entire population rise at five in the morning; at ten at night all are in bed. Lord Carisdale is enraptured with all that he sees; and he only regrets that things are not arranged in his own country upon the excellent model of the Icarian community!

I do not exaggerate. M. Cabet published a journal entitled the *Populaire*, in which he continued to advocate the Utopian theories which he had propounded in his *Travels in Icaria*. Here are a few lines from one of his articles:—"In the system of Communism, it is the community or society which is the proprietor of the soil, the manufactories, machines, implements, and both natural and artificial productions, which it distributes to all the workers or citizens. Society, therefore, is at once landlord, capitalist, manufacturer, and workman. . . . . It arranges, regulates, divides, or concentrates its agricultural and industrial affairs, so as to obtain a most abundant supply of every article, and that of the best quality. Society labours

* *Le Populaire*, November, 1844.

en masse. It has immense workshops, numberless machines, the entire nation for workers."*

What would become of individual freedom, of human personality, in this community? M. Cabet does not appear to have troubled himself much upon the subject. He confines himself to saying that the public authorities, being elected to their several offices, there would be no fear of tyranny. But is it not an undoubted fact, that in order to make such a machine move with any degree of regularity, it would be necessary to entrust the rulers with dictatorial authority? How, without an iron arm, without the constant infliction of severe punishment, would it be possible to impose on human beings this complete uniformity in labour, diet, and domestic and social occupation? Society would be converted into an army, subject to an inflexible discipline, and the master's whip would be always hanging over the head of every individual. Men and citizens would exist no longer,—all would be slaves, having no other right than that of being fed, lodged, and clothed. We should be regularly tethered and fattened like so many head of cattle. Who would purchase prosperity at this price? For my part, I would rather live upon the coarsest fare, and be clothed in tatters, than dwell in this kingdom of Icaria.

And then, what inequalities beneath this appearance of equality! What injustice under the semblance of justice! Men are naturally unequal. Some are endowed with greater capacities than others. Some are almost fools. Some succeed in their occupations; some are unsuccessful. And yet they would all share alike! Whether they were industrious or idle, virtuous or vicious, economical or extravagant, they would be placed upon the same level; unless, indeed, the ill-disposed should submit to toil from which their better neighbours should be relieved. I know a community which is conducted upon this plan, and Lord Carisdale had no need to go to the unknown land of Icaria; he might have found his ideal in the plantations of Martinique or Havaunah.

One of the most extraordinary pretensions of M. Cabet is, that he claims to be regarded as the faithful expositor of Christianity, and in this he resembles the disciples of Fourier. He strings together three or four texts on brotherly love, from which he concludes that Jesus Christ intended to establish the system of living in community, and that he is the *Prince of the Communists*. "It is certain," says this writer, "that Jesus Christ desired a *social reformation*; that he proclaimed, preached, ordained—equality, fraternity, community, as the basis of that reform, (for *the kingdom of God on earth* meant nothing else with him than having all things in common); that he lived in community with his apostles; that, after his death, his apostles lived in community also; and that the primitive Christians of Jerusalem likewise dwelt in community until the destruction of that city by the Romans."†

In support of these assertions, M. Cabet wrote, in 1846, a thick volume, of more than six hundred pages, which he entitled *True Christianity*. According to him, the theory which we are discussing is not a *new* Christianity, like that of St. Simon, but the *true*, the *only true* Christianity, —the Christianity of Christ and his apostles. He endeavours to demonstrate that no one ever exhibited so much interest in the poor man and the labourer as Jesus; that no one ever uttered more energetic denunciations against the rich and the great, or ever strove so much as he to substitute for the principle of selfishness that of *community*. M. Cabet forgets, in his commentary, four things: first, that our Lord exhorted his disciples to lay up treasures not upon earth, but in heaven; secondly, that he recommended the exercise of blotherly love as it flows from a free-will, not as an obligation enforced by penal enactment; thirdly, that he has nowhere ordained, even as an act of brotherly love, a complete equality or community in worldly goods; and fourthly, that he gave to his disciples, with the precept of fraternity, or brotherly love, the Holy Spirit, who alone can render us capable of fulfilling it. But to what purpose are we thus seriously arguing with M. Cabet? Did he ever make it his business thoroughly and earnestly to investigate the doctrines of Christianity?—and does not his book prove that he is ignorant of the most elementary principles of the religion which he pretends to explain?

M. Cabet reiterates, in all his pamphlets, that he detests *violent* expedients, and that he wishes to bring about a community of goods by *pacific* means. The intention is very praiseworthy; only I doubt whether it is reasonable and practicable. This advocate of Communism ought to know, on the one hand, that the owners of property will never abandon their possessions without offering a desperate resistance; and, on the other, that the poor, exasperated by waiting so long for the felicity which he has promised them, may well resort some day to the conclusive argument of physical force. If Communism is a chimera, *pacific* communism is an illusion still more absurd, and woe to the country in which the proselytes of Cabet shall come to constitute a majority of the population!

The *Socialists*, or *Humanitarians*, do not carry their theories to such extravagant lengths. They perceive that an equal distribution of property, brought about by violence, would be a most monstrous injustice. They even attack M. Cabet with considerable energy. But what do *they* want? What are the limits at which they propose to stop? This I am unable precisely to determine, although I have read with attention several of their productions. They are very wordy and courageous in condemning the present state of things. They all, likewise, attack the present system of private property, and attribute to its existence the perpetuation of human misery. What remedies do they propose? Indeed, I know not, and I suspect that they themselves know not very distinctly.

M. Pierre Leroux is one of these Socialists. His present position and reputation is the result of laborious effort. A man of integrity, seriousness, and studious habits, he formerly occupied the humble station of a journeyman printer. While engaged in his calling, he cultivated his mind, and united with some eminent writers in publishing, previous to 1830, a literary and scientific journal. At that period, M. Leroux wrote historical and philosophical articles, without attaching himself to any particular system. When St. Simonianism appeared, he became one of the disciples of that school, and rendered it good service by his advocacy. But he soon quitted it. Like M. Bazard, his stern and upright conscience revolted at the immoralities

* *Le Populaire*, June, 1844. † *Ibid.* July, 1844.

enunciated by the *supreme father* of the St. Simonians. The Fourierists were exceedingly desirous of enlisting beneath their standard so talented a man as M. Leroux; but he repulsed their solicitations; and, so far from maintaining the Phalansterian theory, he has published pamphlets in which he combats it, declaring it to be superficial in its principles, impure in its maxims, and impracticable in its arrangements.

M. Pierre Leroux has written several works, of very great extent,—among others, a book on *Equality*, and a treatise, in two thick volumes, entitled, *On Human Nature*. Besides these, he has undertaken, with one of his friends, the composition of a *New Encyclopædia;* and he now edits a monthly magazine, called the *Revue Sociale*. M. Leroux is really the philosopher or metaphysician of Socialism. He is distinguished by original views, frankness in the exposition of his principles, and a perseverance worthy of a better cause. But he writes very hastily, and the reader is often repulsed by his unpolished style. He exhibits, also, in his character a rudeness and asperity which have estranged from him several of his friends. M. Leroux's intellect has less of power than of breadth; it is less judicious than comprehensive. He has frequently varied in his opinions. Will he end by embracing a purer religious creed? This would be a happy event for others, as well as for himself. But at present he persists in teaching Pantheism, with all its deplorable consequences.

The *god* of M. Leroux is not a being distinct from the universe. He is incarnate in humanity; he exists in every member of the human race. This is the god of Hegel and Strauss, and generally of all who are not converted to the gospel of Christ. The philosophy of the eighteenth century was Deism; that of the present day is Pantheism.

There is no supernatural world, according to M. Pierre Leroux, and consequently no life for us in what is called heaven. Yet he affirms that man is immortal! How so? Because we are to be perpetually born afresh in the womb of humanity. "Seeing that you live," he observes, "you are eternal. Life is in itself eternal and infinite. You are eternal as man; you possess eternity under the figure of humanity. You are God-man. . . . See well, then, to whatever there is in you of the eternal and the infinite, for that is truly your being; that is truly your life." * M. Leroux has thus re-produced the hypothesis of the ancient Brahmins of India, and of the philosopher Pythagoras, on metempsychosis, as the most notable discovery of modern wisdom! Well might the sacred writer of the Book of Ecclesiastes say, "There is nothing new under the sun."

Nevertheless, copying the example of so many others, M. Pierre Leroux has sought to connect his Pantheistical lucubrations with Judaism and Christianity. In order to succeed in this difficult undertaking, he affirms that the books of Moses are *allegories*, *symbols*, or *myths*—an ingenious method, certainly, by which the French theorist makes the Hebrew lawgiver say just what he did not say, and boldly attributes to him his own opinions! An allegory teaches whatever you please to find in it; a symbol is a pliant canvas, which serves to clothe the most diverse forms possible. Thus, according to M. Leroux, the primeval fall was a moral advance; by tasting the forbidden fruit, Adam acquired the consciousness of his individual existence, and passed from a state of *animalism* into *manhood!* Cain was the *first proprietor;* he declared himself the exclusive possessor of his substance, and killed Abel because he refused to recognise the right of private property. The rest of the Scripture commentary is in the same strain. But I spare the reader.

M. Leroux submits Christianity to interpretations not less singular than those already noticed. He says that the redemption effected by Jesus Christ comprehends the deliverance of the *body* as well as of the soul. "When Jesus cured any one, as related in the Gospels," asks M. Pierre Leroux, "did he cure his soul only? The gospels are full of miracles which relate to the body as well as to the soul. . . . . If it is true that the Jews were deceived in expecting a temporal Messiah, it is not less censurable to commit the inverse error, and to make of the kingdom of Jesus a *spiritual abstraction*. Jesus never said, as his false translators have made him say, that his kingdom was not of this world. On the contrary, in all his prophecies, he promised the earth to his disciples (!), the earth transformed by a revolution effected in the minds, hearts, and lives of mankind." *

All the doctors and theologians, therefore, have been for eighteen centuries completely in the dark! Eastern and western Christendom, schoolmen and mystics, Roman Catholics and Protestants—all, without exception, have misunderstood Jesus Christ's doctrine! M. Pierre Leroux, standing up before this great cloud of witnesses, with a bold front and a proud look, loudly tells them, "It is I, and I alone, who am the intelligent interpreter of Jesus. It is I who am the great expositor of revelation, the Christian *par excellence!*" This assumption is even more ridiculous than culpable.

That which M. Leroux attacks with most violence and fury is *capital*, or the custom of lending money at interest. He represents capitalists as the scourge and bane of the human race; he follows them with ceaseless maledictions. "Abolish, abolish without delay, the infamous law which authorises bankers to take interest on their money! The capitalists are tyrants who *kill* humanity! Let not an accumulated fortune be lodged in the hands of any person! Let each possess what he can gain by his personal industry! Thus, you will abolish the caste of *idlers;* society will again flourish; the population may multiply without danger; and we shall be in the most excellent of worlds!" Such is an analysis of the humanitarian views of M. Leroux.

I cannot conceive why he is so angry with the system of lending money at interest. There have been nations—the Mohammedans, for example—who have realised the idea of this Socialist. The ancient Romans also essayed, on certain occasions, to determine, that in no case should it be lawful for an individual to receive interest for the use of his money. Were those nations the better for that regulation? Did it make them more happy and prosperous? By no means. The illustrious Montesquieu testifies, on the contrary, that this general and unqualified prohibition destroyed commerce among the Mohammedans, and all but led to the overthrow

* De l'Humanité, &c., Vol. II., pp. 997, 1000.

* *Revue Sociale* for 1846, pp. 101, 102.

of the Roman republic.* Thus, M. Leroux presents us with what he deems a universal panacea, but which would prove a source of national decay and ruin.

These errors have not prevented him from gaining proselytes. I shall make particular mention of one only—Madame *George Sand*—a woman distinguished by her genius and talents, and by the eccentricity of her life and opinions.

Marie Aurore Dupin was born in the early part of the present century, of a distinguished family. She received a philosophical rather than a religious education; roaming through woods and valleys, and passing hour after hour in the contemplation of rustic nature. On the return of the Bourbons in 1814, the young lady was placed as a boarder in the establishment called the *Couvent des Anglaises*, in Paris. There, surrounded by the pomp of the Romish ritual, her imagination was raised to the height of enthusiasm; and so fervent was she in devotion, that even the superior entreated her to moderate her ascetic exercises. But this fit of popish piety did not last long. The young boarder got married to Baron Dudevant, who had been an officer in the army of Napoleon. The dispositions of the new married pair were not in harmony. The husband, a positive and prosaic man, and even somewhat rude in his manners, understood nothing about transports of enthusiasm, and set down as extravagance whatever went beyond the routine of ordinary life. The wife, a poetic being, carried away by vague reveries, was always in an ideal world, and gave M. Dudevant to understand how insufferable she found his prosaic habits. It proved an unhappy match; and one day, in 1828, Madame Dudevant quitted her husband's roof. She soon afterwards took the pseudonyme of *George Sand*, by which she is known in France and throughout Europe.

I shall not follow this lady into the circumstances of her private life; this were to chronicle a tale of scandal. Madame George Sand became connected with some literary men and artists, and herself adopted the habits of the masculine sex. She commenced writing novels. That entitled "Indiana" produced a great sensation, and at once placed the authoress in the rank of our most eminent writers. "Indiana" is a long outcry of passion, anguish, and revenge. Madame Sand relates in it her own history. There are in this novel a brutal husband, an oppressed wife, and an obsequious lover. The descriptions of domestic life are of thrilling interest; the wounds of existing society are laid bare with an unsparing hand. The style of this novel is lively, highly-coloured, and energetic; it is full of striking imagery.

Encouraged by her success, Madame George Sand published volume after volume, incessantly combating the institution of marriage. Everywhere in her romantic compositions, the two sexes are made to play parts exactly opposed to those which respectively belong to them. The woman is the strong character, of powerful mind and energetic will; the superior being, who stems the torrent of the passions. The man, on the contrary, is a selfish, perfidious, grovelling, or idiotic being. A happy union between two creatures so ill-fitted for each other is out of the question. The conjugal relation is an oppressive chain, which, to taste a few moments of bliss, must be broken!

By her bitter declamations against marriage, Madame George Sand somewhat identified herself with the Socialists, who demand the emancipation of woman. She afterwards adopted another part of their system, by exalting the labouring classes at the expense of the rich and the noble. In these democratic or socialist novels, it is the man in humble circumstances, the workman, who usually possesses every virtue. He is intelligent, disinterested, generous, heroic, ever ready to make the most sublime sacrifices for the good of others. The noble or the monied man, on the other hand, has every vice. He is proud, covetous, niggardly, ignorant, and without compassion towards the poor; so that heaven is the base of the social pyramid, and hell at its apex. Madame Sand may have good intentions, but her books are false and dangerous. The virtues and the vices are not at all distributed as she imagines. In whatever rank you may please to select, there will still be found upright and charitable souls; in all classes, likewise, vile and flinty hearts are to be met with. Indigence is not to be flattered in the picture of our moral condition; and, if the supple courtiers of kings are justly exposed to censure, reprobation not less severe must be passed on the despicable flatterers of the people.

It would be easy to mention the names of many other Socialists—M. *Louis Blanc*, M. *Proudhon*, M. *Dupont White*, Madame *Flora Tristan*, &c. The list of this class of writers, who are ambitious of assuming the title of reformers, is a growing one. They have often but the half or the quarter of an idea, and with this slender stock they sally forth to regenerate mankind. If we are to believe these charlatans their remedies are infallible, and the heads of society are condemned as blind or selfish because they refuse to hand over the State to their keeping. Meanwhile, the Socialists have among themselves warm disputes. They bring against each other charges of ignorance, dishonesty, and unworthy manœuvres; and, to refute them, it is only necessary to oppose them to each other.

Some Romish priests having renounced their functions, and laid aside the clerical garb, have thrown themselves headlong into the Socialist fray. One of them, the ex-abbé *Constant*, has written these atrocious words: "Whoever kills you," he says to the rich man, "is not an assassin, but the executioner of supreme justice. And he who takes back from you the gold with which you are glutted at the cost of the poor, is not a robber; he is God's officer, who compels you to pay your debts. Since you have ceased to be men we will hunt you like wild beasts; and though you devoured our fathers, you will not, perhaps, devour our children!"* Are not these priests who have mounted the red cap of the Jacobins, Jesuits? They preach the assassination of the rich, as their predecessors preached the slaughter of the Protestants.

We conclude with a few words on these Humanitarian and Socialist schools taken as a whole. The problem which they seek to solve is undoubtedly the great question of our era. The arrangements of society are not all as they should be. The wages of the labourer does not

* Montesquieu's "Esprit des Lois," book ii., p. 411; book iv., p. 152.

* "La Bible et la Liberté," by the Abbé Constant, pp. 43, 65.

always bear an equitable proportion to the profits of the employer. The invention of new machines, from which all classes ought to derive benefit, is sometimes a source of cruel suffering. The poor are led into vice by their very poverty, and vice renders them still more miserable; generation after generation pursues the round of this fatal circle; and there are millions of men whose only heritage received from their fathers is abject indigence. Christian charity has much more to accomplish; it is neither sufficiently intelligent nor sufficiently extensive. Many persons, wrapt in their selfish indifference, do not understand that every child of Adam is a debtor to his brethren. There is, therefore, a true and useful element in the theories of the Socialists; but they too readily forget that the Gospel, embraced in sincerity and in its essential doctrines, is alone able to realise the good without engendering the evil. They forget that the condition of all durable progress is a *personal* change in the heart of man, and not a vain hope of *collective* amelioration. And, finally, they forget, that while society admits of real and numerous improvements, human beings, while upon earth, will continue to suffer, and will, consequently, need to exercise resignation and confidence in the promise of eternal happiness. Let the nations turn towards the cross of Christ; let them seek *first* the kingdom of God, and his righteousness, and *all things* shall be added unto them (Matt. vi. 33); else they will be doomed to disappointment, like the traveller who, crossing the desert, imagines he sees in the distance verdant meadows, and, when he approaches, finds only mountains of burning sand.

Review and Criticism.

Expository Discourses on the First Epistle of the Apostle Peter. By John Brown, D.D. In 3 vols. Edinburgh: Oliphant and Sons.

To the more literate of our readers Dr. Brown has long been known as one of the ablest men in Great Britain, more especially as prominent in the walk of Biblical criticism. He is one of a family whose name is never pronounced but with reverence by the pious portion of the people of Scotland. Our meaning will be apprehended more fully when we say that he is a lineal descendant of the celebrated John Brown of Haddington, the well-known author of the "Commentary," the "Dictionary of the Bible," "Church History," and other works,—all instructive, all Scriptural, and all excellent. Dr. Brown, in point of fertility, comes nearer his grandfather than did his own father, or either of his uncles; indeed, next to Dr. Dick, we presume he is one of the most voluminous writers of the Secession Church—now the United Presbyterian Church. His works deserve to be better known in England, especially his celebrated volume, "The Law of Christ respecting Civil Obedience, especially in the Payment of Tribute," now, we are happy to say, in the third edition—a fact that speaks well for the spirit of Scotchmen; but it is not a little mortifying to find, that, after the production of such an argument, by such a man, the work of plunder should still go on in Edinburgh with tenfold boldness and aggravation. His publications of divers sorts, almost all of them of small dimensions, though of great value, amount to nearly forty; amongst these, if we might specify any one as peculiarly excellent, it would be his "Hints to Students in Divinity."

Dr. Brown has, at length,—leaving the shore,—struck out into the main ocean of authorship in the great work now before us; by which he will become known in many lands, and in which he will go down to a very remote posterity, taking rank with those great expounders of Holy Writ who have so ably trod in kindred paths. Dr. Brown has brought to the task powers in the fullest maturity, and a highly ripened scholarship. He has, moreover, executed his performance with the cool deliberation so essential to fulness, accuracy, and finish. The work is somewhat peculiar: it is neither commentary, nor expository discourses; nor sermons either on select passages, or on the successive verses of a book,—it is a combination of all these things together. He divides the Epistle into paragraphs according to the sense, each embodying one leading thought, which forms the subject of the discourses. In each explanations are given of whatever is difficult, with illustrations of the doctrinal or practical principles contained in it. It is, in fact, exegetical, doctrinal, and practical; a most masterly specimen of what is commonly called Scotch lecturing in its most finished form. Dr. Brown's learning enabled him to avail himself to the full of all past and contemporary criticism; at the same time that a sound and enlightened judgment has determined the character of the work, which

is not a compilation, but an original performance, so far as anything of this description can be original. Most of our readers are aware that Dr. Brown had a formidable rival in Archbishop Leighton, in his own way the very prince of expositors. To this most accomplished writer and most spiritual man, Dr. Brown has paid a very high compliment; and in a number of instances he has availed himself of the archbishop's labours: but while each is great in his own line, there is so little in common between them that neither can be said to supersede the other; in fact, they will most profitably be read together. In Dr. Brown there is a predominance of intelligence and doctrine; in Archbishop Leighton—as compared with him—of observation and sentiment. The one is mainly distinguished by thought; the other by emotion. The one contributes to build up the believer in his most holy faith; the other to improve his spiritual perception.

To the last volume Dr. Brown has added six of his most valuable sermons, which will be prized by all who are capable of appreciating fine thought and Evangelical doctrine stated with clearness, simplicity, and force. So far as Scotland is concerned, the popularity and wide diffusion of the work is a matter of course; and we give him a hearty welcome to the sunny south, while we predict for him a very extended and pre-eminent popularity amongst cultivated Christian men, whether in or out of the ministry, in all denominations.

The "Two Witnesses" of the Apocalypse traced in History. By the Rev. Alexander Beith. Edinburgh: Kennedy.

The production of an ingenious and amiable enthusiast, who labours hard to bring home this celebrated prophecy to adorn the Free Church of Scotland; we need hardly say more. The substance of the thing is,—whoso wants light, either on subjects of doctrine or of polity, let him look to the Free Church of Scotland. The work was written at a time when the great disruption was recent, and those excellent men who came out of the Bond Church were deeply excited by the events through which they had passed; and when men of a very sanguine temperament were likely to over-estimate the importance of events in which they were deeply interested to the rest of mankind; just as the French, some months back, gazed upon themselves with undoubting faith, that all Europe was to become one wide-spread sisterhood of republics. Under such feelings Mr. Beith has clearly written; and it so happens that Independents come in for a share of his benevolent solicitude, as will appear from the following passage:

"Once more: let the reported intention of the English Congregationalists answer—their contemplated organization into one body, with a general sustentation fund. If such an arrangement were carried into effect, considering their numbers, their piety, their universal diffusion over England, their zeal,—what results for good might we not expect to see? With combined operation—such organization, in short, as that of the Free Church—considering their resources, it is impossible to calculate what their influence might become. Theirs, too, would be an example to tell on the Evangelical clergy in the Establishment more than anything in Scotland, and, perhaps, to rouse them from their present inaction."

The worthy writer must have been dreaming; no such an idea ever entered the head of any sound Congregationalist in England. Such organization would be at once to change their character; and the notion of such "sustentation" would imply a central action and controlling power of supervision, utterly incompatible with their independence. We have spoken of these matters, however, on former occasions, and shall not now enlarge. We think that a good deal may be done in the way of sustentation of new and weak interests, without at all interfering with the privileges of the faithful; but if there is to be on the part of the richer churches support, there must be some moral control possessed and exercised over the objects of their benevolence: for assuredly it is with individual churches as governments—control, to some extent, must follow support; for the Free Church notion of State support, without State control, is a principle which can be tolerated in no country, and in no community still under the domination of reason.

The Bible not of Man. By Gardiner Spring, D.D., of New York. London: Religious Tract Society.

Since the days of Edwards and of Bellamy, America has produced no man of mental attributes more calculated to deal with the Moral Philosophy in its relation

to subjects of Divinity than Dr. Gardiner Spring. The man who wrote this book takes rank with our own illustrious Butler, the author of the "Analogy;" but Spring has this advantage over Butler, that he has far clearer notions of the gospel of Christ. Deficiency here was the only weak point in Butler, and this is the main strength of Spring, whose penetration and philosophical acumen would not have achieved triumphs so splendid but for the evangelical light amidst which the process was carried on. The work before us is, in the highest sense, a volume on the Christian evidences, presented in a form at once striking and somewhat original. Of like attempts in our own country, the only one that admits of respectable comparison is the celebrated essay of Erskine, entitled, "Remarks on the Internal Evidences," which, so far as it goes, is an exquisite performance, for pathos and beauty surpassing anything to be found in his American rival. But the "Remarks" are only a fragment as compared with the full and varied view of "The Bible not of Man." The book opens with a preliminary essay on the fitness of the time selected by Divine Providence for the introduction of the Christian dispensation —a point on which little remained to be added after the celebrated sermon of Dr. Robertson, the historian, before the Society for the Propagation of Christian Knowledge—the only sermon, by the way, the Doctor published. Thus in the field, the Author strips himself in good earnest for the work; as the contents of the volume will show: "The Bible above the Invention of Human Intellect—The Spirit of the Bible a Superhuman Spirit —The Moral Rectitude of the Bible— The Peculiar Doctrines of the Bible give evidence of its Divine Origin—The Religion of the Bible a proof of its Divine Origin—The Unity of the Scriptures— Adaptation of the Scriptures to the Character and Wants of Man—The Divine Origin of the Scriptures Attested by Christian Experience—The Bible Accordant with Human Reason." These, with the Conclusion, form the contents of the work, and they will sufficiently indicate the range of it; and the filling up, we need hardly say, displays the hand of a master. It will be seen at a glance, then, that without a very extraordinary diffuseness these chapters might have been driven out into several octavo volumes. The volume, both as to thought and expression, is peculiarly condensed, solid, terse, and witty, and bids fair to take its place amongst the first class of books on the Christian evidences.

Original Sketches in Poetry, designed to Illustrate Various Subjects and Characters selected from the Holy Scriptures. By C. L. B. London: Seeleys.

For "Poetry" we should rather say "in verse, on Scripture characters." There is not much poetry in the book, but there is a large supply of decent rhyme, and the spirit which pervades the volume is excellent. There is a sort of Jewish spirit, nevertheless, about the writer, whose male heroes are solely confined to the Old Testament. Of nineteen Scripture characters, not one is taken from the New Testament; but he is more fair in respect to the other sex, for out of the eighteen female characters, seven adorn the pages of the New Testament. One would have thought that Peter, Paul, James, and John, at least, might have found a passing notice; and we will put in a word for our lion-hearted friend, John the Baptist. The volume will make good cottage reading, and in that direction the Author should prosecute his labours.

Memoirs of Mr. Thomas Tatham, and of Wesleyan Methodism in Nottingham. By Rev. S. Dunn. Pp. 280. Tegg, Snow, and Aylott and Jones, London.

We are happy once more to meet Mr. Dunn in the character of a biographer— a species of composition to which, while he is led to it by his tastes, the cast of his mind is peculiarly suited. His "Memoirs of the Seventy-five Eminent Divines, whose discourses form the Morning Exercises, with eighty outlines of Sermons," is one of the best and most interesting books of its kind that, for a long time, has seen the light. But we fear its reception has been in the inverse ratio of its merits; in fact, although it has been some time before the public, it is yet but little known. The work before us ranges over the extended period of from 1741 to 1847; it abounds in facts and incidents, and as it comprises a large amount of correspondence, it throws no small amount of illustrative light on the character of early Methodism; and, as such, may be read by all classes with advantage.

CHARACTERISTIC NOTICES.

A Cypress Wreath for an Infant's Grave. With an Introduction and an Essay on Infant Salvation. By JOHN BRUCE, Minister of the General Cemetery, Liverpool. 18mo, pp. 246. Hamilton.

A DELIGHTFUL book of prose, poetry, pathos, and consolation. It consists of several sections, of the choicest extracts from the best writers, thus indicated:—The Frailty of Infants—Departed Infants—The Grief of Survivors—Essay on Infant Salvation—Comfort addressed to Mourners—Practical Suggestions. This is emphatically a parent's book. We cannot withhold Mr. Bruce's motto:

"Stay till a few brief months are past,
And I have look'd and loved my last,
When villagers my shroud bestrew
With pansies, rosemary, and rue;
Then, mother, weave a wreath for me,
And weave it of the cypress tree.'

Montmorency: a Roman Catholic Tale. By A. M. Reprinted from the "Protestant Magazine," with Introductory Remarks, by JAMES LORD, of the Inner Temple, Barrister-at-Law. Pp. 266. Seeleys, London.

WE are not extremely partial either to tales or to Roman Catholics, or to some of the principles which govern the "Protestant Magazine;" but there is much in this volume calculated to advance the great principle of Protestantism—the doctrine of justification by faith. The statements are generally correct; the writing is sprightly; the characters well sustained; and a number of the scenes remarkably tender.

The Olive, Vine, and Palm; embracing an Illustration of the numerous Allusions in Scripture to these Trees and their Produce. With an Introduction. By JOHN KITTO, D.D., Editor of the "Pictorial Bible," &c. Pp. 160. Grant and Taylor, Albany-street, Edinburgh.

A VERY original exhibition of a most interesting subject; in fact, condensed and vigorous commentary upon texts of Scripture filling nearly eight columns. To give the contents will be in the strongest manner to recommend it:

THE OLIVE.
The Tree.
The Solid Fruit.
The Liquid Produce.

THE VINE.
The Tree.
The Solid Fruit.
Grapes.
Raisins.
Grape-cake.

The inspissated Juice of the Grape—Preserves—Honey of Grapes—Boiled Wine—Tirosh Vine—Fruit in general.

THE LIQUID PRODUCE.
Grape Juice.
Red Wine.
Mixed Wine.
Wine in general.

THE PALM.
The Tree.
The Solid Fruit.
The Liquid Produce.

We very cordially recommend the volume.

The Old Orthodox Faith superior to Modern Opinions; or, Truth and Error surveyed in the Light of History and Fact. By Rev. J. G. LORIMER. Pp. 156. M'Phun, Glasgow.

MR. LORIMER is already very favourably known to the public, and the present volume will more than support his former reputation. It is closely condensed, severely elaborated, and very clearly expressed. It runs in the same strain with Candlish on the "Atonement," Gibson on "Natural and Moral Inability," and Bonar on "Truth and Error Compared." The work may be read with great advantage. As a whole, it is a very valuable publication.

Meditations and Scriptural Experiences. By the late Rev. Mr. SHEPPARD, M.A., of Emmanuel College, Cambridge, England; and afterwards Minister of the Church of Cambridge, in New England. With a Preface, by the late Rev. D. BRAINARD; and an Introductory Essay, by the Rev. J. R. ANDERSON. Pp. 137. Bryce, Glasgow.

THIS is a good name of a man whose lot was cast in a good land. To religious readers, the simple fact that it is copiously prefaced by David Brainard, of date 1747, will bespeak much. The account of the author by Thomas Prince, also of the same date, is valuable; while Mr. Anderson's introductory Essay enhances the value of the preliminary apparatus. The Meditations themselves are the very best of their class.

The Touchstone; or, The Claims and Privileges of True Religion briefly Considered. By Mrs. ANNE GRANT, Editor of the "Harp of Zion." Nisbet and Co., London.

THIS is another of Mr. Nisbet's useful small volumes, which cannot be too extensively circulated. The work is didactic and preceptive, interspersed with many thoughts which tend to enliven doctrine and to sweeten the lessons which save the soul. The chapter on the right improvement of time would form a valuable separate tract.

The Fruits of the Spirit. By Rev. W. H. ELLIOT. Second Edition. Ward and Co., London.

THE subject of this volume is well chosen, and one the importance of which can hardly be surpassed. It discusses, Love—Joy—Peace—Long-suffering—Meekness and Gentleness—Goodness—Faith—and Temperance, according to each a chapter. We like the volume greatly; it is clear, simple, and thoroughly evangelical, and cannot fail to be a favourite with the devout portion of the common people, the best friends and the loveliest examples of pure and undefiled religion.

Life in a Convent. By SAMUEL P. DAY, formerly a Monk of the Order of the Presentation; Author of "Monastic Institutions; their Origin, Progress, Nature, and Tendency," &c., &c. With an Introduction, by ALEXANDER FLETCHER, D.D., Minister of Finsbury Chapel, London. Pp. 52. Hall and Co., London.

IN these days of blind charity towards Popery and its offshoots, it is important, from time to

time, to exhibit its true character, not as it appears in the mouths of British statesmen, discreet bishops, and wily priests of the Romish communion, but as it is seen and felt in everyday life in those regions where the light has not shone, where it is unrestrained by Protestant presence, and unrebuked by a free press. They who would have a truthful glimpse through the key-hole into the dread prison-house, will do well to look into these pages. Dr. Fletcher's introduction is appropriate and touching. "I have read," says he, "in manuscript, the pages of the narrative with intense interest. It teaches a lesson of pity toward those who are groaning and sighing in hopeless despair within the gloomy walls of these PRISONS OF SOULS, and who only look for liberty when the pale messenger shall come, and at the same moment dissolve their bodies and emancipate their souls!"

The Life of the Rev. Richard Cameron. By G. M. BEEL, Author of "Universal Mechanism." Second Edition. Oliver and Boyd, Edinburgh; Simpkin and Co., London.

THE name of Cameron is still famous in Scotland: he was a man of a brave heart; such a man as would have commanded the confidence of Elijah, and temperamentally, as well as spiritually, would have been a meet successor to Elisha.

The Words of a Believer. By the ABBE DE LA MENNAIS. Translated from the French by E. S. PRYCE, A.B. Aylott and Jones, London.

THE work of a sublime madman, whose effusions have contributed not a little to help on the revolution in France. Take the following, for instance:

"I see whirlwinds of dust in the distance; they fly on every side, they dash against each other, they mingle, they unite. They pass over cities, and when they have passed I see only the plain."

"I see nations rise in tumult, and the kings grow pale beneath their crowns. War is between them—war to the death."

"I see a throne, two thrones broken, and the people scatter the fragments over the earth."

"I see a nation fight as the archangel Michael fought with Satan. Its blows are terrible, but it is naked, and its enemy is covered with thick armour."

"I see another nation strive incessantly, and from time to time gather new strength in the contest. This nation has the sign of Christ on its heart."

"I see a third nation on which six kings have placed their feet, and every time it moves six daggers are plunged into its throat."

What says our reader to such effusions as this?

A Bridal Gift. By the Editor of "A Parting Gift to a Christian Friend." Marples, Liverpool; Hamilton and Co., London.

WE have a number of publications of this class, but for artistic beauty—that is, for exquisite typography and typographical ornament—it is incomparable. We have seen nothing that even approaches it. Borders of every form, and colours of every hue, are here strewed with a prodigal hand, and exhibited in the loveliest and most attractive combination. Poets of both sexes and of all classes, prose writers of every party, and orators both civil and sacred, are here summoned to do homage at the altar of Hymen. The work is already in the seventh edition—a fact which renders any commendation of ours unnecessary.

Coghlan's Pocket Picture of London and its Environs, alphabetically arranged, and embellished with a Map. New Edition, with 300 pages of additional matter. By A. C. LEE. Pp. 570. Hughes, London.

To strangers this volume supplies a vast body of useful information. With such a subject as London, and the men and things of London, an author who has filled 576 pages must be dull indeed not to supply a work alike remarkable for its variety, its amusement, and its utility. There is much that is correct, but also a good deal that is inaccurate. Its Ecclesiastical matters are deficient in the extreme. The author seems to know nothing about either Church or Dissent.

The History of the Church and Court of Rome, from the Establishment of Christianity under Constantine to the Present Time. By Rev. H. C. O'DONNOGHUE, A.M. Two Vols., pp. 358. Tegg, London.

THE spirit of the present age forms a melancholy contrast to that of the one immediately preceding with respect to the subject of Popery. Time was when godly men, not only as occasion required, preached against it, but when they likewise, almost uniformly, made its sin and its danger a matter of special, public, and sabbatic supplication—a thing which, higher considerations apart, exerted a great moral force in keeping alive the true Protestant spirit in the hearts of the churches. It is not meant that now these things are entirely forgotten, but it is meant that there is now much less of it than formerly, and that this is to be classed among the causes of the decay of Protestant principle. Now, among the means of counteraction are to be reckoned such works as that of Mr. O'Donnoghue, which supplies a correct, a copious, and an intelligent exhibition of the whole subject. It may indeed be considered as a systematic work on the subject of Popery, and as such we cordially commend it.

The Philosophy of a Future State. By THOMAS DICK, LL.D. A New Edition, pp. 296. Collins, Edinburgh and London.

THIS publication is already known in every part of the British empire; but it may not be known that it is now to be had for a mere fraction of its former price. When this work first appeared, now more than twenty years ago, we read it with the most intense interest, and well remember the pleasure with which it was hailed by the young men of that generation. But it is not a whit the less adapted to the generation that now is than if it had been produced only yesterday. Again we must thank Mr. Collins for this addition to his many and great services in the cause of public instruction, while for the sake of those of our readers not conversant with Mr. Collins' valuable series, we beg to apprise them that he has published two other of Dr. Dick's most cele-

brated works in the same form, and at the same price, viz., his "Philosophy of Religion," and his "Christian Philosopher; or, The Connection of Science and Philosophy with Religion:" to which we may add, "D'Aubigné's Essays," "Spring's Obligations of the World to the Bible," "Vinet's Vital Christianity;" and last, but not least, Dr. Baird's "Protestantism in Italy, with an account of the Waldenses": *all at 1s. 6d. a volume!*

A Ritual and Illustrations of Freemasonry, and the Orange and Odd Fellows Societies; Key to the Phi Beta Kappa; Account of the Murder of William Morgan, for divulging the Secrets of the Freemasons, &c., &c. By A TRAVELLER IN THE UNITED STATES. Thorne, Shebbear; Gilbert, London.

A REMARKABLY curious production. We have never before met with so thorough a development of the mysteries of Freemasonry. With a contemporary we may say, that till now we had no idea that Freemasonry was such a compound of folly and profaneness. The perversions of the Holy Scriptures—the insults offered to Heaven in their profligate mockery of prayer—and the horrifying abuse of oaths with which they are chargeable, render them a reproach of human kind, and prove that purity of character is no qualification for membership in a society into which they are admitted.

Come to Jesus. By NEWMAN HALL, B.A. London: Snow.

A SINGULARLY interesting piece of hortative theology; comprising, in a brief space, a large amount of statement and address—full of alarm, instruction, and encouragement; possessing the highest claims as a gift or reward-book.

Cares of Youth; or, Discourses on Subjects of Interest and Importance to the Young. By SAMUEL MARTIN, Minister of Westminster Chapel, Westminster. Pp. 148. Ward and Co., London.

A MEET motto for Mr. Martin would be the words of the apostle: "This one thing I do"—"I labour for the promotion of the best interests of young men." This is now the third volume of discourses that he has actually published; and from the peculiar character of its topics, we doubt not it will be more popular than either of its predecessors. The following are the subjects: The Signs of the Times in their Aspect towards Youth—Occupation—Recreation—Mental Improvement—Habit—Temper—Marriage—Religious Profession—Social Influence—Benevolent Effort—Self-Government—Redemption of Time. Such are the topics, which speak for themselves; and it is superfluous to say that at the hands of Mr. Martin they have met ample justice.

Christian Discrimination; or, a Discourse on the Things in Religion which differ. By the Rev. HENRY HOLLIS. London: Simpkin, Marshall, and Co.

MR. HOLLIS has selected a very important theme, and handled it well. There is an air of originality about the work which strikes the attention. There is a generality in the term "discrimination," which may deceive those who read it only in an advertisement; but they who come to the book itself, will find it a piece of solid, searching, practical divinity.

Religious Intelligence.

NEW INDEPENDENT INTEREST AND OPENING OF A NEW CHAPEL AT OAKEN GATES, SALOP.

OAKEN GATES, distant about three miles from Wellington, is in the centre of a dense and rapidly-increasing population in the iron and coal district of Shropshire. Owing to its being situated near the junction of several parishes, it is impossible to obtain any authoritative account of the population; but after the most careful inquiries, it is estimated that within a circuit of a mile and a half from Oaken Gates there cannot be fewer than 10,000 persons, and it is well known that they have been most imperfectly supplied with means of religious instruction.

In the year 1843, the Congregational church at Wellington, then under the pastoral care of the Rev. S. Evans, having considered the spiritual destitution of this locality, in the enterprise of faith and love commenced missionary operations. There was at that time no place of worship whatever, and no sabbath-school of any denomination in the town. After various difficulties had been surmounted, a large room was obtained, and on the day of opening 83 children assembled for instruction, and for the first time Divine service was conducted. Since that day ample encouragement has been given the friends to persevere. The sabbath-school soon numbered nearly 300 children; the congregation, considering the very inconvenient place for meeting, was promising; and all things seemed urgently to call for the erection of a chapel, in order to secure the permanence and prosperity of the station; whilst the enlargement of the iron-works, the construction of a railroad, and the rapidly-increasing neighbourhood, all pointed to the necessity of providing superior and ample accommodations. But in the circumstances in which they were placed, the church at Wellington felt that the undertaking was too great for them to accomplish alone. They deemed it an object not unworthy of the wisdom and energies of the County Association. To them, therefore, they referred the matter, and at the half-yearly meeting of the Salop Association their appeal to that body met a liberal and hearty response. A Committee of the Association, having for its Secretary the Rev. F. J. Falding, M.A., the present pastor of the church at Wellington, was appointed, with instructions to secure the services of a suitable mi-

nister, and to proceed with due caution and energy to the erection of a chapel.

The Committee entered upon their important and responsible duties with diligence and earnest prayer. They secured the services of the Rev. H. Ollidenshaw, whom they deemed specially qualified for so peculiarly arduous and difficult a sphere of labour. By the liberality of the Earl of Stafford, and the mediation of William Sims, Esq., and John Horton, Esq., iron masters, they procured a portion of ground for an eligible site on the most advantageous terms of which they could possibly avail themselves; they obtained plans and estimates, which they deemed most suitable; and the erection, the first stone of which was laid under most auspicious circumstances on the 24th of May, 1847, is now completed. The building consists of a chapel, capable of seating 400 persons, and allowing the subsequent erection of galleries; and underneath the chapel a well-lighted and lofty school-room, to accommodate 400 children. The plans were furnished by James Vaughan, Esq., of Oswestry. The cost of erection, including legal and sundry expenses, notwithstanding its superior style and substantial character, will not exceed £900.

On Wednesday, the 26th of April, 1848, the chapel was opened for Divine worship. After other devotional exercises, the Rev. Thomas Weaver, of Shrewsbury, offered the dedicatory prayer, and the Rev. Dr. Raffles, of Liverpool, preached in the morning and again in the evening. Between the services dinner was provided in the school-room; the Rev. F. J. Falding, M.A., presiding. Addresses were given by the Rev. Dr. Raffles, Rev. Thomas Weaver, Rev. J. F. Mandeno, the Rev. P. Evans, and the Rev. Joseph Shaw. On the following sabbath the Rev. J. F. Mandeno, of Newport, preached in the morning, and the Rev. Professor Barker, of Spring-hill College, in the afternoon and evening. The collections were liberal. One gentleman, who has already given a donation of £50, has promised to give £200 more as soon as the remainder of the debt can be removed. The Committee ardently hope, therefore, that all the churches in the county, and Christian friends in other places, will afford their prompt and liberal aid, in order that this handsome offer may be speedily met, and that there may be as little incumbrance as possible in the way of remaining debt, to impede the progress and repress the energies of this rising cause.

Donations towards this interesting and important movement will be thankfully received by Mr. John Tarbett, of Oaken Gates, Treasurer; or the Rev. F. J. Falding, M.A., of Wellington, Salop, Secretary.

Poetry.

THE TWO WEAVERS.

BY HANNAH MORE.

As at their work two weavers sat,
Beguiling time with friendly chat,
They touch'd upon the price of meat,
So high a weaver scarce could eat.

"What with my babes and sickly wife,"
Quoth Dick, "I'm almost tired of life;
So hard we work, so poor we fare,
'Tis more than mortal man can bear.

"How glorious is the rich man's state!
His house so fine, his wealth so great!
Heaven is unjust, you must agree;
Why all to him, and none to me?

"In spite of what the Scripture teaches,
In spite of all the pulpit preaches;
This world, indeed I've thought so long,
Is rul'd methinks extremely wrong.

"Where'er I look, howe'er I range,
'Tis all confused, and hard, and strange;
The good are troubled and oppress,
And all the wicked are the blest."

Quoth John, "Our ignorance is the cause
Why thus we blame our Maker's laws;
Parts of his ways alone we know,
'Tis all that man can see below.

"Seest thou that carpet, not half done,
Which thou, dear Dick, hast well begun?
Behold the wild confusion there!
So rude the mass, it makes one stare.

"A stranger, ignorant of the trade,
Would say no meaning 's there convey'd;
For where's the middle? where's the border?
The carpet now is all disorder."

Quoth Dick, "My work is yet in bits,
But still in every part it fits;
Besides, you reason like a lout,
Why, man, that carpet 's inside out!"

Says John, "Thou say'st the thing I mean,
And now I hope to cure thy spleen:
This world, which clouds thy soul with doubt,
Is but a carpet inside out.

"As when we view these shreds and ends
We know not what the whole intends;
So when on earth things look but odd,
They 're working still some scheme of God!

"No plan, no pattern can we have,
All wants proportion, truth, and grace;
The motley mixture we deride,
Nor see the beauteous upper side.

"But when we reach the world of light,
And view these works of God aright;
Then shall we see the whole design,
And own the workman is Divine!

"What now seem random strokes will there
All order and design appear;
Then shall we praise what here we spurn'd,
For then the carpet will be turn'd."

"Thou 'rt right," quoth Dick, "no more I'll grumble
That this world is so strange a jumble;
My impious doubts are put to flight,
For my own carpet sets me right!"

British Missions.

IRISH EVANGELICAL SOCIETY.

THE Committee, anxious for the instruction of the Irish-speaking portion of the population in the sister kingdom, have engaged the services of Mr. James Meredith, who for some time has been employed as a Scripture-reader at Walthamstow. The respected vicar of that parish, the Rev. W. Wisson, gives him a high character for consistency and talent, and expresses great regret at the loss of his services. The Committee have appointed Tralee, in the county of Kerry, as the sphere of Mr. Meredith's labours. There is a very considerable Irish-speaking population in that vicinity, amongst whom, it is hoped, he will be extensively useful. His efforts will be superintended by the Rev. Mr. Gordon, an esteemed young minister, educated in Scotland, who has recently commenced his labours in that important district with most encouraging prospects of success.

The importance of affording Evangelical instruction to the Celtic population in their native tongue has long been acknowledged, though, alas! it has been grievously neglected. None seems to have cared for them but the priests of the Church of Rome; and they have initiated them only in the superstitions of popery, leaving them in the grossest ignorance of the very rudiments of Christianity.

At a meeting recently held in the county of Galway, the Earl of Clancarty expressed himself on this subject to the following effect:—"The importance of having an Irish-speaking ministry, every day more deeply impressed itself on his mind. A great portion of the people understand only their native tongue, and their prejudices and national antipathies can only be met by those who understand the language the people speak. This is proved by the kind manner in which the Irish teachers are received, who are attentively listened to by the poor when addressed in the Irish language."

The importance of this subject is illustrated by the fact, that Trinity College, Dublin, was founded by Queen Elizabeth on condition that professorships should be appointed for the purpose of cultivating the education of the people in their native tongue. A letter of James the First also is extant, addressed to the Lord Deputy about the year 1620; in which he commanded, that "choice be made of some competent number of towardlie yong men, already fitted with the knowledge of the Irishe tongue, and be placed in the universitie, and maintained there for two or three years till they have learned the ground of religion, and be able to catechise the simple natives." How little these instructions have been regarded, and how imperfectly the "universitie" has answered the end for which it was founded, let the present condition of the Celtic population at once proclaim. The Committee will rejoice if, by the efforts of the Society in this department, they can in any measure supply the sad deficiency in the means of spiritual instruction which so lamentably prevails.

The following extracts from the Journal of one of the Irish agents in connection with the Connaught Mission, will, it is believed, be read with pleasure, as illustrative of the efforts of the Society in this important branch of its operations:

"The disposition of the people generally to hear with patience and attention any subject connected with religious instruction; the more so when entering into their feelings, sympathizing with their sufferings, and thence directing their attention to a more glorious attainment; and sustaining the invitations and infallible promises from the Divine revelation in *their tongue*. Under this treatment they appear to me to receive the Word, if not with all readiness of mind, at least with attention and seriousness.

"The recent calamity of famine and death over this land, I trust has not passed without a salutary effect. It affords no small consolation that, throughout that most trying ordeal, the poor, who have been the subjects of affliction, trace that visitation to the commission of sin against the Giver of all good! These poor sufferers remember with gratitude those who poured in their aid to rescue them from death. In that broad list they recognise Protestant humanity and Christian charity, which have left an impression that, I trust, is not in the power of popery itself to eradicate; and which has, under every appearance I can witness, opened a wider door of access to the poor Roman Catholic population for Christian instruction, than in my memory ever presented itself before.

There is encouragement to be derived from all this when viewed as a whole. It is to be hoped, that whilst God does not willingly afflict the children of men, his chastisement would be looked upon as intended for correcting greater evils; and that the people should, in some measure, bow to the stroke.

"Of course, from ignorance, and being left in a mere state of nature, there are, unhappily, thousands still to be met with who have no thought higher than animal existence; and trace not the finger of God either in the giving or withholding the rich bounties of his providence.

"The Irish Roman Catholic population have been ever debarred by their priests from access to Scriptural knowledge. To effect this every species of spiritual tyranny has been brought into action. There may be two classes, however, amongst them formed to violate these rules,—the one the bolder, the courageous; one whose conviction and desire for knowledge the Lord has appeared to act, so as to pluck them 'as brands from the burning;'—the other is a portion that, through some acts of kindness, obligation, or influence towards them, professedly leave the ranks of popery for a time; but, in a season of persecution, or in absence of continued inducement, fall away, and inflict a public reproach on the abandoned profession as well as upon themselves. These facts should teach the imprudence of making acts of benevolence inducements to the mere change of profession, which the more discerning portion of the community cannot but regard as unwarrantable if not base; it can amount to only a 'glorying in the flesh.'

"The only method of procedure to benefit these people, and that appears warranted, is, that all acts of benevolence be extended on the broad basis of Christian sympathy to suffering humanity, leaving it to work its way and overcome prejudice. The knowledge of the salva-

tion of God can be imparted by itinerating amongst them; in this way access may be had, and they are relieved from much of priestly control. Their hospitality, which is still their pride, forbids their closing the door in any man's face—a quality that even priestly influence would scarcely prevail on them to violate. Herein can the messenger of mercy approach them, and here will he find opportunity of combating engrafted errors, and of exhibiting to the deluded that salvation that is full and commensurate to the sinner's wants.

"The same plan of itinerating amongst the Protestant population holds equally good. It is the same towards all men, perhaps, in every clime and country. Too often the Protestant is found to be quite content with *Sunday* attendance at 'prayers.' This class requires some attention also. They have, it may be, the Scriptures in their houses, but much unread. They pride themselves in the name and privilege of being Protestant, and ministerial duties in that community usually terminate with the exhortation to attend church; but with all this they may be found as ignorant of the salvation of God as the Roman Catholic, but not half as zealous. The latter observes the commands of his church as indispensable to salvation; the former as mere formal duties. And if the priest has taken away the key of knowledge from the Roman Catholic, the parson warns his parishioner to hear no *Dissenter;* and will not fail to present such a distorted picture, as to create prejudice against his reception and usefulness.

"It is cause of thankfulness to the Head of the church, that neither human or Satanic barriers can be raised that he cannot demolish. I have found the kindliest reception, and the most urgent invitation, from Protestant peasantry circumstanced as described. They seem more drawn out, more personally engaged, and more at ease and liberty in converse with those persons who visit them in their homes, than with others. They express their views, feelings, wants, hopes; all of which are then laid open to correction from the truth of God. And they gladly assemble to hear the message of mercy unfolded, and join in supplication at the throne of grace.

"This fine Protestant population is, however, annually diminishing by emigration. Many that thus attended my meetings since I came here, had to seek the American soil for support, being very hardly dealt with by their relentless Protestant landlords, who have substituted the sheep and oxen for that valuable, industrious Protestant yeomanry.

"It is consoling to believe that many who are now gems in the Redeemer's crown, have been rescued from surrounding ignorance and superstition, of whom, when living, little was thought of. I believe the Bible Society has never known the extent of Divine good with which its labours have been blessed. Whilst that holy volume has been contemptuously torn, and its pages wrapped round the grocer's shop-goods, many copies have found their way into hands otherwise inaccessible to its immortal truths. And, oh! joyous have I known its results, its peace, its blessing, its mission. I have now before my mind those who made no profession other than popery in their life-time, but when summoned to stand before the final tribunal, then, and only then, made profession that they had found Jesus! In vain did relations, neighbours, all entreat to send for the priest; but no priest for them but He that was holy, harmless, undefiled, and separate from sinners—they had escaped the pollution, and entered into rest!"

COLONIAL MISSIONARY SOCIETY.

INSTITUTED 1836.

ONE of the disadvantages attending popular action for public objects is, doubtless, want of foresight. There is great energy in popular movement when once fairly stirred; but it is by present exigencies, rather than by remote calculations, that the impulse must be given. This in part explains the discreditable fact, that Congregationalists are the most tardy and feeble of all Christian denominations in the great undertaking of Colonial Missions. This fact is far more lamentable even than discreditable. It may be affirmed without rashness or exaggeration of statement, that British colonization is at this juncture the most important social movement in the world; likely to affect the progress of mankind more powerfully and beneficially than any other of the many hopeful causes now in active operation. By it will be supplied that great desideratum, new nations. Their youth will not be a barbarous beginning, out of which they can emerge only by slow advances and disastrous struggles. They will, on the contrary, have mature institutions and guaranteed liberties, in connection with all the vigour of youth, progress, and hope; and without the wide divisions and settled enmities of old nations outgrowing feudal oppressions and wrongs. These colonies will also plant Christian and enlightened nations in the very midst and heart of the great pagan empires. Their traffic with them will be easy, active, and most influential, diffusing commerce, literature, religion, and liberty among those countless millions, of whom it may be truly asserted, that they never will, never can, win these blessings by their own unaided efforts.

Our British colonies are hardly less needful, or likely to be less advantageous, for the parent country and other European nations. That they will react powerfully on the old world, can admit of no doubt. This reflex influence from the United States of America on European affairs has already been equally irresistible and undeniable. That England in particular, and Europe at large, has required, and will still need, such influence, no reflecting observer can doubt. It is not for commerce—it is not for an outlet to her surplus numbers, activity, and capital—it is not for an asylum to her wretched, or a banishment to her criminal sons,—that England chiefly wants extensive and various colonies; but the main benefit of these new communities will be found in the effects of repeated successful experiments in applying the glorious principles of her constitutional laws, the action of her free spirit, and the sacred leaven of her Evangelical religion. Then will continually come across the far Atlantic, and more remote Pacific, influences to stir, or to strengthen, or to revive the true British spirit whenever threatened with peril or decay amidst the entanglements of excessive wealth, population, ranks, and refinements of this noble but old land. All this is in action already. It will grow continually. To prophesy is vain. Even probable conjectures of the future require equal care and modesty.

But to survey at this moment Europe on the one hand, and Canada, Australia, and Southern Africa on the other, may we not expect to see the young colonies of England outstrip Spain, France, Naples, Russia, Ireland, in the race of freedom and order maintained by law; of so upholding the gospel by voluntary resources, that it may both secure and sanctify the liberty which is all congenial with its own native spirit? Not only have our present colonies the advantage of observing the experience, and avoiding the errors and evils, of the old countries of Europe; but they start with the additional benefit of having in full view the recent example of their elder sister, the United States of America. There, if slavery be hateful, democracy excessive, pursuit of wealth and its distinctions exclusive; if these causes are seen to work public harm, our present colonies will see these dangers and be forewarned. For it is plain that national examples will be no more thrown away in vain on the world. The great storehouses of history and facts will yield guidance and warning to heedful nations. The future will learn of the past both to copy and to shun. The history of England, and the history of America, will combine to instruct Australia and to warn Canada. The true interests of mankind are becoming subjects of profitable study. Questions of government and national economy are slowly but surely working their way into the light and certainty of a science. Men have not been for three centuries, since the "times of reformation," in vain struggling with pen and sword, debate and suffrage, to reach salutary and balanced institutions. The dark shades of disaster, and the brighter gleams of prosperity, traced to their causes, become equally instructive. This, even more than material science, next after emancipated religion itself, will form one of the very chief guarantees for the future welfare of mankind. This may be discerned amidst all the present confusion and disappointments of national struggles; and while discerned, it may reconcile the thoughtful and hopeful observer to the slow and afflictive, but necessary process, through which alone the happy issue can be reached. And what portions of the human family shall first and most profit by old experience thus wrought into new science? Surely British colonies—produced by the wisest and freest of the old nations—founded by those who have thought and felt most of the good and the evil of the old land—still growing and learning in all their advance to self-government,—these will become the model communities of the race. Noble prospect, far more real than bright; more full of advantage than pregnant with renown!

But surely it is only in connection with such an influence on their affairs from the true evangelical element, that such results can be rationally expected as the world has never yet seen, or but imperfectly here in England; yet even when but imperfectly, still with most happy fruit. It is not now in the nineteenth century that we have to learn in what form alone Christianity can be a real blessing to communities. The results of corrupted Christianity are conspicuous enough in both eastern and western history. Now no thinking man can doubt that religion can then only befriend the fallen interests of nations, when it is administered in harmony with, and helpful to, their intelligence, liberty, and morals. Never until the gospel is so taught that it may contribute its powerful influences to make men enlightened, free, and virtuous, will it prove itself, indeed, a national blessing. Papal and prelatic domination, coercion under voluntary forms, pompous rites with lax morality, State power employing religion as its engine,—all these varied corruptions ever have debased, divided, and demoralized nations; and so they ever will. The hope of the world lies not only in an extended, but in a purified gospel. In this consideration is found the vocation and the duty of Congregationalists. Their fathers long ago discovered, the sons at this day rise to confirm the truth, that the want of the world and the claim of the gospel is one—freedom: a free gospel to emancipate the world! On this foundation have the Independent churches built and laboured from the beginning. For this principle they have both toiled and suffered. Now has the time arrived for the peaceful and triumphant advance of this great cause. The colonies present the field. There nothing is wanted to secure nations, free in their youth from establishments, hierarchies, tests, and exclusions, but some large views and vigorous measures on the part of Independents; —but, alas! firm in the time of difficulty, they seem wanting and supine in the day of hope and opportunity.

The Colonial Missionary Society cannot become a Ministers' Emigration Society—*i. e.*, it cannot undertake to send forth to the colonies ministers desirous to go, because emigration presents to them personal advantages and hopes. Yet many such might well proceed to the Australian colonies on their own responsibilities and resources. Still less could a Missionary Society promote religious emigration in general; but many private Christians might proceed to Australia with prospects of great personal advantage, and of great public usefulness. But both ministers and private Christians should go young, if at all. Thirty is a sufficiently late age. Nor should any go forth on colonial enterprise destitute of the true inward vocation, and of enlightened preferences and purposes, for the undertaking. Let them know a trade; be willing to work; feel independent of home comforts; be apt at expedients; look for a settlement rather than for a fortune; determine to keep the sabbath, maintain family worship, improve their minds, and instruct their children; exert themselves for usefulness among their fellow-settlers; and such may be blessed, and be made blessings, in these far and fair lands.

But Independents emigrate in the smallest relative proportion of all the various denominations; whether too deficient in enterprise, or too successful at home, or too little accustomed to any combined movement, so is the fact, that fewer Congregationalists enter the colonies in proportion to their general numbers, than members of any other religious community. But a colonial spirit is wanting in our Body. It is not at present duly discerned or considered what we might effect in this department of enterprise. New England is forgotten. We hardly seem the sons of the fugitives in Holland; the successors of the pilgrims at Plymouth Rock; the inheritors of the views, the cause, and the spirit of the men, who, as fathers of America, have a large and glorious share in the regeneration of the world. Ours is but a mild and humble place in this noble succession—to maintain a vigorous Colonial Mission;—but we shall not long be wanting to this call.

Theology.

MAN'S RELATION TO HIS MAKER.

You believe that there is a God. Consider what that belief involves. You admit the existence of a Being who is present everywhere, knows everything, and has all events in his power. That belief, if it does not yet rest on a more satisfactory foundation, may rest upon the convictions of common sense—upon the order, design, and beauty of the works of Nature—and upon the universal consent of mankind; reasons that are amply sufficient for the establishment of the truth. Bring, then, this idea which you have of God to bear practically on your case, and it will lead to these conclusions:—You are fearfully and wonderfully made, and it was that God in whom you believe who made you, and formed you in your mother's womb. His eye saw your substance while it was yet imperfect, and in his book all your members were written. That God who formed you is still around you. He knows your down-sitting and your up-rising. He understands your thoughts afar off. He surrounds your path and your lying down, and is acquainted with all your ways. There is not a word in your tongue but he knows it altogether. He has beset you behind and before, and laid his hand upon you; you cannot fly from his presence, or escape beyond the influence of his Spirit. If you ascend to heaven, he is there; if you make your bed in hell, he is there. If you take the wings of the morning and dwell in the uttermost parts of the sea, even there shall his right hand hold you. If you say, Surely the darkness shall cover me, even the night shall be light about you. Darkness hideth not from him, but the night shineth as the day; and, to the omniscient God, the darkness and the light are both alike.

All this is the plain dictate of reason; and, Oh! how immensely important must these truths appear, if you consider the influence which they must have upon your present and future circumstances. A few short years will roll over your head, and then you will be judged by that God whose presence and power is everywhere around you, and to whom your most secret thought is intimately known. The unholy, the covetous, the angry, the envious thought, even in the very depth of your heart, is known to God; how it arose, and what is the precise measure of your guilt, in exciting or cherishing this thought—all is seen and recorded by him. What a judgment, then, will that be which you must undergo! All that God sees is recorded; nothing is forgotten: and all this you have to meet. How can you escape it? Could you take the wings of the morning, could you mount upon the sunbeam, and travel with it to where its force fails in the mists of uncreated night, the power of the Omnipresent God is there before you, and there his mighty grasp would stay your course. Whither, then, can you go from his Spirit? and whither can you flee from his presence? Let it then dwell on your mind, as a truth never to be forgotten, that you have to meet a judgment which you cannot shun—a judgment which will proceed upon an examination of every thought, word, and deed, in the course of your life, and even of those things which you have forgotten or attempted to conceal. If, therefore, you admit your guilt—if you feel that you cannot answer to God for one of your numberless transgressions, you must seriously and speedily seek some better ground of hope than your own doings, lest, unprotected as you are, death should suddenly call you to judgment.

Mark, also, what influence these views of the nature of God ought to have upon you with reference to your present conduct. Yourself, and all that you have, are in the hands of God; all things that you see around you are under

his immediate control—are his obedient creatures, fulfilling his word. The heaven above, the waters that are above the heavens, the sun and moon, the stars of light, the world, and all that dwell therein, are his, and obey his voice. He commanded, and they were created. They know no will but his. When he speaks, the stars withdraw their shining, or fight in their courses against his enemies. When he commands, the fire, the hail, the snow and vapour, the stormy wind, fulfil his word. These, and an infinite variety of agents, in the providential government of God, are in constant activity around you, and around every individual upon the face of the earth, which government is carried on expressly by his appointment, and for his glory. If, then, you are still God's enemy, are ignorant of him, or forgetful of the obligations under which you lie to him, see in what a fearful situation your sinfulness places you. You are opposing the authority and rule of God in a world of his creation, every atom of which is implicitly subservient to his will; where even your own evil passions are under his control, and are accomplishing in you their own punishment, to the glory of his justice. Impenitent sinners cannot stand before God with acceptance. He is "angry with the wicked every day." "Who hath hardened himself against God, and prospered?" It is true your plans may appear to prosper for a time; you may be allowed to gain the little ends which you propose to yourself; but if he who governs all things is not your God and Father in Christ, you have no true blessing. Even your lawful comforts and gratifications are visited with a curse—a curse which follows thee when thou comest in and when thou goest out. All the combined foresight and wisdom of the world cannot insure to you the attainment of one object to which God is opposed, nor blunt the deadly shaft with which he chooses to strike you. If he will it, your friends and acquaintance shall be put far away out of your sight; your bread and your water shall fail, and your own clothes shall abhor you. Or, if he please, although you shall hasten to the fulfilment of your wishes, although you prosper in the world, add house to house, and field to field, and fare sumptuously every day, your very fulness shall add to your ultimate ruin; and thus to obtain the desire of your own heart shall in the end be more bitter than disappointment.

Such is the dreadful relation which every man in his natural condition bears to his Maker; and while he remains impenitent and unbelieving, the God who meted out the heavens with a span, and comprehended the dust of the earth in a measure, with whom the nations are as a drop in a bucket, and are counted as the small dust of the balance,—that God is his enemy; by the weakest and minutest of his creatures he can thwart, or punish, or confound him; and even when he permits their prosperity in sin, this only adds to their guilt: the miser becomes more avaricious by his wealth, the proud man more haughty by his elevation, the unclean person becomes more filthy and depraved by the secret and full indulgence of his lusts, and the blasphemer hastens on to still more daring blasphemy, because the lightnings of the God he has insulted do not instantly blast him. All such are adding daily to the certain security of their future sufferings; for every act of disobedience committed by a mere creature of the dust against Omniscient and Omnipotent Justice, must inevitably return, in all the fulness of a just vengeance, on the head of the transgressor. The very nature of God requires that this should be the case. It cannot be otherwise. What, then, can you expect if you continue to live in disobedience to God? Every avenue of escape is closed by his power; every ray of light is shrouded by his indignation, or reddened by his wrath; every drop of water and every bit of bread is poisoned by the curse of his law. You are God's enemy, avowedly his enemy by your wilful transgressions, convicted as his enemy in the secret chamber of conscience; and, if you continue such, the whole concourse of his happy creatures shall forsake or despise you; and

you shall be declared to be his enemy before an assembled world, when he cometh "in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ."

But although this is the relation to God in which we all are by nature, let us rejoice that we are not left without hope: "All have sinned, and come short of the glory of God;" but "God is in Christ, reconciling the world unto himself, not imputing their trespasses unto them." "He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in him." When there was no eye to pity, and no hand to save us, God's eye pitied, and his almighty arm wrought out our salvation. He laid our help upon one that was mighty; and, to meet our ruined case, exalted for us one chosen out of the people—even the Son of his love—the partaker of his nature—the God-man Christ Jesus; and now, in the word of the truth of the gospel, he is inviting us to be reconciled unto himself—to throw down the weapons of our rebellion—to accept of his mercy, and to obtain eternal salvation through the blood of a crucified Redeemer. And to convince us that he is in earnest, he has made this most solemn declaration: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live:" and, in all the ardour of Divine affection, he has added, "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

Reader! are you still an enemy to God in your heart and by wicked works? Are all the threatenings of his law and all the invitations of his mercy lost upon you? Do you acknowledge his existence and infinite power, his unchangeable veracity and inflexible justice? Do you feel that he is the author of your being—the source of your every enjoyment? that you are fed by his bounty, clothed from his storehouse, and delighted by the beauty, harmony, and riches of the unbounded scene around you? and will you still neglect or despise the offers of his mercy manifested to our race in the obedience, substitution, sufferings, and death of his well-beloved Son, and freely offered to every one who hears the gospel, in the well-accredited pages of a Divine revelation—a revelation which was first made known to ancient patriarchs and prophets, which received additional evidence and illustration under the Old Testament economy, and which was completed and sealed when Jesus the Saviour bowed his head and gave up the ghost—a revelation which received the highest testimony of heaven, when its author and finisher arose from the dead, and ascended to the right hand of Almighty power; which has been confirmed by all the events that have happened during the last eighteen hundred years; and which is daily receiving confirmation in the spread of the gospel, the progress of civilization, and the fulfilment of the predictions which refer to the universality and glory of Messiah's reign?

Surely the relation in which man stands to the God who made him demands that this revelation be carefully examined, deeply pondered, and, when sufficiently attested, cordially received: "If he that despised Moses' law died without mercy, of how much severer punishment shall he be thought worthy who hath trodden under feet the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?"

Reader! are you now the friend of God by faith in Christ Jesus? and have you seriously and conscientiously devoted yourself to his service? and are you daily seeking the influences of his Spirit and grace to subdue your corruptions, and assimilate you to the Divine image? Then in what a different situation do you stand, and how widely opposite are the prospects which present themselves before you, from the train of thought with which this paper commenced. God's omniscience, omnipresence, and omnipotence, are or may be to you

sources of the highest encouragement, support, hope, and joy. It is an unquestionable truth, grounded upon every just idea of God, that while the rebel is even now as near the arm of God's vengeance as if he stood trembling at his bar, the saint is as safe in the floods of affliction and temptation as if he were already in his Father's bosom: "All things shall work together for good to them that love God." You may be at this moment in a state of affliction, poverty, or bereavement; things may to you appear dark and trying, because you cannot see the end from the beginning; but you are in the hands of one who upholds all things by the word of his power—who knows precisely what you need—who calculates accurately what will be the effect of each afflictive or prosperous event upon your disposition and character; and who, in the exercise of infinite wisdom and compassion, metes out to you the portion of trial you endure. He has corrected you, because he saw you needed it; he has scourged you, because he loves you; but you are safe under the special care of his providence. No real evil will befall you. All subordinate agents are in his hands, and subject to his control. Not only so, but all things around you are tending directly, under the gracious superintendence of your heavenly Father, to prepare you for that brighter and better world which is yet to come. All the incidents of life have for you a blessing in them, and are hastening on the consummation of the will of God in you, that you may be fitted for the inheritance of the saints in light. Your earthly comforts are helps, not hindrances to your progress. Affliction shall work out the peaceable fruits of righteousness; pain and suffering shall cause patience to have her perfect work; bereavements and disappointments shall wean you from the world; and the progress of disease shall gradually make more and more desirable the approach of that eternal world,

"Where pain and sickness never come,
And grief no more complains;
Health triumphs in immortal bloom,
And endless pleasure reigns."

From these considerations, reader, whoever you are, and whatever be your present character, it must be evident that it is your interest to cherish those ideas which you admit and approve, when you avow the belief of a God. To disregard them is to be wilfully and criminally ignorant of your highest interests; it is to neutralize or resist the influence which this belief is calculated and intended to have upon your relation to God, your conduct and your hopes; it is to close your eyes and your heart against convictions which are calculated to produce the most salutary effects upon your temper, character, and prospects for the future. The two great truths that lie at the foundation of all religion are, that God is, and that he is the rewarder of them that diligently seek him. Unless these abstract principles become matter of practical and affectionate influence with you, you must ultimately be shut out from the love and service of God. But even if you are a sincere worshipper and servant of the living God, by neglecting to ponder and improve such truths, you shut yourself out from much real satisfaction and peace which you might otherwise enjoy. Rather, then, let it be your endeavour daily to acquire a stronger and more influential sense of the being and continual presence of God. The fathers of the Jewish church had very powerful impressions of these great truths; but we, in the plain and clear declarations of a completed revelation, have, if possible, more satisfactory ground for our belief and confidence. They only heard of a Mighty One who was to effect the deliverance of our race by means then imperfectly revealed; to us has been made known the "mystery of godliness,—God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Let, therefore, the being and gracious dispositions of God towards us in Christ

Jesus be the subject of our faith, our hope, and joy. Let us wait upon the means of grace, that this may become more and more the case. Let us, by humble but earnest supplications, implore the Father of mercies to work in us to will and to do of his good pleasure: "Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength." Believe that he who made the eye can see,—that he who made the ear can hear,—that the God of the spirits of all flesh has them all under his dominion,—that the Lord God Omnipotent reigneth: and, believing this, as you value your immortal hope, dread to do a single act, to utter a single word, or to indulge or sanction even a thought which his holy eye would detect, and his infinite justice condemn; and, Oh! tremble to neglect an instant and diligent application to that salvation which his grace has provided, through the obedience and death of his well-beloved Son; tremble to practise deceitfully with him who knows what is in man, and needeth not that any one should testify of him.

MAN DIGNIFIED ABOVE ANGELS.

1. It is the distinction and the honour of man, that his nature was assumed by the Son of God. It appears, "that for a sinning nature to be saved, it was indispensably necessary that it should be assumed. The nature of angels being not taken, those that sinned in that nature perish for ever; and they that fancy a possibility of saving sinners any other way but by a satisfaction made in the nature that had sinned, seem not to have considered aright the nature of sin and the justice of God."—*Dr. Owen.* In order to accomplish the design of infinite and sovereign love in the salvation of man, "Christ assumed our nature as the fit instrument of our redemption, and preferred it before the angelic, which surpassed man in his primitive state."—*Dr. Bates.* "Thus a greater love is shown to us than to angels. They come under him as an exalted head, but not as a crucified Saviour; they have their grace by the will of God, without the death of his Son; we by the will of God, through the death of his Son. There is not such an excess of love in their confirmation as in our reconciliation by the blood of the cross. As the preservation of a life from death, is less than restoring life to one that is dead, the latter argues more of kindness as well as more of power."—*Charnock.*

2. By that peculiar and intimate union which exists between the Son of God and the subjects of saving grace. "We are in a state of union with the incarnate Son of God, and, in that respect, dignified above the angels, for *their Lord is our Brother.*"—*Dr. Bates.* "Both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren," Heb. ii. 11. "The reconciled soul hath (with reverence be it spoken) kindred and consanguinity with God. This comes in by the marriage of the Divine nature with the human in the person of Christ; which personal union is the foundation of another—a *mystical union* betwixt Christ and the person of every believer; and this is so near a union, that as by the union of the Divine nature and human there is one person, so also, by this mystical union, the saints and their head make one Christ: 'For as the body is one, and hath many members, and all the members of that one body being many, are one body; so also is Christ,' 1 Cor. xii. 12. '*Ecclesia est Christus explicatus;*' the church is Christ displayed: who can speak what an advance this is to the human nature in general, and to the persons of believers especially? Such an one, as it leaves not only Adam, but angels, beneath a reconciled sinner in this respect. Adam at first was made but little lower than the angels; but, by this union, God hath set the reconciled soul more than a little above them both."—*Gurnall.*

"Jesus, who pass'd the angels by,
Assum'd our flesh to bleed and die;
And still he makes it his abode;
As man he fills the throne of God.
Our next of kin, our Brother now,
Is he to whom the angels bow:
They join with us to praise his name,
But *we* the nearest interest claim."—*Newton.*

3. In that true believers are "made the righteousness of God in him," 2 Cor. v. 21, and Rom. iii. 22. Thus man, by faith, has a righteousness more excellent in its nature than that of angels, by imputation of the righteousness of Christ for his justification and acceptance with God: it is the righteousness of a Divine person (Jer. xxiii. 6); and such a right-

eousness must be more glorious than that of any, even the highest created being. This righteousness, imputed by the grace of the Father, and received by a faith of the operation of the Spirit, becomes the believer's "garment of salvation, and robe of righteousness," Isa. lxi. 10; and he may adopt the language of the poet, and exultingly exclaim,—

"Clad in this robe, how bright I shine!
Angels might envy such a dress;
Angels have not a robe like mine,
A robe like Jesu's righteousness!"

4. In the ministry of angels to man. They are the servants of the saints. "As the Son of God hath a special relation to man, so the most tender affections for him. To illustrate this by a sensible instance: angels and men are as two different nations in language and customs, but under the same empire; and if a prince that commands two nations should employ one for the safety and prosperity of the other, it were an argument of special favour. Now, the angels are 'ministering spirits, sent forth to minister for them who shall be heirs of salvation,' Heb. i. 14."—*Dr. Bates.* "Christ, by taking on him, not the nature of angels, though the more ancient and noble house, but the seed of Abraham (Heb. ii. 16), made the elder serve the younger; even angels themselves minister to the meanest saint as unto their Master's heir."—*Gurnall.* "God doth communicate by them the effects of his love and care unto the church of Jesus Christ. It is true, the great instance of their ministry was given in and about the person of Christ as head of the church. But by him, and on his account, they perform the offices of their mission towards others also, even all the heirs of salvation; but this still upon the account of Christ. They are sent in an extraordinary manner, to make revelations of the will of God about things tending to the obedience and spiritual advantage of them that do believe; hereof we have many instances in both the Old Testament and the New. God, by them, suggests good motions into the minds of his saints: as the devil sets himself on work to tempt them to evil, by suggestions suited to the principle of sin in them; so God employs his holy angels to provoke them to that which is good, by suggesting that unto them which is suitable to the principle of spiritual life and grace which is in them. God sends forth his angels for the good of believers, to preserve them from many dangers and ruinous casualties that would otherwise befall them (Psalm xxxiv. 7; xci. 11, 12). They are in their ministry appointed to be witnesses of the obedience, sufferings, and worship of the disciples of Christ, that they may give testimony unto them before God and in the great assembly of the last day; so glorifying God for the grace bestowed upon them, and the assistance afforded unto them (1 Cor. iv. 9, xi. 10; 1 Tim. v. 21). God useth the ministry of angels to avenge his elect of their enemies and persecutors, to render unto them a recompense and vengeance even in this world (Isa. xxxvii. 36; Acts xii. 23). And this ministry of theirs is in a special manner pointed to in several places of the Revelation, where the judgments of God are foretold to be executed for the persecutions of the world. And this work they wait for in a holy admiration of the patience of God towards many a provoking generation; and are in a continual readiness to discharge it unto the uttermost when they shall receive their commission so to do. At death they do carry the souls of the people of God into Abraham's bosom (Luke xvi. 22). And they do rejoice in such a conveyance, that they may be employed to bring another into the society and communion with themselves in that glory which they by Christ attain unto; for they delight in the filling up of the body of Christ. As when a soul is converted, there is much joy to the angels; how much more when a soul is glorified? As the devil, from a principle of enmity, is ready as an executioner to conduct souls to be tormented in hell, to carry them from the presence of the Lord; so are the blessed angels from a principle of love, as officers for our conduct to enter into our Master's joy: and sweet will be the converse of the soul and the angels in that pleasant passage. The ministry of angels respects also the general resurrection and day of judgment. The Lord Christ is everywhere described coming to judgment at the last day, attended with all his holy and glorious angels; and great shall be their work towards the elect in that day, when the Lord Christ shall be admired even by them in all those that do believe. By them also will the Lord Christ gather them together from all parts wherein their redeemed bodies have been reduced into dust; and so also, at length, by them bring all the heirs of salvation triumphantly into the full possession of their inheritance."—*Drs. Owen and Strong, "On the Covenants."*

How honoured, then, are the objects of this angelic ministration! And let it be observed to whom it is restricted: "Them that shall be heirs of salvation." Their adoption into the family of God, and heirship to their future inheritance, bring this great privilege with them, of the especial guardian care of angels. "And thus, in all their employments about the saints, wherein they are sent to minister for their good, they learn much of the wisdom and love of God, and are thereby excited to honour, glorify, and praise him. Somewhat of this they shall see in the least and meanest work towards any believer that is committed unto them. And they eternally rejoice in the overflowings of the love and grace of God, taking care of all the concerns of the poorest and meanest of his servants."—*Dr. Owen.*

5. In future blessedness man will be dignified above angels. The bliss of angels is that of pure and perfect creatures, who have contracted no defilement, and incurred no guilt, and who have not forfeited the favour of God. But man is redeemed from a state of transgression, pollution, and guilt; and is, therefore, laid under greater obligations, owing his salvation to a peculiar exercise of the Divine mercy towards him. That perfect and absolute freedom from all evil, and possibility of evil, to which glorified saints will be admitted in heaven, will not be after the pattern of angelic perfection; they will not be its model, but God himself (Psalm xvii. 15), and Christ himself (1 John iii. 2; Rev. xxii. 4). There will also be another peculiar privilege the redeemed will enjoy in distinction from angels—after the resurrection they will be possessed of a glorified body: this body will be immortal and incorruptible, free from every imperfection; but its chief dignity will consist in its being a kind of copy of the glorious body of Christ (Phil. iii. 21). Thus, as Christ has a body, who is infinitely superior to angels, so shall all the saints, in their conformity to him in this particular, have an honour which angels have not.

And the redeemed will be for ever above angels the special objects of the love of Christ, inasmuch as he purchased them at so great a price (1 Pet. i. 18, 19). They must be his greatest favourites whose blessedness is bought at so dear a rate: "Christ loved the church, and gave himself for it; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing" (Eph. v. 25, 27). It is peculiarly among *them* he will dwell for ever (Rev. vii. 15—17); it is over *them* he will rejoice; in his love to *them* he will rest (Zeph. iii. 17). Hence, the glorified church is termed his Bride, the Lamb's wife; and, as it is said, *Uxor splendat radiis mariti,* "the wife shines with the rays of her husband;" so will the church in heaven appear in all the splendid lustre of the Redeemer's righteousness, and the perfection of sanctification; and thus be lovely in his eyes, as the purchase of his humiliation, obedience, and death; and as moulded and prepared for his immediate presence, and for the nearest communion with himself by his Spirit.

It is very remarkable, that in Rev. iv. 8-11, and v. 8-14, the angels are represented as surrounding the living creatures and elders. A recent author thus expresses himself on this subject: "The rank of the redeemed sinner is not only raised after his fall, it is raised to a height above all creation; and this elevation is the necessary consequence of the way of his salvation. Redeemed sinners sit on the throne of the Lamb, while angels stand in an outer circle around it. However numerous and glorious are the hosts of angels, in the whole range of creation there cannot be found an equal to redeemed man. If we are the brethren of the Lord of creation, the angels of heaven cannot pretend to be our equals. When Christ married our nature, he raised it, by necessary consequence, from a degradation below brutes, to an elevation above all the principalities of heaven. Even in heaven the redeemed sinner, God excepted, cannot have a superior nor an equal."—*Carson's "Knowledge of Jesus the most excellent of the Sciences."*

"Nearest the throne, and first in song,
Man shall his hallelujahs raise;
While wond'ring angels round him throng,
And swell the chorus of his praise!"
Newton.

If the positions laid down be true, it will appear that the "ransomed of the Lord" will be raised to the highest degree of perfection of which a created nature is capable; it will not, it cannot be a deification, but it will be only short of it.

What an amazing display of Divine sovereignty is here! that "high and tremendous attribute, which is an ocean that has neither bank nor bottom."—*Coles.* The sovereign will of God is stamped upon all his works, and written

in every footstep of his ways, and seen in mysterious characters in the permission of sin; but it is nowhere more strikingly displayed than in the fact that his Son interposed for fallen man, whilst "angels that sinned are cast down to hell, and reserved in everlasting chains under darkness" (2 Pet. ii. 4; Jude v. 6): that it was not his will to save both, but to pass by those of the superior nature who transgressed, and to exalt man to a state of greater honour and glory than that from which he fell! It becomes us, with profound admiration and gratitude, to exclaim, on this manifestation of Divine sovereignty, "Even so, Father; for so it seemed good in thy sight" (Matt. xi. 26). How unspeakable, how inconceivable is that distinguishing love thus exercised! "Herein is love. God is love!"

"Amazing work of sov'reign grace,
That could distinguish rebels so!
Our guilty treasons call'd aloud
For everlasting fetters too.

"To thee, to thee, Almighty love,
Our souls, ourselves, our all we pay;
Millions of tongues shall sound thy praise
On the bright hills of heavenly day."

What is worthy of the pursuit of a rational and immortal man in comparison with this exalted felicity! How much is it to be lamented, that with the most part of mankind, who have opportunity of becoming acquainted with the truths and the blessings referred to, trifles unsatisfying in their nature, perishing as to their duration, and which, in innumerable instances, bring guilt and remorse on the conscience, should be preferred to "glory, honour, and eternal life"—to a seat on the throne of Christ! (Rev. iii. 21).

Candidates for this high and distinguished station, think "what manner of persons you ought to be in all holy conversation and godliness;" how detached from earth; "your affection set on things above;" your "conversation in heaven." Remember that "every man that hath this hope in him, purifieth himself even as he is pure." "Be diligent that ye may be found of him in peace, without spot and blameless." "Gird up the loins of your mind, be sober, and hope for the grace that is to be brought unto you at the revelation of Jesus Christ." N. R.

Coventry.

THOUGHTS FOR WORLDLY PROFESSORS.

I. *Inconsistencies.*—Christ's real people are his servants, his subjects, his friends. But of many of his professed people it may be said, what strange servants!—always at work for themselves; doing nothing for their Master! What singular subjects!—taking the reins of government into their own hands, and making their own will a law unto themselves. What heartless friends!—preferring the company of the *vain*, and the friendship of the world, above communion with God.

The most important things are the most neglected. In proportion as subjects deserve attention, it is denied them. The life of man is chiefly taken up with trifles. Compare what men are doing with what they are leaving undone, and you will see, with surprise, how much the latter transcends in importance the former. He that does good without being good, pulls down with one hand what he builds up with the other. He who, by inconsistency, becomes a stumbling-block in the church, is the grief of the church, the jest of the world, and the gazing-stock of fallen angels.

II. *Conformity to the World.*—Ye people of the world! when we speak to those who profess to be "not of the world, as Christ was not of the world," and exhort them to act in a manner becoming their profession, we beg them not to be like you. We tell them that they must serve another Master, and have another standard of duty; that they must not conform to *your* habits, nor pursue *your* pleasures, and *that* on the peril of their souls. Yes! we tell them that, as they regard the approbation of God and the honour of Christ, their present peace and their everlasting felicity, they must be very unlike you of the world. Ah! then, what must you be, that a Christian should belie his profession and blast his hopes by being like you? What means the exhortation to Christians "not to be conformed to the world," but that *you* are going the road to ruin; and Jesus Christ, wishing to save his disciples from going to perdition, bids and beseeches them to separate from you, lest, in their communion with you, they should imbibe the contagion of your principles and practices. This is a most serious matter. We beseech you consider that you belong to a devoted community. What a contradiction is a worldly Christian! He is an earthly-minded minder of heavenly things. When men, in extenuation of their worldly spirit, which leads them into places of great trial, plead that they can be as good in-

one place as another, they forget that such a remark is only true of those who are not good in any place.

III. *Heavenly-mindedness.* — Few of the secular duties of life, lawfully pursued, require more than the hands and the occasional attention of the mind. One of the most profoundly metaphysical books that ever was written, was all thought out upon a shoemaker's bench: might not that mind have been in heaven? As to those things (for there are such) that cannot properly be attended to without engrossing the whole mind, let the mind for the time be given to them; for, if lawful, they interrupt not the heavenly conversation more than sleep does.

It requires more of the spiritual mind to enable one to leave this world without regret, and enter the other without fear.

The secret of enjoying *this* world, is in having the heart fixed upon the *next*. So strange a thing is this world, that if you look to it for satisfaction it will deceive and disappoint you; but if you look away from it to God, it will pursue you with blessings. The man whose hope riseth to God, hath not only freed himself from its tyranny, but hath gained an absolute dominion over it; so that, whether it smile or frown, whether it gives or withholds, it is all the same to him who lives upon the unfailing promise, that "all things shall work together for good to them that love God."

It is ignoble in you to be greatly pleased with the world. You are living below the privileges of your birth while you are satisfied with these paltry things. It is unworthy in you thus to prefer the footstool to the throne, the badge of servitude to the crown of empire. It is doing injustice to that spirit within you, which reckons its descent from God, which drew its first breath from the inspirations of the Almighty and lives in God, to present it with these vanities, and bid it be satisfied with a heap of dust, when it ought to have a cluster of glories; to feed it with the poor applause of men, when it covets the high approbation of its Maker; to reduce it to the lowness of *worldly pleasures*, when it should be panting after the pleasures which are evermore at God's right hand!

W. N.

PRAYER A PRIVILEGE.

Although God is everywhere present, yet he is invisible. He is an all-pervading Spirit, yet is perceived by none of our senses. We behold his glorious works in the heavens and in the earth, and may learn something, by careful observation, of the general laws by which the material universe is governed; but still the great Architect is concealed. As far as reason can lead us, we seem to be shut out from all intercourse with our Maker; and whether prayer is permitted would remain for ever doubtful, were it not for Divine revelation. We are not surprised, therefore, that some deists have denied that prayer is a duty, or that it can be available to the Deity. Indeed, considering man as a sinner, it would seem presumptuous for such a creature to obtrude himself into the presence of a holy God. Natural religion, as it is called, is not at all suited to the wants of *sinners*, but Divine revelation teaches us that God may be acceptably approached by sinners only through the mediation of his Son.

Prayer is everywhere in the Bible recognised as proper, and inculcated as a duty. But it is also a most precious privilege, one of the richest blessings conferred on man. It opens a method of intercourse and communion with our Father in heaven; it furnishes a refuge for the soul oppressed with sin and sorrow; it affords an opportunity to the heart overwhelmed with an intolerable weight of misery, to unburden itself, to pour its griefs into the ear of one who can pity and help.

The moral effect of prayer is important. It humbles the soul, and excites veneration for the august and holy character of God. But, though prayer brings into exercise the noblest acts and emotions of which our nature is capable, yet it would be a grand mistake to confine the efficacy of prayer to their moral effects. Prayer, when offered in faith, for things agreeable to the will of God, actually *obtains for the petitioner the blessing which he needs.* It has an efficacy to obtain forgiveness of sins, the gift of the Holy Spirit, and deliverance from a thousand evils. Prayer enters into the ears of the Lord of Sabaoth; the prayer of faith is the mightiest engine upon earth. The Lord of heaven has given his word to answer prayer. He will be inquired of by his people, that he may bless them.

God can make any means effectual; and amongst the instituted means for the government of the world, and the preservation and comfort of his people, prayer holds a high place. The objection that God is immutable and knows

what we need, has no more force against prayer than any other means—no more force than if urged against the necessity of cultivating the ground in order to obtain a crop, of receiving food to nourish the body. The Christian life is sustained by prayer. By it every grace is exercised, every blessing is obtained. Without the sincere desires of the heart, prayer is nothing; it is worse—it is a mockery. He is the best Christian who prays most. As God is ever near to us, "for in him we live, and move, and have our being," we are permitted to hold intercourse with him at all times, and in all places. We are commanded to "pray without ceasing"—to "be instant in prayer"—to "pray everywhere, holding up holy hands."

In prayer there is not only an outgoing of the soul to God, in acts of faith, love, and confidence, but there is an actual communication from God to the soul. Prayer is a holy converse—a fellowship with God. One hour spent in prayer, will accomplish more good than many employed in study or labour. Surely, then, it is good to draw nigh to God!

THE EVENING OF LIFE.

"O DEATH! how bitter is the remembrance of thee to a man that liveth at rest in his possessions, to him that hath nothing to vex him, and that hath prosperity in all things; yea, unto him that is yet able to receive meat," saith the son of Sirach. Yes! and by what expedient do such men try to overcome thy bitterness? Oh! when I see them, like some beaten foe, who retreats from fence to fence behind the last entrenchment, driven now from the joyous revelry of youth, and anon from manhood's keen enjoyments, until they are reduced at last to solicit a faint gratification from stimulating, perhaps, a languid palate—oh! when I see them, like the worm which cleaves to the withered leaf, feeding on the wan and shadowy remembrance of days never to return, and trying whether it may do them any good to *forget* that which they now no more can *change*—how do I then, with my whole soul, exclaim, Thanks be to Jesus Christ, my Lord, who hath delivered me from the bondage of this corruptible world! The poet says:

"Taught by some impulse from on high, men's minds
Suspect the coming danger, as we see
The waters heave before the approaching storm."

But of you it may be said:

"They hear the wild winds lash the bursting sails,
At every joint the shivering vessel creaks,
But strike they will not, and go blindly down."

How sweet, O death, is the thought of thee to the man who could never find a satisfying portion here below, but who, even amidst this fleeting life, still lived and leaned upon the promises of that which is everlasting! I do not quail before thy scythe; it can cut off nothing which I am not willing to leave behind, that the wings of my spirit may bear me unencumbered away. Old age, for him who has a Saviour, thy rosy evening changes so insensibly into dawn, that there is scarce a night between!

Yes, I will set my house in order; the task will not be difficult. The best of my property I take along with me. I leave my children to the great Father of the fatherless, to whom belong heaven and earth. My body I bequeath to the earth, and my soul to the Lord. He has sued for it longer than my life, and he bought it with his blood. Thus, I lay every weight aside, and am ready for the journey. When the traveller has paid his debts in the city of a foreign land, how does he exult to pass the gate as he bends his steps homeward. I have no more a single creditor upon earth, and I know I shall find none in the place to which I go. Oh! it is a blessed thing to die, when we say with Hezekiah: "Behold, for peace I had great bitterness; but thou hast, in love to my soul, delivered it from the pit of corruption: for thou hast cast all my sins behind thy back." Yes, old men, the blessed thistle is an herb of precious use. It smoothes the aching of the heart. But beside the cross of Jesus there grows a plant that is fairer still, and has a juster claim to be called *Heart's-ease*. Nothing like it alleviates the bitter pangs that precede the hour of dissolution!

"THE JOY OF THY LORD."

SOME of the particulars of this joy may be noticed:

1. *It is the joy of rest.*—How sweet is rest after the trials and labours of the day! How sweet will the rest of heaven be to the Christian, when life's toils "are o'er!" Delightful rest! What Christian can contemplate it even in the present world without joy? What will its participation be in heaven? It is not the joy the traveller feels when he stops for the night to rest his weary limbs, amid the

excessive toil of his journeyings, but the joy he will feel when he finds himself safe at his journey's end. Not the joy the soldier feels when he stops for a temporary rest amid the strife and labours of the battle-field, but the joy that will swell his bosom when he shall have returned from the scene of conflict, crowned with the honours of victory.

2. *The joy of being at home.*—Who has not witnessed the joy of friends, when, after a long and painful separation, they find themselves safe in the embrace of their kindred? The Christian, though once a wanderer in a strange land, amid enemies and dangers, subject to weariness and faintings, exposed to a great variety of evils, finds himself at last at home, amid the happy greetings of his father's family.

3. *The joy of friendship.*—Christian friendship on earth, though sweet, is often mixed with sorrow. The heart is wrung with anguish, and tears of deepest grief are profusely shed by some, the painful circumstances connected with our stay below. Friends are often called to separate:

"Friend after friend departs!
Who hath not lost a friend?
There is no union here of hearts
That knows not here an end;
Oh! were this world our only rest,
Living or dying, none were bless'd."

No sundering of ties in heaven; no partings experienced there! No evils there to mar or disturb our friendship. There our union will be delightful, perpetual, and perfect. All are kindred spirits there. How delightful to meet with those we loved on earth. Transporting thought!

"And if our fellowship below
In Jesus be so sweet,
What height of rapture shall we know
When round his throne we meet!"

4. *The joy of beholding the fruit of our labours.*—The Christian is promised with bearing in triumph the sheaves which he has gathered in the gospel field, to the heavenly Garner. Sheaves denote the fruit of his labours. What greetings and rejoicings in heaven! How the faithful servants of Christ rejoice as their spiritual children come home! The thought of beholding the countless multitudes redeemed, and saved in heaven through his sufferings and death, no doubt constituted a part of that "joy which was set before" the Saviour, which led him to endure the cross and despise the shame. —*American Pulpit.*

THE SUM OF RELIGION.

BY THE LATE LORD CHIEF JUSTICE HALE.

He that fears the Lord of heaven and earth, and walks humbly before him; and thankfully lays hold of the message of redemption by Jesus Christ, and strives to express his thankfulness by the sincerity of obedience; that is sorry with all his soul when he comes short of his duty; that walks watchfully in the denial of himself, and dares not yield to any lust or known sin; he that, if he fails in the least measure, is restless till he has made his peace by true repentance; that is true in his promises, just in his dealings, charitable to the poor, sincere in his devotion; that will not deliberately dishonour God, although with perfect security from temporal punishment; that has his hopes and his conversation in heaven; that dares not do anything unjustly, although never so much to his advantage; and all this because he so firmly believes him that is invisible, and fears him because he loves him; fears him as well for his goodness as his greatness;—such a man, whether he be an Episcopalian or a Presbyterian, an Independent or Anabaptist; whether he wears a surplice or wears none; whether he kneels at the communion, or for conscience sake stands or sits,—he hath the *life of religion in him;* and that *life* acts in him, and will conform his soul to the image of his Saviour, and go along with him to eternity, notwithstanding his practice of things indifferent. On the other side, if a man fears not the eternal God, commits sin with presumption, can drink to excess, lie, swear vainly or falsely, loosely break his promises,—such a man, although he can cry down bishop, or cry down presbytery; although he be re-baptized every day, or declaim against it as heresy; although he fast all the Lent, or fast not out of pretence of avoiding superstition: yet notwithstanding these, and a thousand more external conformities, or zealous oppositions of them, he wants the LIFE OF RELIGION!

TAKE AND GIVE.

ISA. lviii. 11.

The sentiment is, those whom God waters should water others; not a single act, but a continual spring. It is our honour, duty, and interest.

1. Abraham.—"In thee shall all the families of the earth be blessed." Laban blessed for Jacob's sake; Potiphar and the Egyptians for

Joseph's sake. Favourites of heaven should be blessings to others.

The Israelites were chosen for a blessing to other nations. The Holy Land in the centre: "Come thou with us, and we will do thee good." God gave his only begotten Son, that his ministers might go into all the world, and preach the gospel to every creature. What you have freely received, freely give. Planting a church is like setting up a golden candlestick. Certain branches of a family are called; they are to go home and tell what great things God hath done for them: "When thou art converted strengthen thy brethren."

2. God has watered you with a saving knowledge of himself: diffuse this knowledge—husband to the wife, father to the children.

3. God has blessed us as a country with the gospel, with religious advantages; disseminate this gospel. No nation that can water others so well as ours.

4. God has blessed the present generation, that they may be concerned to communicate the blessing to the generations that are to come. We should exercise gratitude for the past and kindness for the future.—*Life of T. Wilson*, pp. 127, 128.

THE WORK OF CHRIST.

As there is so much power ascribed to the Truth in Scripture, let it be my frequent exercise to summon this one and that other truth into my mind, and with care to have a correct apprehension of it—dwell upon it simply as it is. And let me hence record my experience, that of all the Bible truths taken together, there is none which tells more pleasurably or more powerfully upon me than the work of Christ in the room of sinners, as their substitute and their surety—and that not only in the way of peace; but sure I am that when thus occupied I feel on the firmest vantage-ground for the vigorous and cheerful and prosperous prosecution of the service of God. This experience remarkably accords with the pre-eminence given to Christ in his mediatorial offices through the whole of revelation, and justifies the saying of Paul, "I am determined to know nothing among you save Jesus Christ and him crucified;" and so also of the expressions, "Christ the power of God," "Christ the wisdom of God," "the cross of Christ, through glorying in which the world is crucified unto me and I unto the world." Let me conform myself more and more unto the *mediatorial* economy of the gospel. Let my fellowship be with the Son of God, and test the efficacy of Bible sayings by acting faith upon them, or cherishing the apprehension of these sayings along with a sense of their greatness. O my God, let the Word thus raise me above the world! Let it dwell in me richly in all wisdom! Above all, let me be sanctified thereby; and may I realize the living evidence of its perfection and its power, that I am thoroughly furnished by it unto all good works!—*Chalmers' Sabbath Exercises.*

Lessons by the Way; or, Things to Think On.

RELIGIOUS LIBERTY.

If a man of one form will be trampling on the heels of another form; if an Independent, for example, will despise him who is under baptism, and will revile him, and reproach and provoke him; I will not suffer it in him.

If, on the other side, those of the Anabaptist judgment shall be censuring the godly ministers of the nation who profess under that of Independency; or if those who profess under Presbytery, shall be reproaching or speaking evil of them, traducing or censuring of them; as I would not be willing to see the day when England shall be in the power of the Presbytery, to impose upon the consciences of others that profess faith in Christ, so I will not endure any reproach to them. But God give us hearts and spirits to keep things equal; and if it shall be found to be the civil magistrate's real endeavour to keep all professing Christians in this relation to one another, not suffering any to say or do what will justly provoke the others, *I think he that would have more liberty than this is not worthy of any.*—*Cromwell.*

CROMWELL'S DYING WORDS.

All the promises of God are in him; yes, and in him, Amen: to the glory of God by us—by *us* in Jesus Christ!

The Lord hath filled me with as much assurance of his pardon and his love as my soul can hold. I think I am the poorest wretch that lives; but I love God, or rather am beloved of God. I am a conqueror, and more than a conqueror, through Christ that strengtheneth me. (Died 3rd Sept. 1658.)

OMNIPOTENCE.

The power which upholds, moves, and rules the universe, is also clearly illimitable. The power which is necessary to move a single world, transcends all finite understanding. No definite number of finite beings possess sufficient power to move a single world a hair's breadth; yet God moves the great world which we inhabit 68,000 miles in an hour—260 times faster than the swiftest motion of a cannon-ball. Nor does he move this world only, but the whole system of which it is a part; and all the worlds which

replenish the immense stellary system, formed of suns innumerable, and of the planets which surround them. All these he has also moved from the beginning to the present moment; and yet "he fainteth not, neither is weary."

EXTENT OF THE CREATION.

Our system, great and wonderful as it is, is a mere speck compared with the real extent of the creation. Satisfactory evidence exists, that every star which twinkles in the firmament is no other than a sun, a world of light surrounded by its own attendant planets, formed into a system similar to ours. Forty-five thousand such stars have been counted by the aid of the Herschelian telescope in so small a part of the heavens, that, supposing this part to be sown no thicker than the rest, the same telescope would reach at least seventy-five millions in the whole sphere. By means of new improvements in the same optical instrument, they have been found to be numerous to a degree still more astonishing. Every one of these is, in my view, rationally concluded to be the sun and centre of a system of planetary and cometary worlds. Beyond this, I think it not at all improbable, that were we transported to the most distant of the visible stars, we should find there a firmament expanding over our heads, studded in the same manner with stars innumerable. Nay, were we to repeat the same flight, and be again wafted through the same distance, it is not improbable that we should behold a new repetition of the same sublimity and glory. In this manner immensity appears, in a sense, to be peopled with worlds innumerable, constituting the boundless empire of Jehovah. How amazing, then, must be the power and greatness of Him who not only "telleth the number of the stars, and calleth them all by their names," but with a word spoke them all into being!

OUR COUNTRY AND HER CLAIMS.

As in the light of cultivated reason you look abroad, you see a wealth of beauty, a profusion of goodness in the works of Him who has strewn flowers in the wilderness, and painted the bird, and enamelled the insect. In the simplest and most universal of his laws you can read this lesson. An uneducated man dreams not of the constituents of the common sun-light, which now in its splendour floods the firmament and the landscape. He cannot comprehend how much of the loveliness of the world results from the composite character of light, and from the reflecting properties of most physical bodies. If, instead of the red, yellow, and blue, which the analysis of the prism and the experiments by absorption have shown to be its constituents, it had been homogeneous, simple white, how changed would all have been. The growing corn and the ripe harvest, the blossom and the fruit, the fresh greenness of spring, and autumn's robe of many colours, the hues of the violet, the lily, and the rose, the silvery foam of the rivulet, the emerald of the river, and the purple of the ocean, would have been alike unknown. The rainbow would have been but a paler streak in the gray sky, and dull vapours would have canopied the sun, instead of the clouds, which, in dyes of flaming brilliancy, curtain his rising up and going down. Nay, there would have been no distinction between the bloom of childhood, and the flush of health, and the paleness of decay, and the hectic of disease, and the lividness of death. There would have been an unvaried, unmeaning leaden hue, where we now see the changing and expressive countenance, the tinted earth, and the gorgeous firmament.

POOR OLD MAN!

On inquiry of a very aged man, whom we found suffering with a painful disease, which, in all probability, will soon terminate his life, about his prospects for eternity, he shook his head, saying that he had no hope of happiness beyond the grave. I exhorted him to flee to the Saviour, even at the eleventh hour; and gave him an account of "Poor Joseph," hoping that the truth thus conveyed to his dark mind might find a lodgment there, and result in his conversion. I gave him a Testament and "Baxter's Call," for his son's wife to read to him. His wife is a member of the church, and told me that she had been praying for her husband a long time. Neither he, nor his wife, nor his son, can read a word. His son's wife can read a little. We gave her a Bible and some tracts, which she seemed glad to receive.

A MAN WITHOUT A HOPE.

Joseph C. Neal, the charcoal sketcher, in his limning of "Tribulation Trepid, a Man without a Hope," thus admirably hits off that class of people who are never so happy as when they are miserable:

"How are you, Trepid? How do you feel today, Mr. Trepid?"

"A great deal worse than I was, thank'ee; most dead, I'm obliged to you; I'm always worse than I was, and I don't think I was ever any better. I'm very sure, anyhow, I'm not going to be any better; and for the future you may always know I'm worse, without asking any questions; for the questions make me worse, if nothing else does."

"Why, Trepid, what's the matter with you?"

"Nothing, I tell you, in particular, but a great deal is the matter with me in general; and that's the danger, because we don't know what it is. That's what kills people, when they can't tell what it is; that's what's killing me. My great grandfather died of it, and so will I. The doctors don't know; they can't tell; they say I'm well enough when I'm bad enough, and so there's no help. I'm going off some of these days right after my grandfather, dying of nothing in particular, but of everything in general. That's what finishes our folks."

GOOD-BYE.

There is hardly a greater perversion of the meaning of a phrase in the English language than is contained in the words so often used at parting with friends, "Good bye"—words which in themselves have no signification whatever. In olden times it was customary among pious people, when parting from those they loved or respected, to commend them to the protection of God. The phrase in French was "*à Dieu*"—to God; *Anglice*—"adieu," and used by thousands without a knowledge of its meaning. And the old English form of expression, "God be with you"—a most beautiful phrase when taking leave of a friend—is altogether discarded. "Goodbye," a corruption of this phrase, has usurped its place.

QUESTIONS FOR SOLDIERS.

A certain Scotchman being solicited to enter the army and fight for his country, said to the

officer who was desirous of enlisting him, "I would ask you, Sir, two questions, which, if you answer to my satisfaction, I shall have no hesitation to take up arms. The first is, Can you tell me if I kill a man that he will go to heaven? or, Can you say whether, if I am killed myself, I shall likewise go there?"

To these two questions, so very important and solemn, the officer could not reply. "Well, then," said this *brave* Scotchman, "I dare not send a fellow-creature unprepared into eternity, neither dare I rush thither unbidden."

CHRISTIAN RESIGNATION.

"SHOULD the Empress," says Chrysostom, in his Epistle to Cyriacus, "determine to banish me, let her banish me; 'the earth is the Lord's, and the fulness thereof.' If she will cast me into the sea, let her cast me into the sea; I will remember Jonah. If she will throw me into a burning fiery furnace, the three children were there before me. If she will throw me to the wild beasts, I will remember that Daniel was in the den of lions. If she will condemn me to be stoned, I shall be the associate of Stephen, the proto-martyr. If she will have me beheaded, the Baptist has submitted to the same punishment. If she will take away my substance, 'naked came I out of my mother's womb, and naked shall I return to it.'"

A PARSON IN A PREDICAMENT.

A GOOD man and his wife, for the benefit of the health of the latter, who was an invalid, a short time ago, took up their residence in a village a few miles distant from London. The church minister, not seeing them at church, called at their house, and was received by the wife, of whom he inquired as to their going to church. She, having been much confined to the house, said, with much simplicity, that the sitting-room was her church; that there she read God's word, prayed to him, and had communion with him, &c.; and also added, that they went to chapel and not to church. The minister, however, urged that it was their duty to go to church: but the good woman answered, that she had been in early life with her parents, and derived little advantage; but when she got amongst the Methodists, the Lord was pleased to convince her of sin, and convert her soul, and she was now happy in a sense of his favour. All this appeared strange to the minister, who, still urging her to go to church, was about to leave, when the good woman, looking at him very significantly, said, "Oh, sir, but you must pray with me first." On which he asked for a prayer-book, at which she, who was a woman of prayer, expressed her surprise, and saying that they did not need books to pray with, knelt down; but not hearing the voice of prayer, looked up, and saw the minister still standing, apparently in confusion. She, however, again urged him to pray with her, when he *repeated two collects*, and took his departure!

"I DON'T SEE IT."

THE late Rev. Robert Hall, when discussing one day the necessity of Church reform with a clergyman who, after having been educated by the Dissenters, obtained a conviction of the purity of the Established Church, and a lucrative living within her pale at the same time, illustrated this kind of logical process in the following manner. This gentleman's constant refuge, when hard driven by the arguments of Mr. Hall, was, "I can't see it;" "I don't see it;" "I can't see that at all." At last Mr. Hall took a letter from his pocket, and wrote on the back of it with his pencil the word "God." "Do you see that, Sir?" "Yes." He then covered it with a piece of gold. "Do you see it now?" "No." "I must wish you good morning, Sir," said Mr. Hall, and left him to his meditations.

MAN ALWAYS IN WANT.

I HAVE heard of one who began low; he first wanted a house: then, said he, "I want two;" then four; then six; and when he had them he said, "I think I want nothing else." "Yes," said his friend, "you will soon want another thing; that is, a hearse to carry you to the grave;" and that made him tremble.—*Whitefield.*

MISSIONARY ANECDOTE.

A MINISTER of the gospel travelling in Wales was called to attend a missionary meeting. A Welsh minister who was present preached from these words: "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." He illustrated his subject in the following manner: "When I was a soldier, in the time of truce we used to lie in ambush, under several generals; but when called to fire against the enemy, we always rallied under one general. First, we place the cannon against the fort; then we charge her, then we prime her, then we put fire to her, and then down goes the fort. Now let us inquire, What is this fort? it is idolatry. Who is the great general? it is Jesus Christ. Who are the soldiers? all Christ's faithful disciples. What is the artillery? the word of God. What is she charged with? the doctrines of the cross. What is she primed with? bank-notes and sovereigns. What is she fired with? the Holy Spirit applied to all, and down goes the fort; and then, 'Who art thou, O great mountain? before Zerubbabel thou art become a plain.'"

WHILE we are "breaking up the fallow ground" of heathen lands, sowing the good seed, planting the lily and the rose in some wilderness, it behoves us to be earnestly solicitous that our own soil does not lie uncultivated, overgrown with briars, thorns, and noxious weeds.—*Mrs. Taylor.*

SENTENCES FOR WORLDLY PROFESSORS.

IF any sin is fashionable, Christians should be out of fashion.

If you wish merely to be amused, employ not the gospel to do it, but the pipe, timbrel, and dance. God has never promised to render his people what the world can admire.

The only reason why a man should wish to live is, that he may be useful. This was that which reconciled Paul to live: Phil. i. 24.

The greatest honour some men could do the Christian name would be to disclaim it.

The experience of almost six thousand years hath testified the incompetency of every worldly thing to make men happy. But the practice and course of the world are such as if this were some late and sure experiment, which (for curiosity) every one must be trying over again. Every age renews the inquiry after an earthly felicity.

The sensual man's happiness lies in colours, tastes, and sounds.

Biography.

RICHARD WINTER HAMILTON, LL.D., D.D.

The fears of Mr. Baines, in the communication with which he lately favoured us, were but too well founded. Before its arrival, Dr. Hamilton was no more. In common with multitudes, we are overwhelmed by the blow. It is felt as a calamity by good men of all denominations. The loss and the lamentation are alike universal. He was not a man of a sect: he belonged to the universal church. All who knew, loved and admired him. For many years, like the late ever-to-be-remembered M'All, his sphere was somewhat local and limited; but within the last ten years, he has been shining, like the sun in his strength, more and more, till he reached the perfect day. The eyes of multitudes throughout England, Wales, Scotland, and Ireland, were upon him; his fame was European, and his name had become familiarly known in the New World. Through these ten years, last past, he never paused in his career; his usefulness,—and, through that, his reputation,—was continually advancing. He kept ascending to the last hour of his life, and finished the climax in a moment when the great community of which he was so bright an ornament looked for many more years of honourable service. Had ten or fifteen more years been granted, at the close of which he would not have exceeded the boundary assigned to man, he would, in all probability, have greatly augmented the sum of his literary labours. It consists with our knowledge, that he was bent on a high attempt, from which we should have expected an immense accession to his usefulness and celebrity; but his "purposes have been broken off;" he rests from his labours; and it behoves us not simply to submit, but fully, cheerfully, to acquiesce in the arrangements of a Wisdom which cannot err. It is not only right, but best: were all known, we should, doubtless, see abundant reason not simply to approve, but to admire and adore. In the view of the great Master, his servant had done enough. He had finished the work given him to do below, and he was wanted in a higher sphere; and hence he was called to a course of still more distinguished service. It remains, therefore, for the church on earth, while afflicted by the thought of what she has lost, to remember likewise what she has enjoyed. Though comparatively young in years, Dr. Hamilton was old in labour,—thirty-four years is no inconsiderable pastorate; and his official labours apart, his writings alone form a vast and invaluable contribution to the literature of Christianity, and of such a character as to imply an amount of personal culture and intellectual effort such as few of his contemporaries were capable of sustaining.

This removal has left a blank in the churches which will not soon be filled; in some points, it is probable, it will remain. Dr. Hamilton was not one of a class; he was an individual, and the fact that such individuals are few, is alone sufficient proof that a larger number is not necessary. Common men, class men, after all, are the men that do the work of every day, every year, and every age. Baptism has had but one Foster; Methodism but one Watson; and Independency but one Hamilton. These men have a peculiar dispensation assigned them,—the rest of their labours are common to their less luminous, but not less necessary brethren. That dispensation is not preaching; it is not pastorship: in this respect they may appear to very restricted advantage; in point of aptness, and consequently usefulness, they may be excelled by multitudes of men unknown to their contemporaries, and whose name posterity will never hear. Such men as Dr. Hamilton, therefore, are to be viewed, not in relation to a given flock, or a fixed locality, but to a region, a community, a nation, a world!—the times that are, and the times which are to be. Their influence on the spirit, the temper, and the tone of the age,—in creating and sustaining its movements, in giving impulse and direction to the stream of mind and morals,—it is there it is to be sought, and there it is to be found, although not always without difficulty; for that influence is so dispersed in point both of space and period, that it may be difficult to judge its dimensions, and to ascertain its relations and its results. As pastors and preachers they may be—they generally are—but second, third, or fourth-rate men; while in their own heaven-appointed walk, they stand peerless and alone. In one department, a single Bacon sufficed; in another, a single Burke; and in a third, a single Whitefield. One Columbus was enough to open up the path to a New World; what was afterwards needful was, able seamen, intelligent mariners,

not to make discoveries, but to thread the ocean path already opened, and conduct the business between the Old World and the New.

In this view of the matter there is consolation; since it is only as pastors—not as men with special powers, for a special mission—that their places require to be supplied; and, on that score, there is no ground whatever to fear. The interests of every church are safe in the hands of Him who walks amid the golden candlesticks, who is exalted "to give pastors and teachers" to his people. When a great genius is needful to accomplish a special work, he is created, and sent upon his mission; when that is finished, he is re-called. The wants of the church are constant, and a supply of faithful men to meet them is uniformly provided for. To Him, then, let bereaved churches look, and they will not look in vain. Let no man say, All is lost, and this and that place cannot be filled. This were to reflect upon the love and faithfulness of the Chief Shepherd. There is among our churches, and in our colleges, at this moment, abundance of talent, which requires only to be called out; there is an ample supply, in our smaller churches, of men under five and thirty years of age, to fill all our first-class stations three times over, could they and the churches only be brought together. We repeat, there is no dearth of talent, but there is a defect in the means of its discovery and development. It were well that these points should occupy the minds of the grave, judicious, and experienced men in all our Unions and Associations. With their eyes over the churches, and upon their junior companions in labour, they might devise ways and means of bringing together pastors and flocks; and in this way they might, with little noise, and with little public knowledge of their operations, greatly contribute to advance the cause of Christ; with a single eye and a strong discretion, what good might thus be achieved!

Dr. Hamilton—most dear, generous, noble, beloved, and honoured—is gone! He will never more grace, cheer, animate, enlighten, and electrify our Union; but by all who compose that Union he will be remembered long, and always with pleasure. Among them he had not an enemy, nor a man who felt it not an honour to call him friend. We had intended to offer an analysis of his powers, with a sketch of his character; but this we find done to our hand in the *Leeds Mercury*, in a manner signally marked by discretion, truth, and beauty, and so as to preclude the necessity of any endeavour on our part. We shall, therefore, satisfy ourselves by presenting the sketch of the *Mercury*, somewhat abridged, to our readers.

BIOGRAPHICAL SKETCH.

Dr. Hamilton had been suffering severely for some weeks from cellular erysipelas in the left arm; but the complaint, though obstinate and very reducing, had nearly yielded to surgical skill, and the apprehensions of his friends had almost subsided, when the hot weather prostrated his little remaining strength. On Sunday the symptoms became very alarming; on Monday he was a dying man; and at one o'clock on Tuesday morning, the 18th of July, he expired. He had just completed his fifty-fourth year.

Dr. Hamilton was a native of London, where he was born on the 6th of July, 1794. His father was the Rev. Frederick Hamilton, Independent minister, of Brighton; and his mother, Martha, the daughter of the Rev. Richard Winter, B.D., who, for the long space of forty years, was pastor of the Independent church, Newcourt, Carey-street, London.

Mr. Winter married on the 12th of September, 1751, Sarah, youngest surviving daughter of the eminent Joseph Williams, of Kidderminster, author of "The Diary, Meditations, and Letters," so well known, and so highly estimated. She was a lady of great piety. They had two daughters, the youngest of whom, Martha, married the Rev. Frederick Hamilton, and was the mother of Dr. Hamilton. She, too, was a lady of exalted piety, which, added to great sweetness of demeanour, and a more than common share of personal attractions and mental attainments, rendered her the admiration of an extensive circle, containing many highly-esteemed and religious characters. By tracing back still more remotely, it would seem that piety and Nonconformity descended upon Dr. Hamilton like a rich entail, and united in him to form a champion whose loss to the cause of religion and religious liberty will be long felt and deplored. The celebrated Thomas Bradbury, who lived from the reign of William and Mary to that of George II., was his mother's great uncle.

Richard Winter Hamilton was educated partly at a school in the Isle of Wight, and partly at the Protestant Dissenters' Grammar-school, Millhill, near London; in the latter of which Serjeant Talfourd was his school-fellow. It is remembered of his childhood that he was slow in learning to read—a fact which, considering his natural quickness and power of memory, can only be ascribed to boyish volatility of spirits.

He was admitted a member of his father's church on the 21st of November, 1809. His early piety and speaking talent caused him to devote himself to the ministry.

His theological education was received at Hoxton College, then under the presidency of the Rev. Dr. Simpson; and here, nearly at the commencement of his academical course, he formed a close friendship with another young student of the highest character, John Ely—a friendship which endured through life with a warmth and constancy very seldom witnessed—and the last offices of which, after Mr. Ely's

death, Dr. Hamilton just survived long enough to perform, by writing a biographical memoir of his friend, and editing his posthumous works.

The great abilities and prodigious memory of young Hamilton made his acquisition of knowledge extremely rapid; he had entered the College in August, 1810, when only sixteen years of age, and he left it before he had completed his twentieth year. He was invited to Leeds, to supply the pulpit of Albion Chapel, where he was so much admired that he received a call from the church and congregation of that place, dated on the 5th of June, 1814—a month before he was twenty years of age. He accepted the call, and was ordained the minister of the chapel on the 15th of March, 1815. The Rev. Joseph Fletcher, A.M., (afterwards Dr. Fletcher,) the Rev. Frederick Hamilton, (father of the young minister,) the Rev. R. Winter, D.D., (his uncle,) the Rev. James Boden, the Rev. Joseph Cockin, and the Rev. Thomas Langdon, took part in the ordination services.

His eloquence, his high attainments, his generous warmth of disposition, and even his extreme youth, caused him to be popular at the very commencement of his ministry. But he was destined to sustain a speedy reverse, which was painful at the time, though salutary in its effect on his subsequent character. He had, in his ministerial capacity, attended with assiduity and kindness Mr. Joseph Blackburn, an attorney of this town, who was executed at York for forgery in the spring of 1815; and he preached a sermon to an immense audience in the Cloth-hall Yard, to improve the melancholy event. Being pressed to publish the sermon, which had not previously been written, he wrote it out in the course of a visit to London, and sent off the manuscript piecemeal to the printer, without an opportunity for revision. For this imprudence the juvenile author paid dear. The sermon was one of great ability; its doctrines and reasonings were unimpeachable; its narrative was extremely interesting; but, unhappily, it was disfigured by faults of taste in the composition, and especially by a learned phraseology and somewhat inflated style, which brought upon the author unmerciful criticism. Forthwith it became fashionable to cry down the young preacher as a pedantic and bombastic declaimer; and the impression for a considerable time thinned his congregation. It cannot be denied that the faults of style in the above sermon were so great as in some degree to account for the error in the public judgment concerning him. No critic so unsparingly condemned the composition as its author himself in subsequent publications and speeches. But no tolerable judge can read the sermon without recognizing in it extraordinary mental power: it betrayed the unpractised hand of the young giant.

To a youth of such exuberant animal spirits and luxuriant imagination as Mr. Hamilton, yet also possessing a mental constitution too robust to sink under disappointment, this early check was salutary. He profited by the lesson. Not that he was ever able to free his diction from its learned character and Johnsonian rotundity, or to castigate sufficiently an imagination which revelled among all natural and moral beauties; but that he did, in some degree, tame down his faculties and his style, whilst the public found out his sterling greatness, and indulged him in a peculiarity of eloquence which in him was obviously not affected, but perfectly natural. He was appreciated best by the young, many of whom were captivated by his glowing oratory, his rich vein of thought, his striking originality, his poetry, and his classical illustrations, combined, as they all were, with true evangelical doctrine and fervent appeal. He gradually worked his way to pastoral usefulness and public favour.

Mr. Hamilton married, on the 21st of May, 1816, Rachael, the daughter of Michael Thackrey, Esq., of this town; by whom he had two daughters and a son. The birth of the latter was fatal to the mother. After a widowhood of sixteen years, he married, on the 6th December, 1836, Harriet, daughter of John Robson, Esq., of Sutton Hall; who lives to mourn her irreparable loss, though with the consolation that she constituted a large part of the domestic happiness of her husband during the most useful and important period of his life.

The vigorous intellect and large soul of Mr. Hamilton exercised themselves not only in the discharge of the sacred and all-important duties of the ministry, but also in other methods of promoting the welfare of his fellow-men. He was alive to the events passing around him; and, without being a very active politician, he sympathised in every public movement on behalf of civil and religious liberty, the emancipation of the slaves, the evangelization of the heathen, the spread of education, the improvement of the condition of the working classes, and the reform of our national institutions. He published sermons on the persecution of the Protestants in the South of France, on the death of the Princess Charlotte, and on the question of Christian Missions in reference to the persecution of the Missionaries in the West Indies. He was one of the earliest members of the Leeds Philosophical and Literary Society, which was opened in 1821; in the following year he was elected a member of the Council, and, with little intermission, he remained in that body till his death. He was three times elected vice-president; and for three successive years, from 1836 to 1838, he filled the office of president. We believe at no time has the office been filled with more exemplary punctuality, or with higher efficiency; the Society was increasingly prosperous during that period. He read at various times no less than twenty-six lectures or papers before the Society, —a number which shows his zeal on behalf of letters and of the Society; and which, when his numerous engagements are considered, entitled him to the gratitude of his fellow-townsmen.

The Literary Society and the Mechanics' Institution of this town, for many years separate, though now happily united, were also respectively indebted to Dr. Hamilton for valuable aid, as well as their elder sister, the Philosophical Society.

The reverend gentleman was a consistent friend of religious liberty; and when the Catholic Claims were brought forward in the year 1828, with some hope of success, he published an energetic appeal in the *Leeds Mercury* in support of that act of justice and wisdom. A public meeting was soon afterwards held in the town—one of the largest ever known in Leeds—at which a great struggle took place between the parties favourable and adverse to Catholic Emancipation. The former carried the day, and the verdict of this borough was thus thrown into

the scale of religious liberty. The appeal of Mr. Hamilton had not only great weight in Leeds, but in other parts of the country, and especially with the Nonconformists. When the Duke of Wellington and Sir R. Peel proposed Emancipation in Parliament, the former, by whose influence in the Upper House the success of the measure was secured, became an object of warm admiration to Mr. Hamilton for his magnanimity and moral courage; and this partiality for the hero never left him.

The laborious discharge of his duties as a minister, combined with the attractions of his eloquence and of his character, filled Albion Chapel inconveniently; and his people accordingly erected another and far more spacious building. This structure, named Belgrave Chapel, was handsome and commodious: it was opened on the 6th of January, 1836; and in that place did the reverend gentleman carry on his instructive and valuable ministry till the close of his life.

In the year 1833, his early and fast friend, the Rev. John Ely, came to settle in Leeds; and it is worthy of remark, that their friendship was never ruffled by even the slightest difference, though each was characterised by the most manly independence. No thought of competition seemed ever to enter their minds. They were found side by side in every good cause; each stimulating and animating the other, but never jostling; each constantly endeavouring to do the other honour. Indeed, all the Independent ministers of the town were united in personal and sacred friendship, and they succeeded in joining their flocks in the same Christian union. But the friendship of "Hamilton and Ely" became proverbial; their "souls were knit" together like those of David and Jonathan. Mr. Ely took a leading part at the opening of Mr. Hamilton's new chapel, and Mr. Hamilton afterwards at the opening of Mr. Ely's. The beauty of this brotherhood was not greater than its practical usefulness. It is deserving, not merely of honour, but of imitation; and as these two eminent ministers were united in life, they are, after a very brief space, re-united in death. Each lived to complete his fifty-fourth year; each was smitten in the midst of his days and of his usefulness; each died amidst the tears and consternation of a fondly-attached people; and the survivor, after finishing the monument he had erected to his friend, was, in the very month of its publication, himself seized with his mortal illness, and, on his death-bed, gave instructions that his grave should be "as near as possible to dear Ely's."

To those who, like the writer of this sketch, were the intimate friends of both, the almost simultaneous removal of two such men is indeed a calamity.

The first work of any magnitude published by Mr. Hamilton was a volume of "Sermons" in 1833. It is a treasure of sacred eloquence, containing some of the author's richest and most delightful compositions. The following year he published a small volume, entitled "Pastoral Appeals on Personal, Domestic, and Social Prayer:" a work of remarkable excellence, unveiling the inmost heart of the pastor in its tenderest and most spiritual moods. Some years later he put forth a volume of domestic prayers, entitled "The Little Sanctuary." In the year 1841 he published several of his papers read before the Philosophical Society, together with other papers and poems, under the title of "*Nugæ Literariæ:* Prose and Verse." The amount of classical learning displayed in some of these papers, and the metaphysical acumen in others, were such as to induce even professors at our Universities to remark, that such compositions little deserved to be called trifles ("*nugæ*"). In 1842 appeared his work on "Missions: their Authority, Scope, and Encouragement. An Essay, to which the Second Prize, proposed by a recent Association in Scotland, was adjudged"—(the first prize having been won by that consummate essayist, the Rev. Dr. Harris, of Cheshunt College). This was a noble production, full of high and warm thoughts, profound reasoning, Scripture illustration, and fervent appeal.

Mr. Hamilton had now done quite enough to entitle him to those literary honours which our Universities have it in their power to bestow. Accordingly, the University of Glasgow conferred upon him the diploma of Doctor of Laws, on the 1st of February, 1844; and, in the course of the same year, the University of New York sent him the degree of Doctor of Divinity. The priority both in time and in the standing of the university conferring it, decided Dr. Hamilton always to place the LL.D. before the D.D. in giving his literary titles.

The next work published by Dr. Hamilton was his Essay, entitled "The Institutions of Popular Education;" to which a prize of one hundred guineas, given by "a patriotic Churchman of Manchester," was adjudged. This important work was written at the close of 1843 and the beginning of 1844, soon after the defeat of Sir James Graham's Factory Education Bill. The principles of Dr. Hamilton on the great question of education are too well known to need either exposition or comment.

In the year 1846, the doctor published a "second series" of "Sermons," on some of the highest subjects of Christian contemplation, and characterised by all his excellencies.

"The Revealed Doctrine of Rewards and Punishments," being the twelfth series of "The Congregational Lecture for 1846," was published in the year 1847. It is the most elaborate and learned of all his works; and it has been received by the critics of different Evangelical denominations as an important and valuable addition to our theological literature. It is especially directed against the doctrine of the annihilation of the wicked at death, which some time since appeared to be gaining ground.

When the "Minutes of the Committee of Council on Education" were published, early in the year 1847, Dr. Hamilton resisted them with all his might. He delivered lectures on the subject, attended public meetings in Leeds, and other towns, went on a deputation to London to oppose the Government measure, and spoke at a great meeting at Exeter Hall in the strongest reprobation of it. When, in spite of the opposition of more than half a million of petitioners, the Government plan was sanctioned by Parliament, Dr. Hamilton's earnest advice to the Congregational body was, never to receive a farthing of public money in aid of schools.

The fearful advances making by the Establishment principle in England and the Colonies, led Dr. Hamilton and his brethren in this town

to join the "British Anti-State-Church Association;" in the principles of which, as a consistent Voluntary, he had always concurred, though he did not like the name, and had not hitherto thought it expedient to join the Association. It now seemed to him a clear duty to take that step, and to array himself unequivocally in opposition to the unholy alliance of Church and State.

In the beginning of the present year Dr. Hamilton published a small but valuable treatise—*Horæ et Vindiciæ Sabbaticæ*; or, Familiar Disquisitions on the Revealed Sabbath."

His last publication was the "Introductory Memoir," prefixed to the "Posthumous Works of the late Rev. John Ely," of which he was the editor. It is inscribed by the hand of friendship, but under the watchful guidance of truth. Mr. Ely, on his death-bed, cautioned his friend against being "too partial," and being "misled by their long friendship;" and Dr. Hamilton replied, by the assurance, "Think you not that I should shudder to write aught but truth of you, when I thought of your truthful spirit looking down upon me, and adjuring me by its holy severity?" The Memoir fulfils the pledge; it is a strictly impartial narrative and portraiture.

At the meeting of the Congregational Union, in May last, the reverend doctor read a paper on the Literature of the Congregational Body—a subject which had been assigned to him by the Board. His paper displayed a most extensive acquaintance with religious literature from the times of the early Puritans to the present day; and it vindicated the claim of Congregationalists to rank with any other body in that respect. There can be little doubt but that that paper will be published, among other writings which Dr. Hamilton has left behind him, and the whole of which are committed to his friend, the Rev. Dr. Raffles.

We have now brought the subject of this sketch to the closing scene of life. His last sermon to his own people in Belgrave Chapel was preached on the morning of the 7th of May, from the strikingly appropriate text, "For here have we no continuing city, but we seek one to come," Heb. xiii. 14. In his sermon he gave a glowing description of the heavenly state and city; and concluded by the exclamation of Bunyan, after describing the same happy place, "which, when I had seen, I wished myself among them!" In the afternoon of the same day he administered the Lord's supper; which formed the solemn and delightful close to his services among his own people. On the following day he went to London, to attend the meeting of the Congregational Union. It was on the Saturday of that week, the 12th of May, that he perceived the small boil on his wrist, which was the commencement of his illness. Neglecting it as of no importance, he staid another week in London, then went to Leamington for a few days; and, on his return home, fulfilled an engagement by preaching a Missionary sermon at the Wesleyan Chapel, Rotherham, on Thursday, the 25th of May, from the text: "For other foundation can no man lay than that is laid, which is Jesus Christ," 1 Cor. iii. 11. This was his last sermon. He preached it against the earnest dissuasions of his wife, and when so ill that he was obliged to go to bed between preaching in the morning and attending the public meeting in the evening. He declared that he would have given up the engagement if it had been in his own religious Connexion; but that he could not as it was on behalf of another body. He returned to Leeds on the 26th, in such a state of suffering, that when he saw his medical attendant he told him he had come home to die.

By his friend and medical adviser, Mr. Nunneley, who had made erysipelas the subject of his special study, he was visited twice a day, and sometimes more frequently, for nearly eight weeks.

During his whole illness, amidst intense pain and oppressive languor, he had experienced "the peace that passeth understanding," and a heavenly enjoyment, arising from a sense of Divine love, which he himself described as amounting to "transport." When informed by his medical men, after their consultation on Sunday night, that his end was near, he exclaimed: "That is the best tidings you could have brought me." He calmly summoned his family and friends; he set his house in order; he saw his deacons and many other friends, and spoke to them all in the strain of a Christian hero standing on the brink of eternity! He said that he had taught his people how to live, and it now became him to teach them how to die. A combined dignity and tenderness characterised his manner during the last day of his life. His entire hope was in the imputed righteousness and atoning blood of the Saviour.

When a friend who had co-operated with him on many public occasions, stood by his bed-side twelve hours before his departure, and asked, "Do you hold all your great principles clear and firm to the last?" The eye of the dying man kindled and opened wide, and a smile of triumphant confidence played upon his lips, whilst he said, with extraordinary emphasis, "Oh, yes! my principles! If those principles fail, everything fails. I have always relied upon principle." The look which accompanied this declaration was never to be forgot. It was the last leaping flame of the expiring lamp. After this, weakness so much prevailed that the great mind, unhinged, scarcely retained coherent thought unless when directly appealed to. The drowsiness of death each hour gained upon the vigorous intellect; till, at length, the mortal part sunk into immortality, and the immortal sprung to

"The bosom of his Father and his God!"

At a minute past one o'clock on Tuesday morning he entered into his rest.

The intellectual character of Dr. Hamilton was pre-eminently marked by power. His was a robust, a Herculean intellect. It was large in grasp, and vigorous in action. His apprehension was quick and penetrating, and his reflective power great. A memory which seemed to retain all that he ever read or heard, furnished an inexhaustible storehouse of knowledge; whilst his quickness in producing his mental treasures was equal to his power of acquiring and retaining them. Words presented themselves to him in only too great abundance; and his choice among them too constantly, though quite unconsciously to himself, betrayed the scholar, who might seem to be ever living amongst Greek and Latin, amongst metaphysicians and schoolmen.

Dr. Hamilton was endowed with an imagination which luxuriated in all beauty, and soared

to all grandeur and elevation. His soul was full of poetry. He was also passionately fond of music. Yet with all these attributes of genius, and with all his exquisite susceptibilities, there was still a defect—namely, in point of *taste*.

A feature of Dr. Hamilton's mental constitution, which cannot be omitted, was his exuberant wit. This was in him as spontaneous as thought itself. It was nothing sought for the sake of display; it had no connection with irreverence; it was a positive necessity of his nature, born with his birth, and which only died at his death. Almost at his very last hour, when his mind was wandering, and he supposed himself retiring to sleep, he said pleasantly to his wife, "*Bon soir!*"

It is in character with Dr. Hamilton's other mental features, that he should have almost entirely wanted the mathematical and arithmetical faculty. The rigid demonstration, the mechanical exactness, of so great utility in practical life and even in reasoning, were not accordant with his poetical constitution.

Dr. Hamilton's moral qualities were, a warmth of heart that made him the faithful friend, the tender relative, the affectionate pastor, the true philanthropist, and "zealously affected in every good thing;" a generosity the most large and free; a sense of honour which could not brook the thought of disingenuousness or meanness; a candour the most manly; an independence the most proud; a love of truth which ruled his powers and his life. We do not say that he had not prejudices, sometimes freely and strongly expressed;—we do not say that his chivalry of feeling and friendship was not too fervent to be always strictly just.

This is scarcely the place to discuss Dr. Hamilton's character as a theologian or as a preacher. We may remark generally that he had the firmest possible attachment to the principles commonly known as Evangelical. This feature appeared prominently in all his preaching and his writings. He regarded with extreme dread the doctrines of Unitarianism and Puseyism. Towards all Evangelical denominations he cherished the most catholic spirit. He was an active member of the Evangelical Alliance; and he was ever ready to render service (as in the last public ministration of his life) to other religious communities. His preaching was instructive, rich in thought and sentiment, experimental, and practical: but there was this peculiarity, that when he made a great and special effort, he was in danger of taking a flight above his hearers, and becoming abstruse, metaphysical, and learned; whilst his ordinary pulpit addresses to his own flock were the natural outflowing of his Scriptural stores, his humble piety, and his hearty love, graced with the unbidden beauties of his rich and irrepressible imagination. Than those domestic effusions of the pastor nothing could be more delightful.

Dr. Hamilton's manners were those of the well-bred gentleman, and at the same time most engaging and frank. He had a taste for aristocracy, though an ardent friend of popular rights. Her Majesty had not a more loyal subject.

"All that is mortal of" Richard Winter Hamilton was carried to the grave last Monday. At twelve o'clock at noon the procession left the house in East Parade, and went to Belgrave Chapel; and, after a service conducted by the Rev. Thomas Scales, the Rev. Walter Scott, and the Rev. W. Hudswell, the body was conveyed to the cemetery at Woodhouse, and was consigned to the grave with an address and prayers by the Rev. Dr. Raffles. The funeral sermon will be preached next Sunday, the 30th instant, by Dr. Raffles.

Mr. Nunneley, the medical adviser of Dr. Hamilton, has furnished an account of the state of his health since his first serious illness in 1845:

"It was not until the 21st of February, 1845, that I had any conversation with him on the subject of his own health. Though he was labouring under chronic bronchitis, accompanied with very considerable general debility, yet there was no serious organic disease. He had for a long time been at work in his study until the night had far advanced, frequently until three in the morning, while his days were similarly spent, or in the duties of his pastoral office. I at once declared he must have a cessation, as far as possible, of all mental labour, or the consequence would be serious; this, as far as practicable, he at once acquiesced in. As the spring advanced, he, by my advice, took a tour of some weeks' duration upon the Continent, and the following winter he remained very much in the house in the evening; but it was found impossible effectually to restrain labour—he had to prepare for the Congregational Lectures, which required much thought and preparation. On the whole, his health gradually improved. Still it was evident he thought his life was not to be a very long one. He said his mother had died about his age, and, he would at times say, he had the impression he might have her complaint; a feeling which was certainly materially increased by the death of the Rev. Mr. Ely—an event which, I am convinced, exercised a powerful influence upon him.

"In April last he had a severe attack of influenza, which reduced his strength very much. Before he had recovered from the attack, indeed immediately on leaving his bed, and when his chest was still sore from a recent blister, he went to London in discharge of some public duties he had to perform, and which he felt it would be very difficult not to fulfil, after having engaged to do so; (for he was most scrupulous in punctually fulfilling all he had undertaken to do, mentioning parties who had frequently failed to keep appointments with considerable disapprobation.) When told he was not fit for exertion, he replied, he would take but little; and that as he had all prepared, it would cost but little effort, and that he would altogether keep away from the large meetings; indeed, he had declined to take any part in them.

"While in London, the weather, which had previously been very cold, suddenly, for three or four days, became oppressively hot, close, and sultry. This he felt severely; it made him very languid, and he could not sleep; he felt feverish and restless. A few days after reaching town, a very small spot appeared upon the left wrist, which he attributed to the bite of some insect. It became inflamed. In this state he went to Leamington, where he stayed several days, feeling very unwell. The pain and inflammation in the wrist materially increased: one morning he fainted from it; the appetite was gone, and there was great thirst, but he refused to consult any medical man until his return home. On

his way here, he stopped a night at Rotherham, which he passed without any sleep, in great distress, and intense pain.

"He arrived at home in the middle of the day of Friday, May 26th, when I immediately saw him. The whole of the left arm was swollen to at least half its natural size. There was a large slough at the lower part of the fore-arm. The inflammation involved the sub cutaneous cellular texture of the whole fore-arm and hand, where it was evident, if suppuration had not actually taken place, it inevitably would do so; while the erysipelas of the skin had extended up nearly to the shoulder, having made rapid progress since the morning, on his setting out from Rotherham. There was great excitement in the system, with much fever, the pulse being upwards of 120, with very little corresponding power. There was also some tendency to incoherence. The first exclamation on seeing me was—'My dear friend, I am so thankful to get home to you again; I was so anxious to see you;—but I think I have come home to die, have I not?" A feeling which the condition of things rendered natural enough.

"The more alarming of the symptoms were, however, speedily subdued. The erysipelas was at once checked, suppuration was established, the matter and sloughs evacuated, and the palm of the hand and arm became nearly well. The extensive surface had healed up without any loss of the integuments. During this time a boil had formed on the outer side of the back of the hand, which required a free opening; as this healed, another formed at the opposite side of the hand near the thumb, which also required to be opened, but which also became well. The appetite was good, the strength increased; he was enabled not only to see a few of his more intimate friends, but to sit up several hours, to walk about the house, and, on two or three days, to dine with his family. He felt, as he said, returning health and more life.

"He now had lost the impression that he should die. Arrangements were being made for his going to the sea-side; and he talked of what he should do when he got to work again, and even said what his first text should be, and that he would give his people his experience during his illness. A third inflamed spot had formed on the back of the second finger, which had given rise to rather a considerable formation of matter both on the back and in the palm of the hand; but which, having been freely evacuated by means of three openings, the strong disposition to the formation of pus appeared to have subsided,—the inflammation had ceased, the skin looked healthy, reparation of the mischief in the hand was going on well, and the general and constitutional symptoms had so far improved, as to inspire considerable hope and confidence that he would soon be able to get from home. When the hot weather set in it produced a great feeling of languor. The perspiration became considerable, and the appetite was not so good, but there was nothing alarming; and, on Tuesday, it had been arranged, that, in case he passed a good night, the following day he should take a short drive in a close carriage, which he thought he should quite enjoy. In the evening and during the night the heat became quite oppressive, so much so that he could not sleep from it. In the morning he was much more languid, and unfit to get out. The suppuration, which had most materially lessened, was somewhat increased, while there was no enjoyment of food, and the stomach was disordered; yet he passed some hours on a sofa in the library. The following night, though not quite so restless, was by no means refreshing; there was but little sleep, though, he said, it had not been without enjoyment, as he passed it in repeating the penitential psalms. He felt less inclination to get up, and wished all the windows to be set open. In the afternoon he got out of bed and walked to another room, which, having a different aspect, the sun had not been shining upon it. Before reaching the bed, he became quite exhausted, and fainted.

"From this time he never effectually rallied; for, though revived somewhat on the Friday from some more comfortable sleep during the night, he was very weak, and the discharge suddenly became much more copious. The arm which had been healed for at least three weeks, all at once opened again; and the palm of the hand, which had been nearly well, became as suddenly again extensively involved. He could take little or no solid food, and that which he did take was more a matter of duty than pleasure, and produced but little effect on the system. Still he went into his library, and on the Saturday walked down stairs twice.

"On the Sunday morning he had evidently lost strength. During the day he still more rapidly lost ground; and though food and stimulants were rather more freely taken, they produced but little visible effect. In the evening, feeling restless and hot in his own bed, he attempted to walk to one in an adjoining room; but, in so doing, he would have fallen on the ground had he not been supported, and almost dragged to the bed, by the great exertion of Mrs. Hamilton, into whose arms he had fallen. After this the exhaustion was still greater, and it became evident that there was little hope of any effectual rally being made.

"His condition was plainly told him by his medical attendants. He received the intimation not only with calmness, but joy and thankfulness. On the succeeding morning he was still weaker, but had not so rapidly sunk as during the previous day. During this day the exhaustion gradually and progressively increased, but he retained almost complete possession of his mind until the middle of the day, when he asked of his medical friend particularly how long his death would be postponed, and how, and in what mode, he would die—whether from his brain, or the heart, or the lungs ceasing to act? and he fully comprehended the explanation given to him. When told there were no symptoms which indicated an immediate dissolution, and that life might very possibly be prolonged for some hours, he said he had hoped to depart at once, but that he must wait with patience and resignation. He now began to doze more, wished not to be disturbed, but frequently woke up, and took freely of fluids. When not spoken to, his talk was incoherent and unconnected; but, when recalled, his mind maintained much of its character. At one o'clock on the Tuesday morning, after having dozed for some time, he awoke, became rather restless; dark, carbonaceous matter was freely ejected from the stomach; and he ceased to breathe almost before those who were in other rooms could be informed of the event that was taking place."

Essays, Extracts, and Correspondence.

CHURCH CORRESPONDENCE.

THE Independent churches of the olden time dealt much in solid and spiritual correspondence, which, properly conducted, is calculated to be highly useful. We have pleasure, therefore, in giving publicity to the following letters, which may be considered as a respectable specimen. They comprise much that is adapted to instruct, impress, encourage, and edify:

The Congregational Church in Portobello, Scotland, to the Congregational Church assembling in Headgate Chapel, Colchester.

DEAR BRETHREN,—Though we are unknown by face to you, we are sure ye will receive and reciprocate our fraternal salutation. We have often heard of you, as, we doubt not, you also have of us; for, besides the common bond which unites all "the churches of the saints" into one blessed brotherhood, there is a peculiar link of connection between us which cannot fail to make us more acquainted with one another than many churches so widely separated by distance are. Your esteemed pastor was once our pastor; and we are persuaded he has not so forgotten us as never to have spoken of us to you. We have grateful remembrance of his labours among us, and cherish an affection towards him which makes us feel a peculiar affection towards you, for his sake. May the Lord bless him in his present sphere, and honour him to be useful among you as he has been among us!

This consideration it is which has made us think of writing the present letter, and of expressing in this manner our cordial love to you, and our sincere interest in your welfare.

And we are persuaded, brethren, that such correspondence, extensively carried on amongst the churches, would tend greatly to bring them into closer connection one with another, and would prove useful to them in many ways. We feel that it would be cheering to ourselves to receive the direct expression of brotherly love from churches far and near throughout the length and breadth of the land. It would make us realise more vividly the fact, that we have many brethren, though we ourselves are few. It would make us "thank God and take courage," when, at any time, circumstances in our own immediate neighbourhood were unfavourable, and appearances discouraging. It would enlarge the circle of our affections, or, rather, it would give greater definiteness to their exercise, and help us to cherish more fervently the spirit enjoined by the apostle, when he says, "Look not every man on his own things, but every man also on the things of others:" obedience to which command, we think, is closely connected with an increase of our own spiritual grace. It would make our prayers more explicit when we drew near to the throne of God in behalf of his people. It would facilitate all acts of intercommunion, such as "giving and receiving;" transference of members; asking of counsel in cases of difficulty; comforting under peculiar afflictions or bereavements; pointing out, affectionately and faithfully, error in doctrine or inconsistencies in practice, should these at any time occur; stirring up to the discharge of particular duties appropriate to the times in which we live, or to the circumstances of that spiritual kingdom of which we are the subjects; and in a thousand ways that might be mentioned, we are persuaded it would be exceedingly beneficial to the churches.

Nor could it, in the slightest degree, infringe upon their perfect independency; for which we would ever feel a godly jealousy. It would, we think, rather bring prominently out, and greatly cherish, that distinctness, yet unity—that perfect freedom, yet subjection one to another in love, which we look upon as the special glory of our Divinely-appointed system of Christian fellowship.

Believing that such advantages would result from the extensive adoption of such a practice, and cherishing a common feeling with yourselves towards your pastor, we are sure you will not look upon us as doing "some strange thing," when we express a wish and a hope that such correspondence may be established between us. It would be pleasant to us, brethren, to hear from you a word of exhortation, through him who has so often spoken to us and admonished us in the Lord. We should rejoice to receive at your hands an additional stimulus to the cherishing of faith and love, and to the production of all the good fruits which naturally flow from their lively and vigorous exercise.

In the mean time, we briefly mention a few things regarding the Congregational churches in Scotland generally, and regarding ourselves in particular, "that ye may know our state," and wherein to sympathise with us, or wherein to rejoice with us; and especially (for this above all things we wish) that ye may intelligently bear us upon your spirit at the throne of Divine grace.

The present, so far as we can judge, is a time of great weakness and stagnation throughout the churches of our land. We look around upon our brethren, and we see much depression and many fears for the cause of God among us. From every part of the land we hear the cry that there is little life, little power, almost no progress made in subduing the world to the Saviour, few conversions unto God, and, consequently, few added to the churches, to cheer our hearts and enlarge our fellowship in the Gospel. Indeed, those who are added seem barely enough to fill the places of such as are always passing by death to join the church in heaven, or who, from various causes, are called to remove to other parts of the world. Of these a number from our poorer churches were last year compelled to emigrate, owing to the want of employment, and consequent inability to obtain the necessaries of life in their own country. In that trying time we all resolved to do what we could to assist our poorer brethren in the High-

lands and other districts where the scarcity was most felt; and we can never forget the generous and noble manner in which many of our brethren throughout England came forward, without solicitation or appeal on our part, to aid in this work of Christian love; not waiting to be applied to, but asking through whom they might bestow their liberality; and "praying us to receive the gift, and take upon ourselves the ministering to the saints:" so that we had enough and to spare, and were enabled to keep our brethren from being under the necessity of applying to the parochial authorities for relief, or of receiving any portion of the large fund which was raised by public subscription, to which we also contributed our share.

Yet, though the exuberance of health and spirits may not at present be seen among us, we trust there is much of calm, manly piety, and steady action, through the accustomed channels of Christian effort, to be seen in our churches; and we look upon it as a sign for good, that there is everywhere a feeling of dissatisfaction and distress on account of our present condition, and a disposition to make it the subject of self-examination and earnest prayer.

There is another general matter which we would mention, because we look upon it as a great thing in itself, and likely to be of great importance to the churches here. We mean the scheme adopted some time ago for paying off all our chapel debts by three years of vigorous and self-denying effort. We are now at the close of the three years, and have been successful beyond our most sanguine expectations; for, save some trifling sums yet to be realised, and some minor arrangements yet to be made, the whole may be said to be completed, and upwards of twenty thousand pounds paid in the course of these three years. For this result we feel grateful to God, who has thus enabled us to throw off a burden which was crushing many of the churches to the dust; and we do look upon it as one part of the preparatory process for a season of great and permanent prosperity, which we fondly anticipate—a time of refreshing from the presence of the Lord—a time of conquest and of triumph—a time when the word of the Lord shall have free course among us, and be glorified!

As to ourselves, we can only say that our own state corresponds very much to that which we have mentioned as generally prevailing: we have taken our part in the general exertion; we have shared in the success which has attended it; and we have also felt the general depression which seems, like some heavy atmosphere, to hang over us. We entered with all our heart into the chapel-debt scheme, and were enabled to pay off every shilling of our own debt, and, in some measure, to assist others in paying off theirs. So that now, being entirely free, we feel called upon to direct our undivided efforts to the support and extension of the Gospel both at home and abroad.

Brethren, there is great need for this. When we look at those in our own immediate neighbourhood; when we look at the abounding iniquity in our cities and towns; and when we behold the ignorance, or, at least, the absence of the fear of God, which prevails among our countrymen; for though they have the form of religion, and are by courtesy called a Christian people in conformity with the law of the land, yet they cannot be made Christians in any such way; and we are sure that those who know the blessed Gospel in its power, can never rest satisfied with such a state of things as this, but must labour for their conversion, and pray for the Spirit of God to quicken them the same as in those lands where the name of Jesus has not been heard. Further; when we look away from home, and turn our gaze abroad upon the many nations, and the countless millions of our fellow-men, that sit in the very region and shadow of death; and when we think that all these have souls as precious as our own are felt to be—as capable of the noblest pleasures and richest joys of salvation—as capable of being set like sparkling gems in the Redeemer's crown, or, like the countless dew-drops in the field, of reflecting the beams of the Sun of Righteousness;—and above all, when we think that the Saviour we love and serve died for these, and has given them in charge to his people, that they may bring his blessings to them, and them to him, as the travail of his soul, that He may be satisfied,—Oh! brethren, when we think of these things, we feel we have a great work to do, and that we are bound by weighty obligations to do it. We have the world to conquer; we have all mankind to bless; and we feel called upon to gird ourselves anew and go forth to the help of the Lord, "to the help of the Lord against the mighty." We feel, in some measure—but, oh! how inadequately—the force of these moving words of the apostle's: "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor that ye through his poverty might be made rich;" and we hold ourselves debtors to the Jew and to the Gentile, to the wise and to the unwise, and to all the objects upon whom that grace is to be repaid, yet leaving us for ourselves eternal debtors to Him who gave himself for us. We trust, brethren, we are only giving utterance to the feelings which have often glowed in your own breasts, when we thus pour into your ears our heartfelt sense of duty to our Lord, and our firm resolve, in his strength, to do our part in this important work.

We might, brethren, say much more, for our hearts are full. We might speak of God's goodness to us as a church. We might speak of what we do, and of what we intend to do, as also of our encouragements and discouragements in this place where our lot is cast; but we forbear. We have said enough to guide your prayers on our behalf; of which we again express our most earnest desire. Brethren, pray for us. We cherish a high sense of the value and efficacy of believing prayer; and are convinced, that were we all praying for one another with that definiteness and earnestness which a distinct knowledge of each other's circumstances would help us to feel, the windows of heaven would be opened to us; our hearts should be filled, and the blessedness overflow to others; the beauty of the Lord our God should be upon us, and the work of our hands should be established upon us.

And now, dear brethren in Christ Jesus, fare ye well! May the Lord bless you and keep you! The Lord make his face to shine upon you and be gracious unto you! The Lord lift up his countenance upon you and give you peace!

Signed in behalf of the Congregational Church, Portobello, Scotland, ROBERT LANG, *Pastor.*

6th February, 1848.

REPLY TO THE FOREGOING.

The Congregational Church assembling in Headgate Chapel, Colchester, to the Congregational Church in Portobello, Scotland.

DEAR BRETHREN,—Your kind fraternal epistle of date 6th February, was received by us with much pleasure. We feel that we are deeply indebted to you for suggesting and commencing a correspondence, which, we trust and believe, will be the means of provoking to love and to good works; and most cordially do we reciprocate the expression of brotherly affection which your letter conveys. We desire ever to realize our oneness with "all who, in every place, call upon the name" of our common Lord; and especially do we rejoice to recognize our Christian fellowship with you, brethren, connected as you and we are by the peculiar tie to which you have so feelingly alluded. We anticipate much good from the free interchange of feeling and sentiment to which you invite us; indeed, the very fact of having our attention directed to the state and circumstances of brethren in a distant part of the country, in order that we may mingle our prayers with theirs before the throne of Divine grace, must of itself be productive of good. Whatever has a tendency to extend the recognition of our Christian brotherhood, and to enlarge the sphere of our Christian sympathies, cannot fail to draw us nearer to Him who is the centre of union; whose love and sympathy extend to all the members of his body; and who, in the days of his flesh, offered up, on behalf of his disciples, that memorable prayer: "That they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

Like yourselves, we have no fear that such fraternal intercourse can ever lead to any infringement on the independency of our churches. That independency we highly value: it is a sacred inheritance which we have received from our fathers, and we desire to transmit it unimpaired to our descendants. He would regard with extreme jealousy whatever might even seem to interfere with it. But it would be strange, indeed, if the interchange of Christian salutations, the mutual expression of brotherly affection, the intermingling of common supplications at the throne of grace, should, by any possibility, become the occasion of one church assuming authority over another, or the means of inducing or enabling any body of men to "lord it over God's heritage." Rather should we expect that such intercourse would excite the churches to an increased sense of their separate responsibility to their Divine Head, to whom alone they profess spiritual subjection; and we are persuaded, that, in proportion as they realize their responsibility to him, they will be prompt to repel every attempt which may be made to impose upon them any yoke which he hath not imposed. Realizing the inestimable value of that price with which His love has "bought" them, they will not easily become "the servants of men."

But while we value the independency of our churches, we would also value the intercommunion of our churches. Independency is not disunion, nor does it necessarily lead to disunion. We have no love for a constrained, external, uniformity: we would not seek to bind men together with the sapless *withs* of worn-out formulas;—what we prize above all price, is a living, internal unity. Such a unity already exists among us in both divisions of our common country. We have "one Lord, one faith, one baptism." We are one in polity, one in feeling, one in aim. Our exertions are directed to one common object; even our modes of exertion are, in most cases, identical: what we desiderate is, that this actually existing unity should be fully realized and clearly manifested. Being one we would feel our oneness, and show to others that we are one—one, as the primitive colours of the heavenly arch, which, though dissimilar in their hues, yet, united, form one resplendent bow, the bow of beauty and of promise—one, as the seven stars in the Saviour's right hand, which, being diverse from each other, one star differing from another star in glory, yet form one constellation of light!

On this subject we would adopt the language of the venerated Chairman of the last Annual Assembly of our Congregational Union, the Rev. Dr. Hamilton, of Leeds. In his introductory address on that occasion he said: "Our regimen is not self-terminating, though self-inherent. It encourages, as well as admits, the largest 'fellowship in the Gospel.' We maintain that this intercommunity is as native to our churches, and as characteristic of them as their individuality. We know of no dissocialized, fragmentary churches;—they are one; they are confessedly and formally one, where their faith and economy are one. The 'great zeal' of Epaphras was not only for the Colossians as 'one of them,' but for 'them that were in Laodicea and them in Hierapolis.'"

Most cordially, brethren, do we congratulate you, and the other sister churches of Scotland, on your having thrown off the incubus of your chapel debts. You have acted nobly. These pecuniary burdens restrain the energies of a Christian church, and discourage the minds of the brethren. The removal of them cannot but be followed by beneficial results. The mere consciousness of being free from such a burden will give strength. The success which has attended this effort will embolden you to devise and execute future plans of beneficence, not for your own immediate fellowship only, but for the world. And, devising liberal things, you have the Divine assurance that by liberal things you shall stand. The blessing of the Lord, which maketh rich, will rest upon you; "so that ye always, having all sufficiency in all things, may be ready to every good work." And the same grace which enables you to work in the Lord's vineyard will also prosper the work of your hands; and those who had "gone forth weeping, bearing precious seed, shall return again rejoicing, bringing their sheaves with them."

With much regret and sympathy, brethren, we have learned your estimate of the present state of the churches in Scotland. That state you characterize as one of "weakness and stagnation." You speak of "much depression and many fears,"—of "little life and little power,"—of "few conversions to God, and consequently few added to the churches." This is indeed cause for lamentation. And, alas! this state of things is not peculiar to Scotland. Your description is too true of England also. At various consultations of the pastors of our churches, on occasion of the meetings of our Congregational

Union, there has been the manifestation of a prevailing conviction that the churches, generally speaking, are not advancing in the same ratio as they have done, or as they might do. Nor is this stagnation confined to the churches of our own denomination. The same lamentations are heard amongst our Baptist brethren, and also amongst the Wesleyan Methodists. Nor is the evil confined even to our country. Similar complaints are wafted to us across the Atlantic. Everywhere the cry is heard, "My leanness! my leanness!"

What shall we say, then, brethren? "Hath God forgotten to be gracious?" "Hath he in anger shut up his tender mercies?" We cannot suppose it. This were to dishonour the Holy One. He is "the God of all grace." He delighteth to bless. If we are straitened, it is not in him, but in ourselves: "Let us search and try our ways." Let us consider wherein we may have grieved the Spirit. Let us "commune with our own hearts." Have we restrained prayer before God? Have we allowed the world to occupy too large a place in our hearts? Have we sought "our own things" more than "the things which are Jesus Christ's?" May the Lord cause us and all his people to see wherein we have come short, wherein we have transgressed, and pour out on us the spirit of repentance and of revival! Thus shall we walk more closely with our God; "the things which are seen" will cease to bring us into bondage; "the things which are unseen" will obtain the mastery over our spirits; we shall be "endued with power from on high;" we shall shed forth around us the sweet savour of the Redeemer's name; men will take knowledge of us that we are Christians indeed; and through the Divine blessing accompanying our example and our labours, sinners shall be turned to God, the Redeemer shall "see of the travail of his soul," and God shall be glorified in the extension of his kingdom,—the reign of righteousness, and peace, and love.

But, brethren, though we speak thus, we would not overlook the good that exists, or be unthankful for it. All is not spiritual barrenness and desolation. There are verdant and sunny spots on which the eye can rest with satisfaction and gratitude. Amongst ourselves, as a Christian church, we are not without tokens of the gracious presence of our covenant God; and we rejoice that it is so with you also. Though we pant for greater blessings, let us not "despise the day of small things." God does not. The manifestation of "a little strength" in the church in Philadelphia called forth the approving notice of the blessed Saviour. However discouraging the state of our churches may have appeared for some time past, we cannot doubt that there is amongst us more than "a little strength." There may not be much apparent progress, but there is a steadfast adherence to principle, even where there is much to tempt to its abandonment; there is a growing tendency to throw off humanly-imposed shackles, however time-honoured; there is a multiplying of the means of usefulness, and a vigorous effort to bring these means to bear upon the masses of our countrymen. These things are better than mere external progress, and, by the blessing of God, they cannot fail to issue in an ingathering of many souls to the fold of the good Shepherd. Let us not despond, brethren; God is faithful. The seed is cast into the ground; it lies there, unseen by mortal eye, during the long dreary months of winter; there is no apparent progress. It seems as if the husbandman had lost his labour. But it is not so; God is at work. There is an occult and mysterious process going on underneath the ground. There is a death, and a quickening into new life: and even those elemental influences which seemed to threaten the destruction of that which had been committed to earth's genial care, are made to aid in the development of this new life. The snow, the frost, the rain, the stormy wind, are all God's "ministers," and are all employed by him in preparing the soil for the nourishment and growth of the precious seed. Spring, summer, autumn, advance, each at its appointed time, and rebuke the unbelief of the doubting husbandman. There is "first the blade, then the ear, then the full corn in the ear;" and in due time the last sheaf is safely housed, and the joyous song of the reapers celebrates the harvest-home.

Brethren, the God of providence is also the God of grace. We may trust him in reference to his own cause. His word "shall not return to him void." It is ours to labour; it is his to grant the increase. No one can labour in his vineyard faithfully and yet fruitlessly. Success is certain; the present visibility of that success is not. If it is God's glory we seek, we shall look beyond present appearances. The time of harvest is not yet: "The kingdom of God cometh not with outward show."

We thank you, brethren, for the information your letter furnishes as to your own circumstances as a church. Our prayers have already ascended to God on your behalf, and we will continue to pray for you. You also, we are persuaded, will not cease to pray for us. And that ye may know what to ask on our behalf, we append, as a postscript, a brief sketch of our past history as a church, which has been drawn up by one of our brethren holding the office of deacon.*

And now, brethren, we "commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." May "the blessing of God Almighty," the "Father of mercies, and the God of all consolation," the "God and Father of our Lord Jesus Christ," rest upon you, and cheer you during the whole course of your earthly pilgrimage; and when that pilgrimage is finished, may ye shine as the brightness of the firmament, and as the stars for ever and ever!

Signed in behalf of the church assembling in Headgate Chapel, Colchester,

JAMES CAMERON, *Pastor.*

DAVID MORRIS,
H. S. GOODY,
JAMES BOWTELL,
JAMES ROBERSON, } *Deacons.*

March 5, 1848.

* We omit the postscript referred to, its details being entirely of a local nature.

CHURCHES—PREACHERS—SMART MEN.

I HEAR much said in the churches about smart men—men of talents—great men—powerful preachers, &c., &c.; and this more particularly

in reference to candidates for settlement. The questions asked by churches in want of pastors are not, Is the candidate a good man?—sound in the faith?—eminently pious, devoted, and active? but, Is he a smart man?—a man of talents?—a popular preacher? This has become universal, from the aristocratic city congregation down to the feeble society. Indeed, the feebler the church, the more unwillingness is often manifested to take up with a pious, sound, faithful minister, of ordinary talents. This feeling is doing immense mischief, both among the wealthy and feebler congregations, but more especially the latter. I have a few things to say to small churches and feeble congregations on this subject. I am not about to detract an iota from the smart men;—would to God all the Lord's prophets were ten times more gifted, provided they were a little more pious than smart. But then there are evils in having one of our present race of smart men, of which feeble churches little dream. Wealthy congregations can afford to bear these evils, perhaps, because they must have great men at all events; though some of them are dying under their popular preachers. But feebler churches should look well to this matter. For,

1. Many who pass for smart men are more showy than sound—more brilliant than deep. They can let off a few sermons and speeches wonderfully well, and their pond is out.

2. Smart men are often more learned than pious, and, by their levity and worldly conformity and want of spirituality, spoil all their sabbath ministrations.

3. If your preacher is a smart man, very possibly you will be proud of him, and worship your preacher more than God, and then God will blast both him and you.

4. If you obtain a smart man, most probably he will be ambitious, and soon think that such talents as he possesses ought not to be confined to such an humble sphere.

5. If your minister is a smart man, and has the reputation of it abroad, then the large churches and colleges will most probably entice him away. He will have *call* upon *call*, till at last he becomes satisfied that the providence of God calls him to leave; and then,

6. You will find that having once had a smart man, you will not be willing to take up with anything less than just such a smart man again. These smart, strong men make churches fastidious. I know a small church that is now dying from this cause; it has had one or two smart men, and they broke away suddenly, and now this church is not willing to take up with any *much less than some great D.D.*

7. Many of our smart men (I grieve to say it) do not preach the gospel plainly, pungently, fully. They sacrifice sound doctrine and faithful dealing to popularity. They wreathe the sword of the Spirit with so many rhetorical flowers, that it does not "pierce even to the dividing asunder of soul and spirit." This sacrificing at the shrine of popular applause is killing the orthodox spirit of many congregations. The poor leave the church because they are not fed; and when *God's poor* leave a church for such or *any other cause*, orthodoxy and piety will soon follow.

8. Smart men make churches fastidious. Like children fed on condiments, they have no relish for sound, wholesome instruction. The gospel must come to them through a richer tube. They spurn at the "sincere milk of the word," unless it is dealt out with a silver spoon highly ornamented, and from a silver bowl set round with gems and brilliants. No preacher is popular with them whose ministration enlightens the understanding, mortifies their vanity, humbles their pride, corrects their bad tempers, reproves their sloth, exalts their Saviour, and makes them forget their preacher, in their love and admiration of his Master. But a minister is sure to be very popular with them respecting whom they can say, "What a fine speaker!" "What a fine voice!" "What beautiful figures!" "What eloquent sentences!" "What striking illustrations!" "What correct taste!" "What powerful reasoning!" in short, "What a charming man and preacher he is!" Thus the man is loved, praised, and followed, instead of his Divine Master. Oh! how some of those smart men, swollen by the breath of human flattery, will shrivel up before the judgment-seat. Feeble churches, can you afford to have a smart man?

PAUL.

*** This shows how things go beyond the Atlantic, and supplies hints which may not be wholly thrown away on British churches.—ED.

AN OLD SMOKER.

I FELL in with one lately, and, in my musings, I thought I would see if I could not get a dish of moral and serious reflection out of his case. It seemed as if I had "an ugly customer" in hand for such a purpose, but I thought I would brave it through. I knew he had had to brave a good many things through, to get where he was, and be what he was, as an old smoker; and believing I ought to catch a little fire from his example, I set out with my musings:

1. A *strong habit* was upon him. Ever since he was a stout boy he had accustomed himself

to fill his pipe about as often as he did his stomach. And his repetitions had become so many, that the threads had become a cable, and he was as strong a man, as a smoker, as there was living.

Why cannot a man become strong in prayer, strong in faith, strong in doing good, in the same way? A pipe full at a time; single acts of faith repeated and repeated; and so of prayer, and so of liberality; and I do not see why these repetitions, if they occur often enough, will not as certainly make one strong in all these virtues, as the old smoker's repetitions made him strong as a smoker. I wish multitudes would make a fair experiment, and then compare notes.

2. I noticed the old smoker was *very punctual and exact about time.* At precisely the same hour, and near about the same moment every day, the smoker was equipped, and the clouds that enveloped him proclaimed him an excellent time-keeper.

I thought I could get a good hint out of him about punctuality. His hankering after his favourite indulgence was sure to fetch him up at a regular period. Why should not all sorts of people meet every form and variety of contract, appointment, and duty, with like exactness? Shall a man puff it with clock-like regularity, and why should not the important duties of life have similar exactness of attention?

3. I also got a hint out of the old smoker about *self-denial.* There was some *pinching of the purse* in that man's history. It was no small sacrifice of cash, for him to keep filling his pipe so constantly for half a century: his tobacco bill for that time, with the accruing interest, would have added handsomely to his estate. But that loss he could cheerfully sustain for the sake of his pipe: and it was no small *injury to his health,* to give such a powerful agent as tobacco a fifty years' opportunity to make war upon the delicate organs of the mouth and stomach. But he had manfully borne the remonstrances of his injured physical system, for the sake of his favourite enjoyment.

Here, too, is a lesson for us. The old smoker made sacrifices in the indulgence of his habit. Let us make them to secure nobler ends. The smoker did not grudge money to gain a little sensual pleasure. Nor should we grudge it in those enterprises of love and mercy which, while they will promote the highest good of others, will most certainly yield us the purest satisfaction. The smoker could risk health that he might luxuriate upon tobacco. Nor should we fear or be backward to risk ours in any labour of love in which the Saviour calls us.

Nor did the old smoker shrink from *shame* that he might smoke on. He could fill his house with clouds which were anything but pleasant to those accustomed to a purer atmosphere. He must be the slave of a spittoon, to the sore trial of some people's sense of decency. He could defile his own breath, till it was a comfort not to be on very good terms of contiguity. Let him do so; but shall we not be willing to encounter shame—in fact, a real honour—for the sake of promoting the great interests of the human family?

4. The old smoker was a pattern of *perseverance.* He held on his way most manfully. No matter what was the state of the world, and no matter for the flight of time, see how steady to his work! It may rain or shine, blow high or low, come summer or winter, seed-time or harvest, it is all the same—he holds on his smoky way.

Here is a lesson for us. Let this specimen of perseverance stimulate us in nobler enterprises than that of scenting the air with fumes of "old Virginia." If any time I see myself in any good work about to fetch up and come to a stand, I will recall the steady old smoker to mind, and see if the sweet savour of his example will not forbid my nerves to be relaxed, and my heart to faint. If he can hold on, and hold out, with such unfailing perseverance in such a work as his, let me not fail to catch a little inspiration even from such a quarter.

In looking over this article, I perceive that, with a little pains, there can be something made out of even so unsavory a being as an old smoker. The power of his habit is instructive: the self-denial his luxury at times forces upon him, is a hint not without value: and his famous perseverance bids me not be weary in well-doing.

I do not see that I have any farther use for the old smoker. PASCAL.

PASTORAL FREEHOLDS: A SUGGESTION.

SIR,—Many thanks for your able exposure of the evils of "State Churches," and your exertions to distinguish and point out things that differ, and divide what ought never to have been joined. Let us learn wisdom, however, from every quarter. It is a fact that every clergyman and every parish clerk possessing a freehold for life in his benefice or office, arising from land, is entitled to a vote for the county or borough in which the property is situate; mark! whether he be a lodger or householder. It is well—I do not

complain; but I want that the Dissenting minister should have the same advantage, if it be one, in all respects.

Say there are not less than five to seven thousand settled Dissenting ministers in Great Britain and Ireland; why should not their respective congregations *purchase a small freehold, or rent-charge, in every parish or borough where there is a congregation, and vest it in trustees, for the benefit of the minister for the time being?* This would neutralize the political effect of the State-paid clergyman's vote to a great extent, and place our ministers so far on an equal footing. It may be done by a few friends joining together to purchase the freehold, or rent-charge, or any other property which would confer the franchise; and in very many cases be a pleasing mark of respect and interest to the ministers of the various congregations. Rent-charges may be purchased for the sum of from £35 to £45, and would not be very burdensome to the people, nor hold out any improper motive as an endowment; the value being so small can hardly be said to be objectionable.

Will you give this hint prominence in your next WITNESS?

I am, &c.,

EBENEZER CLARKE.

Voluntary House, Walthamstow,
July 12, 1848.

*** The suggestion of our intelligent and sagacious friend is well deserving of consideration.—ED.

INSTRUMENTAL MUSIC.

SIR,—Being a subscriber to the WITNESS since its commencement, I notice your remarks on the subject of "Sacred Music," for which I beg to express to you my thanks. The evil is on the increase in the West Riding churches; and I am glad there is one man in the United Kingdom who has dared to speak out as you have done. All our churches in the West Riding, both town and country, nearly, wherever they could muster, both amongst Wesleyans and Dissenters, have organs, except the York, which we can scarcely perhaps claim. I am glad to say, so far as I know, the Baptists have invariably set themselves, both churches and ministers, against the introduction of organs in their chapels; and in our chapels they have been brought in by the men of the world, connived at by ministers, and in no instance, that I am aware of, have they had the sanction of the church. In many of our larger chapels the orchestra annually costs more than formerly supported an efficient minister; and if so, can it be wondered at that there is such whipping up to raise such paltry collections for our Home and Foreign Missions? I rejoice to believe the churches in the south, and in London, have few or any organs.

I see by the newspapers an individual is attempting to improve congregational singing; I have little doubt he will not approve of musical instruments in aid of good congregational singing: at least, all our leading singers here state to me that they had much rather be without any artificial aid; nothing is equal to the natural voice; and the congregations invariably join in praise better than where there is a good band, as they say in Scotland, and I think it is properly designated. I should like to know Mr. Waite's opinion on the subject; perhaps he may pay us a visit. No doubt a formal, worldly spirit is creeping into our churches, or such occurrences would not take place, either in the use or abuse of organs, &c. ***

Halifax, July 4, 1848.

*** Our correspondent is a man to whose heart the cause of God is very dear. The whole extract is important; but the remark on the expense of organs suggests a very serious matter. It would, in many cases, form a considerable annual collection to the cause of Home and Foreign Missions, and go far towards supporting a Town or City Missionary to labour in connection with a congregation. If, therefore, the conversion of men be still an object of some importance, we should think it would not require long to determine which is the more important—a "box of whistles" to emit sounds, or a living man, a servant of the Most High God, to "teach men the way of salvation." Our correspondent is also right with respect to London, in the Dissenting churches of which there is, perhaps, as much godly simplicity as is anywhere to be found. Nor is this all: we state it with confidence, there is no town or city in the land where the churches are, as a whole, so healthy, strong, and active. Let Mr. Waite's plan be carried out, and we shall have no need of instrumental music, provided it be our object to please, not men, but God.—ED.

Church Affairs.

ON THE BURIAL SERVICE OF THE CHURCH OF ENGLAND.

IT is not a little remarkable that this service appears to be almost universally admired. Whatever may be said respecting the heresy of the baptismal service, the assumption of the office of confirmation, and the presumption of the ordi-

nation of priests; whatever may be affirmed of the consubstantiation of the elements in the Lord's Supper, the gross indelicacy of the order of matrimony, the daring impiety of the forgiveness of sins in the visitation of the sick, or the profaneness of the service for King Charles the *Martyr*, the burial service seems generally regarded as absolutely unexceptionable and excellent. Churchmen, when driven hard upon any other point of their liturgical service, will point to this as the perfection of beauty; and Dissenters will either yield their cordial assent, or point out a single blemish only as a spot upon its fair disc.

But a more careful and searching perusal of the service might serve to effect a great change or modification of this opinion. The real beauty and excellence of the form consists in the portions of Holy Scripture it contains. Withdraw from it the 39th and the 90th Psalms, and the 15th chapter of the 1st Epistle to the Corinthians, (that inimitable statement and defence of the doctrine of the resurrection,) and it will at once appear like Sampson when shorn of his locks. All is gone which distinguished it from the most ordinary human compositions. The charm of the service is lost, and what remains is, with the exception of the Lord's Prayer, either very common-place, very unsound, or at least very doubtful.

No sooner are those beautiful portions of Holy Writ concluded, and the devotional formularies of the Church begun, than a reflective and truly religious mind is stumbled and put to pain. The very first of these prayers concludes with the petition that God may not "suffer us at our last hour, for any pains of death, to fall from him." Surely this is a most unscriptural supplication! The danger is that the bulk of those who use it should neglect until the last hour coming to him at all; but this language implies that they who employ it have already become partakers of the grace which is in Christ Jesus, and yet may fall from him in their dying hour. Such a sentiment every Calvinist, however, will agree in estimating as altogether contrary to the word of God.

The next portion of the service requires the clergyman to declare that "it has pleased God, of his great mercy, to take unto himself the soul of our dear brother (or sister) here departed." But is not this a most gratuitous and mischievous assumption? Is it not intended to imply that all who die in the communion of the Church enter into the joy of the Lord? And what sober-minded believer will not shudder when he stands beside the grave of one who has notoriously lived and died "without God in the world," to hear language so awfully mischievous and untrue addressed for their consolation to the mourning relatives and friends? It will probably be said that we are hereby pre-judging the state of the departed; but we retort that this is really the conduct of the Church, in assuring us that God has taken them to himself: and it is notorious that this is said, not merely over the remains of the pious dead, but *indiscriminately*, and therefore over multitudes of the most profligate and abandoned of mankind. It needs scarcely be said that such conduct is adapted only to harden the wicked in their wickedness, rather than to arouse them to a consideration of the awfulness of the account which they must render of themselves unto God.

But, as though this were not sufficiently monstrous, we find, that after reciting a verse from the Revelations, and repeating the Lord's Prayer, the *priest* is directed to call upon the mourning relatives to give "hearty thanks" to God for having delivered their departed friend out of the miseries of this sinful world! Now if this be said, as it is daily said, over those who have lived and died in their sins, it is an assertion so unscriptural and so wicked, that one may well feel the utmost astonishment to find a single godly clergyman in the world who will dare to give it utterance. And even if it be addressed to the pious relatives of a "saint indeed," it is then most unnatural and preposterous. Christianity requires me, in such a situation, to bow with submission, and say, "The will of the Lord be done;" but it never proposes such an outrage upon natural feelings or common sense as to call upon a bereaved husband or wife, parent or child, to return thanks for the wound under which the flesh is quivering, and the soul is overwhelmed with sorrow! Surely it is enough then to say with the Saviour, "Nevertheless, not my will, but thine be done."

As if partly conscious and regretting the evil of the statement on which we have previously quoted, the minister is made as though half-disposed to recal it ere he concludes the service; for in the final collect he is directed to modify the former absolute assertion, and to express his "*hope*" that the departed rests in

Christ; but the evil has been already done. The Church has already declared it certain that God has taken the soul to himself, and has given thanks for this act of mercy; besides which, there is the remaining statement usually objected against the service, but on which we have hitherto made no comment, "In sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ." Now, it is very true that Churchmen endeavour very ingeniously to escape from the difficulty by asserting that this refers only to the *fact* of the resurrection, and not the *joyful* resurrection of the individual himself. But to this there are two very obvious replies. First, that if this were the case, it would be a mere impertinence: What comfort to me to be told that there will be a joyful resurrection of some persons to eternal life, if I am left to despair concerning him whose remains are now committed to the dust? And, secondly, that this is not the meaning intended to be conveyed by the framers of this service; for his body is "committed to the earth, in the sure and certain hope of the joyful resurrection;" which means nothing, unless it means the joyful resurrection of the individual himself to everlasting life: and, indeed, this is the drift of the whole service. It agrees with the whole body of the formularies of this corrupt Church. He who is baptized therein is supposed to be regenerated; he who is confirmed is assured of his interest in God's grace and favour; he who confesses his sins, and declares himself a penitent, is absolved from all on his death-bed, and receives the "body and blood of Christ, which are *verily and indeed* given him in the Lord's Supper;" and at his grave a *priest* declares that God has received his soul unto himself!

Surely it is time that Protestant Dissenters, at least, should cease from commending the beauties of the Common Prayer-book; and a consummation earnestly to be desired, that a compilation so anti-scriptural and delusive may speedily be rejected and abandoned by the common sense of the nation at large.

R. G.

THE RITE OF CONFIRMATION.

Long before the time appointed for the ceremony, the spacious choir of our venerable church was densely filled by persons intently gazing on the vast assembly, and eager, if possible, to gain a nearer view of the altar. The candidates for confirmation, nearly 400 in number, occupied seats in front of the altar. Some of their countenances displayed a grave and consistent deportment, in others was manifest a curious and excitable expression; while a privileged few, hid from the vulgar eye with a veil of the purest white, seemed, as in cloistered courts, the "bride of heaven." The clergy in full order pervaded the place, each busied in important trivialities, or in mutual recognition. The surpliced choristers *en queue* take their accustomed seats on the left of the altar. But, lo! the organ pours forth a strain of mellifluous harmony; the bells aloft strike a peal, which, mingling with softer tones, reverberate through the majestic height. Suddenly the audience rises. All is excitement, *qui vive*. What divinity is approaching? A personage appears, clad in white. In slow and stately steps he moves along, enters the holiest of holies, and kneels before the altar. It is the Right Reverend and Venerable Father in God the Lord Archbishop. Stillness reigns around, and a voice deep and sepulchral, as from a spirit region, fills the place. It proceeds from the chorister's stall. One is kneeling there and reciting the Litany. What contortions of countenance are his! What effort of body! What monotonous sounds ending in a *falsetto!* But the sweet responses of the choristers relieve the ear.

And where is devotion? None can answer. The spectators surrounded by their friends are eyeing the interesting group, or, perchance, are absorbed in the contemplation of him whose insignia of pomp and power is so imposing; the clergy look around, and glory in the might, majesty, and efficiency of our "holy mother church;" and the archbishop, though a suppliant at the altar, claims kindred with earth, by bending over the audience "a brother's eye." Again; where is devotion? Where is the broken contrite heart?

But the recitative is still going on. The candidates are impatient. Louder and longer continues that unearthly voice, echoing through the vaulted space. At length *ennui* disappears from every countenance, and its flight betokens a change. The Archbishop rises, and standing with open book, proclaims aloud: "That none hereafter shall be confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other questions as in the short Catechism are contained: which order is very convenient to be observed," &c. Then comes the laying on of hands. The candidates ranged round the altar, wait the healing touch. It is an awful suspense. Breathe softly! a critical moment is at hand.

'Mid silence profound the Archbishop gently lays his hands on the head of each. Thought with him seems to wait the close; when, with open eyes, he ejaculates: "Defend, O Lord, these thy children with thy heavenly grace, that they may continue thine for ever; and daily increase in thy Holy Spirit more and more, until they come unto thy everlasting kingdom." What virtue was in that touch! What efficacy in those words! Our infallible church declares, that by it those confirmed are admissible to the holy communion. With light-heartedness and peace they return to their seats, having borne the impress of that hand whose mysterious touch transfers to them those vows which had already been made for them—vows which few intend to keep; or, if intended, which ought to have been made in the closet, under deep heart-searchings of conscience, when none but God was near. But speak not of heart-sacrifice, of tears of penitential sorrow: they are not here. All is of the earth, earthy. Pomp and formality are substituted for religion; fashion and excitement claim undisturbed possession of the heart. Truly some "are carried to the skies on flowery beds of ease."

But the scene changes. Again is the voice of the Archbishop heard, though words are inaudible. Let us near the altar. His manner is energetic. It may be he is showing some practical use of this rite, or enforcing upon those confirmed the duties arising from its observance. But, alas! they *cannot* hear. With the more venturesome we pressed on, till broken sentences met our ear: "It is, then, a solemn, an interesting, and a lawful custom. It is a rite interesting for its great antiquity, and for its great simplicity. And we observe it in all the purity with which it was practised in its first institution. We add nothing to it; we diminish nothing from it." These were the exhortations to which we listened.

The service over, some left the church, pained by the awfully profane manner in which the prayers were offered; and confirmed, in their views, that the rite is unscriptural in its nature, and delusive in its tendency. One striking contrast, however, was presented: the contrast of our own simple, beautiful, and Scriptural services, from the ostentatious and misguiding ceremonies of a State-trammelled church.

E. W. M.

Review and Criticism.

Letters on Puritanism and Nonconformity. By Sir John Bickerton Williams, Knt., LL D., F.S.A. Jackson and Walford, London.

This volume is so rich and various—it so teems with men and things, that it is difficult to characterize it by bringing it under any specific denomination. Only a man of immense reading in this particular direction, largely endowed with quick spiritual discernment and a deep insight into human character, could have produced it. It forms a sort of panoramic view of Puritan society. Here we behold them in the pulpit, at the fireside, in their studies, and on their death-beds. We see them brought up to the full performance of their exalted duty as Christians, as patriots, and as philanthropists. It is an enlightened, generous, and philosophic view of the noblest order of Englishmen on whom the sun ever shone. Let those who wish a true, just, and really life-like glance at the Puritans, read this and the preceding volume. We cannot withhold Letter XIII., entitled, "Homes and Habits:"

One of the characteristics of the early Puritans and Nonconformists, as you saw in the tenth of the former Letters, was their studiousness; and you will remember how, by early rising, time was redeemed for its indulgence; a habit which Dr. Chandler and many others have recommended, both for getting knowledge and preserving health. It was a common speech of Mr. Matthew Henry's, "If you would do the work of a day, do not lose the morning."

The results are yet visible in lengthy manuscripts and numberless publications. Instead of the instances of diligence before given being uncommon, they might be increased almost indefinitely. The Puritan minister at St. Alkmond, Shrewsbury, Mr. Herring, was often willing to miss a meal that he might converse with his books. It was the delight of Mr. Whitaker, of Leeds, to be in his large and well-chosen library. And Mr. John Norton, if he felt not much inclined to study, took occasion to "reflect upon his heart and ways, lest some unobserved sin should provoke the Lord to give him up to a slothful, listless frame of spirit."

That "very humble, plain, honest, loving, free, liberal, charitable, and compassionate" Puritan, Mr. Bradshaw, was seldom seen abroad without a book, and reading too, usually, if alone, though he "walked somewhat fast." The Rev. John Ashe read on horseback as well as on foot, and sometimes so intently as to lose his way. Dr. Gouge, when attending the Westminster Assembly, had his Bible and other

volumes constantly with him, that during any intermission of business not a moment might be lost.

This habit was the more important, because many of the excellent men in question, when forbidden to preach, received young scholars into their houses, whom they instructed in sound literature and Christian doctrine. They delivered expositions to them; they often and periodically prayed and read with them; they roused them from the "bed of sloth," and enforced application to study.

Thus originated the Dissenting academies. How they were conducted is no secret. Archbishop Secker and the Bishop of Durham—Butler, who wrote the "Analogy"—were educated at that over which the learned Samuel Jones presided. You may see a letter of Secker's, giving an account of it and his own pursuits, in "Milner's Life of Watts," and in the "History of Dissenters." The latter work contains an admirable account of our "seminaries," and of many of the tutors.

You recollect how Baxter, in his Preface to "Janeway's Life," endeavours to quell fear, lest literary diligence should destroy health. He argued, as Lord Bacon did before him, that, other things being equal, "studies tend to long life:" and, is it not by negligence as to air, exercise, and diet; by excess in application, and unseasonableness as to time, not to mention inordinate sitting; in short, acting as slaves instead of servants, that so much mischief is done? Just as by intemperance of any other kind! Was it not a wise rule of that great Protestant, and, in principle, thorough Puritan—Philip de Mornay, Lord of Plessis—not to encroach, even when he read fourteen hours a day, upon the natural hours of repose? Mr. Davenport, and Dr. Whitaker, and Dr. Owen, would have parted with all their acquisitions by late hours, could they have recovered the health lost by them.

Philip Henry was a ripe scholar, and liked to see scholars "busy;" but "health and strength," he said, "must be considered, and nothing done to over-drive." Upon this rule he acted himself, making up for length of time by closeness of attention. Mrs. Savage, in her Papers, represents him as so absorbed with "Camden's Annals of Queen Elizabeth," as to have been unobservant of what passed around him; like Dr. Chaderton, a Puritan of great name, who, when his old servant went to see him a little before his death, was so diligently reading, and without spectacles, though more than ninety years of age, that, at first, he took no notice of her.

The Broad Oak family were insatiable readers: and a catalogue of the library, as full as that of Oliver Heywood's, in the seventeenth volume of the *Congregational Magazine*, would be invaluable; but it is to be wished for, I fear, in vain. That the shelves were well filled there can be no doubt. And Mrs. Tylston, in a manuscript letter now before me, to her "dearest brother" Matthew, then at Gray's Inn, observes, that what she and her sisters wanted, was not good books, but time and a heart to use those they had well. She, however, expresses in the same epistle, her desire "to have some *not* there bought in London;" adding, "I know you are often conversant in the bookseller's shop; a place I should love if I were as you are."

In the choice of books they evinced great care. The Rev. John Clayton's sentiments in his sermon on the danger of reading such as are improper, would exactly have met their taste. We are told, that Mr. Richard Heywood got the *best*—"the most plain, practical, and experimental treatises in divinity; such as Calvin, Luther, Perkins, Preston, and Sibbs."

It is almost certain that the laity, especially, usually studied the same book often, rather than sought variety. Indeed that Puritan gentleman, Mr. Jurdain, of Exeter, enamoured of "Fox's Martyrology," read it seven times. Mr. Dunton says, his wife felt such interest in Howe's "Blessedness of the Righteous," as to go six times through it. And the biographer of Mr. Samuel Say notices the *perpetual* pleasure he found in Milton, his favourite author. Mr. Paul Bayne advised rather to let one or two be read well, and often, than many slightly. It is likely that no work thought worth perusal was dismissed before it had been gone through thrice. Mr. Holland, the publisher of Mr. Greenham's collected labours, tells us, in his address, dated 24th November, 1600, that he remembered a good aged knight, Sir Edward Maunsel, "a true-hearted professor of the Gospel, sixteen or seventeen years past," (this would be before the publication of "Lord Bacon's Essays,") saying, that he "read a book the first time to see and like; the second time to note and observe both method and matter; the third time to carry away and make use."

Many of our forefathers made marks as they read. This was the case with Mr. Baxter, Dr. Samuel Winter, and Mr. Trosse; and so it was with Ralph Erskine, Dr. Doddridge, and President Edwards; and some of them, like Perkins and Baxter, went through volumes with amazing speed. Watts abridged, and copied extracts. President Edwards wrote a great deal, carrying his pen and ink with him. Mr. Pomfret *so* secured *his* thoughts "by night as well as by day, when travelling on the road, and in the house of his friends." And the late Rev. J. Thorowgood, of Bocking, who knew no luxury so great as a book, often retired to a nobleman's park, and there spent many a summer's day, admiring the beauties of nature, reading the classic page, and meditating on heavenly truth. The author of the "Fourfold State," when writing Latin, read Cicero.

But, whatever their plan was, they subjected their minds, which were habitually reflective, to discipline. Their industry was immense. Like the bee, and with the same persevering activity, they were always collecting and adding to their stores.

Whenever Flavel heard any remarkable passage in private conference, he would, if familiar with the relator, desire him to repeat it again, and then insert it in his "Adversaria." So it was, probably, with his brethren. I can speak to common-place books kept by Philip Henry and Matthew Henry; and also that of the Rev. Samuel Clifford, who was ejected from Knoyle, in Wiltshire, it being in my possession. Mr. Clifford's, and one of Mr. P. Henry's, was kept upon the plan adopted by Mr. Hildersham; namely, a reference to the most observable things, by a mere note of volume and page. Others, as Dr. Gouge and Matthew Newcomen, used an interleaved Bible, in which they wrote short and pithy interpretations.

Mr. Sheppard advised students to be much in meditation; and many of his brethren not only abounded in the exercise, but redeemed their very walking time in the streets for the purpose, just as John Bradford, the martyr, did the moments spent at his meals: *he* used to meditate in the midst of dinner with his hat on his eyes.

Dr. Preston laid it down as a maxim, that the greatest musers are the best artists; and Mr. Halyburton observed of himself, that he improved more by thinking than reading. "*Remember*," says Mr. Brooks, in one of the introductions to his "Precious Remedies," "it is not hasty reading, but serious meditating upon holy and heavenly truths, that makes them prove sweet and profitable to the soul. It is not he that reads most, but he that *meditates* most, that will prove the choicest, sweetest, wisest, and strongest Christian."

With the fruits of their patient toil, we may, happily, be familiar, although little remains to gratify curiosity as to the mode of production. With few exceptions—Bunyan's "Pilgrim's Progress," for instance—we know next to nothing on that subject. John Goodwin tells us, indeed, and Mr. Jackson quotes it in his Life of the good man, that in composition he was remarkably slow. Hence he performed less in the way of authorship than many of his contemporaries; but what he did, though smaller in bulk, was generally better expressed. Dr. John Owen, on the contrary, composed with great facility. *He* says, that his "Vindication" of the treatise about the "True Nature of Schism," a good-sized octavo, was "the product (through the grace of Him who supplieth seed to the sower) of the spare hours of four or five days." Baxter also composed with extraordinary quickness. He shows that in less than six months, and those full of pain and anguish, he penned the "Saints' Rest," a quarto of more than eight hundred pages. Dr. Edward Williams informed me that he wrote his "Defence of Modern Calvinism," containing an examination of the Bishop of Lincoln's "Refutation," in three months, after supper; namely, between nine and eleven at night.

But while you admire such diligence, and skill too, and have reason to rejoice in both, you will do the heavenly-minded men, and the grace of God in them also, injustice, if you confine your admiration to these yet visible monuments. You should consider their closets, and imagine what passed *there*, when no human eye beheld them.

From such lives as Dr. Cotton Mather's, and Dr. Doddridge's; from Baxter's "Converse with God in Solitude," his "Dying Thoughts," and "Saints' Rest;" from Oliver Heywood's "Closet Prayer," and Bennett's "Christian Oratory," you may judge a little; but only a little.

You may learn, however, how necessary it is to "be careful *about* secret communion;" how, as that is "kept up, the soul prospers;" and you learn, likewise, the constancy of the approaches of our spiritual nobles to God their King; their reverence for, and humble converse and fellowship with him; their stated exercises of praise; their contemplation of the "promises" and heaven; their self communings and examinations; their establishment and growth in grace; their efforts after clearer knowledge, and progress in sanctification; their delightful enjoyments, and increasing faith.

In has been stated how they excelled in public prayer. And was their superiority less as to closet, ejaculatory, conjugal, family, and social prayer? The service, verily, was one for which their souls seem never to have been out of tune. Feeling their need of Divine influence, their dependence upon it every moment, prayer was their resource and their delight. They lived in its spirit. It is told of Mr. Case, that from a child of six years to an aged man of eighty-four, he kept a continued, uninterrupted course of supplication; and of Mr. Benn, that he prayed in his study seven times a day. They experienced it to be, as Mrs. Savage often represents it in her diary, "heart's-ease." It relieved their cares, it lulled their sorrows, and was their stay in all their labours. Have not many of them left it upon record, that the more they abounded in it, the happier, the more prosperous, and the more useful they were? Dr. Doddridge remarked, in his "Charge" at the ordination of Mr. Jennings, that, "as prayer is the food and breath of all practical religion, so *secret* prayer, in particular, is of vast importance." "I verily believe," is his language, "that if a man were to keep a particular and accurate journal of his own heart but for one month, he would find as real and exact a correspondence between the temper of his soul at seasons of secret devotion, and in other parts of his life, as we find between the changes of the barometer and the weather."

Dr. Watts, also, in a matchless delineation of the "Hidden Life of a Christian," sets the matter in a strong light; as did Dr. Collinges, in his discourse at the funeral, in the year 1659, of Lady Katherine Courten. That "right honourable" woman was "*much* in prayer, much in tears, much in reading the Holy Scriptures, in reading good books, and notes of sermons which herself had taken, and, as we could judge by her discourse, much in the application of what she read to her own soul, and examining her heart by them."

Christians then *studied* the Scriptures. It was the practice of Mr. John Rowe, of Crediton, to peruse them every morning with a commentary, especially "Calvin's Exposition." And the Rev. Ezekiel Culverwell tells you his resolve to spend five hours every day in searching the holy book, and perusing tracts and commentaries.

Some of the Puritans, like Dr. Gouge, who tied himself to fifteen chapters daily, had the Bible thoroughly impressed upon their memories. Scarcely a passage could be mentioned to Mr. Fairclough which he was not able to verify, both by chapter and verse. Dr. Guyse says of the Rev. John Hubbard, a Nonconformist of the eighteenth century, that his acquaintance with the Old and New Testament was so familiar and extensive, as to supersede the use of a concordance.

Nor was this regard to God's word the effect of mere curiosity. It is true the Puritans and Nonconformists were inquisitive; and they diligently collected their thoughts when they opend the inspired volume: but their reading was devotional; their object was edification; to know the Divine will; to obtain heavenly food; and, in the sense of the writer of the Apocalypse, they *ate*—thoroughly digested—the precious books.

While unfolding Scriptural sentiments, Dr.

Watts expressed his own love to the Bible in strains of great beauty; and they are no less applicable to his Nonconforming brethren and their Puritanic predecessors than to himself. Can his verses be too much admired, or too often thought upon? Do they not plainly show *why* it is that Nonconformists cherish the British and Foreign Bible Society? an institution which, though unknown to our forefathers, would have been most congenial to them, because of its sublime designs. It was, indeed, anticipated, in a degree, by Thomas Gouge, and some others of the "ejected."

It was this love to sacred truth, as "able to make" men "wise unto salvation, through faith which is in Christ Jesus," that led the Puritans and Nonconformists to pay such attention to their households, to *family* prayer, to catechising, to attendance upon public worship, and to the sanctification of God's blessed day.

Their whole history shows a concern that each *house* should be, as Mr. Herbert Palmer's is said to have been, a school of religion. Some of their strongest expostulations are with those who little consider what a charge is committed to them when "settled;" and "what it is to bring up a child for God, and govern a family as a sanctified society." We are told that the family of Mr. Ralph Ward "was a well-ordered church;" and Mr. Matthew Henry entitled one of his best sermons, that on family religion, "A Church in the House."

They met as families, morning and evening, for reading the word of God; for a brief exposition of it; and for prayer—sometimes with, sometimes without, singing. Mr. Herring was accustomed on such occasions to enlarge "aptly and affectionately" upon the sermon lately heard, or the chapter read, by confession, complaint, thanksgiving, &c. Mr. Matthew Henry published his "Hymns, gathered mostly out of the best translations of David's Psalms," to promote singing in families.

Where there was no minister present, the master of the house, or, if he were absent or unwell, the mistress conducted the worship. Flavel, in his funeral sermon for "John Upton, Esq.," tells you how, sometimes, accidentally hearing that excellent man so engaged, he was edified, refreshed, and reproved by his "solidity of judgment, pertinency of expression, and holy warmth of affection." And Mrs. Savage, noticing her husband's indisposition by hoarseness one sabbath day, says *she* did what she could, as God enabled her, with the family.

Their times of meeting were fixed; and, at night, early enough to prevent drowsiness. Mr. Cotton was short in domestic worship, accounting, as Mr. Dod, Mr. Bayne, and other "great saints" did before him, that tediousness was inconvenient. But, since the Lives of Mr. Blackerby, Mr. Philip Henry, and Mr. Angier abound in information on these topics, I will merely say, that you will find them fully handled also in that marvellous collection of sacred learning, the "Morning Exercises," now reprinted, and much increased in interest by the seasonable appearance of Mr. Dunn's "Memoirs of the Seventy-five eminent Divines" who preached them.

In Puritan and Nonconformist families the *servants*, in a spiritual sense at least, were important persons. Nor did anxiety for them cease when they either returned to their parents, or married, or changed their places of abode. Letters of counsel often followed them.

The *children*, as a matter of course, were still more cared for. In the conduct of Mr. Philip Henry and Mr. Angier, you have a fine example how it operated; how wakeful and constant was the oversight; and how soundly *religious* was the training; one ceaseless aim, in short, to fit "the holy seed" for God's service on earth, and in heaven.

Not only was prayer offered continually, but all that instruction, example, and influence could effect, was *done*. Mrs. Savage, mentioning the "enlargement" she felt in praying for her children, says: "If I know my own heart, *that* I desire for them is—not that they may be great but *good*. I have urged it with the Almighty thus: Thou hast taught *me* from my youth—teach mine."

A manuscript tract, drawn up by the learned Jonathan Hanmer, for his son's use at Cambridge, was a sort of commentary upon the following distich:

"Rise, pray, then study, meditate, run, dine;
Play, study, sup, think, pray, to rest resign."

And, in the copy I possess of a scarce volume by the Rev. Edward Lawrence, entitled, "Parents' Groans over their Wicked Children," thirteen blank pages are filled with instructions from a contemporary father to his "dear son."

This theme may be illustrated, to a great extent, from such books as Oliver Heywood's "Youth's Monitor;" Thomas Gouge's "Young Man's Guide;" Matthew Henry's "Sober-mindedness," pressed upon young people, and his "Pleasantness of a Religious Life;" the Berry-street Lectures, which were published for the use of families; and the Sermons addressed to the Young, by Dr. Doddridge and Mr. Lavington; but I will confine your thoughts to two extracts from unpublished letters written by Mrs. Savage to her son when at school.

In the one, dated January 15, 1713, she says: "Always remember that the manna, angels' food, was to be gathered only in the morning. Afterward it was melted, and not to be found. Be very careful to *begin* every day with God. Implore his presence and blessing, which alone will make all sweet and successful. I wish you would now begin again to read over the Bible. Observe something out of each chapter, and write it down."

The other, dated October 5, 1715, was written the year after the death of her eminent brother, the expositor: "I was yesterday at Nantwich. Mr. Mottershead had an excellent subject—Isa. xxxii. 17: 'The work of righteousness shall be peace,' &c. I believe you have not forgotten your dear uncle Henry's sermon on these words. You wrote the text and doctrine—that peace, and quietness, and everlasting assurance may be expected, and shall be found in the way and work of righteousness. Mr. Mottershead was to the same purpose. He mentioned your uncle by name, and his dying legacy—that a holy, heavenly life spent in the service of God, and communion with him, is the sweetest, and pleasantest, and most comfortable life any can live in this world. I hope you think so, and will act accordingly."

That promising youth did both; and, in the "Life" of his incomparable mother, you see *his* "end," and *her* exalted piety. "A sore breach

this to us," was one of her remarks upon his happy death, at near twenty-two years of age; "but now God has done his work, let us go and do ours."

Memoranda of 1846 *and* 1847; *being Allusions to some of the Memorable Events of those Eventful Years, as noted down at the Time.* By the Rev. Fulwar William Fowle, M.A. Longman and Co., London.

The volume bespeaks an amiable, tender-hearted, and heavenly-minded man, who is deeply alive to the operations of Providence going on in the world. Full of unfeigned loyalty, and not less full of good old Toryism, and clothed from head to foot with the garment of inoffensive Churchmanship, his eyes and his ears are ever directed to the throne or the Bench, waiting orders. When commanded to give thanks on Thursday, April 12th, 1846, for the victory on the banks of the Sutlej, he shouts for joy, and meekly reprints the prayer with which the archbishop graciously supplies him. When bid to pray for relief from dearth and scarcity, he prays, and here again records the prayer appointed by the archbishop. When the Queen, by letter, directs him to the fire at St. John's, New Brunswick, he drops a tear and makes a collection, and here records the mandate of his sovereign. When he is summoned on the 1st of March, 1847, to fast, he eats no pleasant meat; and here, too, he records the royal command to abstain, but omits the insulting penalties with which all Dissenters were threatened at the same time; he nevertheless adds the prayer of the archbishop. In enumerating the sins of the nation, he places great stress on the matter of tithes. He says: "A vast proportion of the property of the church has been profanely given to laymen, and hence she cannot carry out the doctrine and the principles of the Gospel!" The good man appears to know nothing whatever about the wealth of his church; poor himself, it never occurs to him that anybody can be wealthier. He seems never to have heard that his bishops sail in a sea of gold; and—honest simple man—not even to be cognizant of the fact, that he himself is not simply a pluralist, but a triplist—to wit, that he is the Prebendary of Salisbury Cathedral, Rector of Allington, and Perpetual Curate of Amesbury! It strikes us that the Rev. Fulwar William Fowle, M.A., is somewhat deficient in gratitude; and that whoever complains, at least he should not. Have not the lines fallen unto him in pleasant places? Has not he a somewhat goodly heritage? Once aroused by the subject of church property, he soothes his vexed spirit by a back-stroke at the French Revolution of 1789, which abolished tithe; and to aid him in cudgelling the democrats, he calls in Alison the Tory historian. The book, which Mr. Fowle dedicates to his boys, is a curiosity in its way; and shows the influence of an ecclesiastical education in narrowing the vision, in repressing the mind, and in rendering good men ridiculous.

Sketches from the Cross: a Review of the Characters connected with the Crucifixion of our Lord. By J. J Davis. Ward and Co., London.

This is a book greatly to our liking; it is cast in a mould which has claims to originality; and there is much in it that is novel and striking throughout. Judas, Peter, John, Caiaphas, Pontius Pilate, Herod, the people, the soldiers, the centurion, the malefactors, Joseph, Nicodemus—these are the chief characters who constitute the group, and they are severally analysed by a faithful, skilful, and philosophical hand. Relation, motive, action, are all examined and scanned in such a manner, that the whole presents a fine example of observational writing; showing how rich is the field of the Sacred Scriptures, when men's eyes are opened to the treasures which are strewed with so prodigal a hand through every book of the inspired volume. The work closes with a copious and very valuable sketch of the character of Balaam—very far superior to the disquisition of Bishop Butler on that seer. The author assigns as his reasons for this searching, that "the simple idea of duty—of doing that which is right, leaving the consequences with him whose will is law—is dying out of the public mind, and everything is sacrificed to worth [worth! wealth?] and worldly respectability." We take a much more favourable view of this matter than the author. There is, no doubt, too much of this evil; but we believe there never was an age in which the righteous had not reason to bewail the power and prevalence of such a spirit. The work is calculated to be very useful; and when known, can hardly fail to be a favourite with the churches of Christ of all denominations. It will take a high place among books of devotion;

and, in the hands of that gracious Power which works in man both to will and to do, it will prove a valuable source of edification.

Lectures on Foreign Churches, delivered in Edinburgh and Glasgow in 1846: in Connection with the Objects of the Committee of the Free Church of Scotland, on the State of Christian Churches on the Continent and in the East. Second Series. Hamilton, Adams, and Co., London.

This is a very valuable work, comprising great subjects handled by most able men. Dr. Wilson, of Bombay, at great length discourses on the Papal Eastern Churches—a subject with which the bulk of British Christians, we presume, are by no means familiarly acquainted. Dr. Forbes expatiates with great learning and wisdom on the Reformation in Germany. Mr. Fairbairn has given us an elaborate descant on the present state and prospects of Evangelical Religion in Germany. Mr. Bryce takes Italy under his especial care, and reviews the state of religion there from the fall of the Eastern Empire till the Council of Trent. Mr. Tweedie follows as a gleaner in the path of Mr. Bryce. Dr. Hetherington surveys the subject of religion, both popular and reformed, in relation to Spain; and Dr. Buchanan discourses on the prospects of Christendom. Such are the topics and the preachers; and it is but justice to say, that they have severally discharged the tasks confided to them with very superior ability. This volume is, of its class, one of the most able, instructive, and interesting, that, for many a year, has come before the public. It abounds in passages, some of them highly eloquent, and others strikingly profound, which, did space permit, we should gladly transfer to our pages; but this general notice must suffice. We refer our readers to the volume itself.

Lectures on the Public Life and Character of Oliver Cromwell. By Edmund Clarke. Hamilton and Co., London.

Respect for Cromwell ought always to be a passport to the attention of true Britons. He can only be understood where there is a fair portion of sense; and only admired where there is some measure of virtue. With the base and the servile—the seekers of self, and the idolaters of priestcraft—he will never be a favourite. He was every inch a man, and a patriot, and a hero; and just in proportion as these characters are prized among us, will the name of Cromwell be pronounced with reverence and esteem. The Lectures of Mr. Clarke have great merit as a sketch of his history, and the history of the eventful age of which he was the type and the ornament. The lecturer has shown himself capable of appreciating the main points of the great subject; and he has set them forth in a style clear, fervent, and eloquent. The delivery of such discourses must have been useful; and the perusal of them cannot fail to diffuse the knowledge of important facts, and to awaken those emotions on which depends the preservation of the liberties we already enjoy; and to prompt men on, by the use of constitutional means, to the removal of the remains of feudal bondage. We very much like the notion of lecturing on such subjects; for, to the unawakened mind, the living voice, and the excitement attendant on the presence of a multitude, ministers peculiar stimulus; indeed, that books may be useful, there must be some measure of previous intellectual excitement.

The Revivals of the Eighteenth Century, particularly at Cambuslang. Three Sermons, by the Rev. George Whitefield, taken in Short-hand. Compiled from original Manuscripts and contemporary Publications. By the Rev. D. Macfarlan, D.D. Johnstone, London and Edinburgh.

The best body of resurrectionists in the present day is the Free Church of Scotland. As financiers in the Christian world they have no equals—none that even approach them; but they are not less intent on personal salvation than on personal contribution. While they urge that all shall support the cause, they are quite as pressing that all shall share its blessings. As one of the means they employ to this end, they have brought forth to the gaze of the present generation records of the work of the Lord in the days of their fathers; and of these the volume before us is far from the least interesting or impressive. There is a good deal in it that is original; and that which is old will be new to the bulk of the present generation. The wonderful narrative of the Work of Grace by Mr. Robe is well known to a certain class of readers, as well as the other publications

of the same events which were then issued. Of the sermons of Whitefield we make but small account; nearly every paragraph of them has been in print more than a century, connected with some text or other. The truth is, with respect to Mr. Whitefield, that whatever the text might be the sermon was materially the same—the same in doctrine, and the same in application. That glorious spirit was a man of one idea; and throughout life, morning, noon, and night, he preached on and on, and all the while he preached but one sermon. What Paganini was in music that Whitefield was in divinity; the one charmed Europe with one string, the other woke nations with one theme. In the days of Whitefield, moreover, short-hand, as compared with its present performances, was still but in its infancy. He suffered exceedingly from the Reporters: his friend, Mr. Winter, tells us he sometimes bitterly complained of the wrong done him; but in vain, the world would read whatever bore his honoured name, and the grub-worms were ever ready to gratify the desire by fragments, or, rather, caricatures of his mighty ministrations. The volume will be read with interest and edification.

The Philosophy of Training; or, the Principles and Art of a Normal Education: with a brief Review of its Origin and History. By A. R. Craig. Second Edition. Simpkin and Co., London.

This is a field in which there was ample scope for the attempt of Mr. Craig, who deserves from the public a hearty welcome; and this he seems to have received, for the work, we are glad to find, is already in the second edition—a circumstance which speaks well alike for the sense of the country and for the merit of the book; for the book assuredly does not belong to that class of publications correctly denominated light reading. It is written by a man of intelligence, who makes his appeal to the reflecting and the practical, and to such he will not appeal in vain. Although largely professional, it is a work suited for all who take any interest in the elevation of the human race, and more especially for Christian parents. There are few teachers who might not increase their competency by a careful digest of the seventh chapter; and we had almost said, the man who shall neglect or decline to examine and ponder it, will commit a serious mistake, and one which affects the interests both of himself and society, inasmuch as it is a work which concerns not only teachers but the teachers of teachers. We should, indeed, rejoice to hear that Mr. Craig, of whom we know nothing but from his book, were in a position—if he is not so already—where his peculiar talents and attainments in this walk might have the fullest scope, and be thoroughly laid out for the good of the public. The book is real philosophy; and this is something to say in this age of quackery of all sorts, but especially in matters pertaining to education. There is no term which has been so abused, degraded, trampled in the dirt, as this of "philosophy." It has been coupled in all shapes and forms with ignorance, stupidity, empiricism, and roguery, till the very term grates in the ears of judicious men. Such men as Mr. Craig do something towards its redemption, always referring, rightly understood, to the loftiest exercises of the mind. Mr. Craig has our very hearty thanks, and his work our earnest commendation.

CHARACTERISTIC NOTICES.

An Examination of "Anastasis," the late Work of Professor Bush; exposing the Fallacy of the Arguments therein advanced, and proving the Doctrine of the Resurrection of the Body to be a Scriptural and a rational Doctrine. By the Rev. Frederic Fysh, M.A. Seeleys, London.

At first sight one is tempted to wish that Mr. Fysh had selected for the exercise of his talents and superior learning a worthier antagonist than Professor Bush, who would, in England, have been deemed beneath notice; for any man that should here avow himself a disciple of that amiable but maudlin dreamer, Emanuel Swedenborg, would be supposed silly enough to refute himself; but in America it appears to be otherwise. One claim, at least, Professor Bush has to thanks: he has stimulated Mr. Fysh to the production of a very learned, instructive, and interesting volume, which, apart from its immediate cause, has rendered good service to the doctrine of the resurrection, while—nor did the deed require much heroism—he has ground Mr. Bush to powder.

Life-lore: Lessons from the Childhood of Nolan Fairfield. Longman and Co., London.

Pre-eminently a book for young people, abounding in incident real and fictitious; it is sometimes difficult to say which: the writing is sprightly, and the whole air of the production romantic—so much so as to reach the elevation of real life, which leaves all romance behind. The spirit of the work is distinguished by purity, and, in the latter portion, the principles of the Gospel are clearly developed. He who begins the volume will very probably go through with

it, and he who reads it once will perhaps read it twice, which is saying a good deal in these days: but we have somewhat more to say, he who peruses it carefully will rise up a wiser and a better man.

Peace (Permanent and Universal) the Law of Christ. Peace Society, London.

THIS essay gained the second prize offered by the Peace Society in the year 1839, although, for some reason, it was not published till 1847. The publication possesses very considerable merit, indicating learning and intelligence of no mean order. It is a judicious, compact, solid, and luminous compend of the subject as held by the Peace Society. This is not the time for discussing the principle of that association; but those who have adopted it will do well to diffuse this book, which is a discreet and able statement of the reasons of the course they have seen it meet to pursue.

Sowing in Tears: a Pastor's Inaugural Address to his Flock. By EBENEZER SYME. Gallie, Glasgow.

A HEALTHY, homely, manly, evangelical discourse, much suited to the occasion that called it forth; and which may be profitably diffused beyond the limits of the author's congregation.

Joys and Sorrows, where to find, and how to exchange them: comprising Agnes, or a Word for Woman; and other Poems. By the Authoress of "Amy of the Peak." Gilpin, London.

A MASS of well-intentioned rhymes, bearing on the best interests of man, and well adapted for circulation among the less fastidious class of families, for whom lively verses will have more charm than dull prose. The subject of temperance very largely occupies the mind of the writer; and the friends of that movement are likely to be interested in this honest endeavour to serve them.

An Epistolary Discourse: containing a new Resolution and Improvement of the Grand Apocalyptical Question concerning the Rise and Fall of Rome Papal. By ROBERT FLEMING. London: Houlston and Stoneman.

THE name of Robert Fleming has long been famous as that of a remarkably holy man, most deeply skilled in the mysteries of the word of God. His anticipation from prophecy of the first French revolution, and again of that of 1848, have imparted to his speculations in this volume an interest such as belongs to no other work of the kind. As a piece of profound exposition on a theme of insuperable difficulty, the work may be read with interest, and, to no small extent, instruction.

Poetry.

"I'M GOING HOME."

THE following lines were written by a poor weaver, suggested by the dying words of an aged Christian woman:—

I'm going home!—prepare the bridal wreath,
My Saviour bids my happy spirit come;
Damp not with tears the Christian's bed of death:
Rejoice!—I'm going home.

Earth hath its cares: for three-score years and ten
My lot has been midst thorny paths to roam.
I would not tread those desert plains again;—
They 're past—I'm going home.

The dove hath found her rest, the storm-toss'd found
A place of refuge, from the dashing foam
Of grief's wild billows; thither am I bound.
Joy! joy!—I'm going home!

Earth's flowers all fade—there fadeless beauties bloom;
Earth's sunniest light is shaded by the tomb;
Earth's loves all slumber in the vault below—
Death dwells not in *that home!*

I see the city of the blest on high,
With the freed spirit's ken. I come—I come!
Ye calling voices!—catch my heart's reply:
Home—home! I'm going home!

THOMAS RAGG.

THE HOUR OF PRAYER.

My God! is any hour so sweet,
From blush of morn to evening star,
As that which calls me to thy feet—
The hour of prayer!

Blest be that tranquil hour of morn,
And blest that hour of solemn eve,
When on the wings of prayer upborne—
The world I leave!

For then a day-spring shines on me,
Brighter than morn's ethereal glow;
And richer dews descend from thee,
Than earth can know!

Then is my strength by thee renew'd;
Then are my sins by thee forgiven;
Then dost thou cheer my solitude
With hopes of heav'n.

Words cannot tell what blest relief,
Here for my every want I find!
What strength for warfare, balm for grief!
What peace of mind!

Hush'd is each doubt—gone every fear—
My spirit seems in heav'n to stay;
And e'en the penitential tear
Is wiped away!

Oh! till I reach yon peaceful shore,
No privilege so dear shall be,
As thus my inmost soul to pour,
In prayer to Thee!

—*Hymns for a Week.*

THERE IS REST IN HEAVEN FOR THEE.

Sorrowing pilgrim! cease thy grieving,
Cheerless though thy lot may be;
Fondly trust, in hope believing,
There is rest in heav'n for thee.

Poor, afflicted, broken-hearted,
Toss'd on life's tempestuous sea;
Mourner over joys departed,
There is rest in heav'n for thee.

Time is but a stormy billow,
Rolling to eternity;
Rude thy couch, or hard thy pillow,
There is rest in heav'n for thee.

Christian soldier! grow not weary,
Follow on to victory;
Though thy path be lone and dreary,
There is rest in heav'n for thee.

Sorely tried by fierce temptation,
Ever longing to be free;
Oh! be this thy consolation,
There is rest in heav'n for thee.

Tuttle Hill. W. A.

Religious Intelligence.

A WARNING TO INDEPENDENT CHURCHES.

To the Editor of the Christian Witness.

Sir,—The following succinct narrative of events, in connection with the Independent church at Hexham, Northumberland, is commended to the serious attention of our churches generally; and ought to operate as a warning against admitting to their pulpits preachers who hold doctrines contrary to those "most surely believed amongst us," and who, with plausible pretensions, are mainly intent upon subverting the faith of our churches, and introducing dangerous heresy, and consequent schism.

The Independent church at Hexham was founded full sixty years ago; the chapel was built in 1789. The trust-deed describes it as "a meeting-house or place of religious worship, to be used, occupied, and enjoyed by the church or society of Protestant Dissenters from the Church of England, in the way commonly called the Independent or Congregational." It has had a succession of regular Independent ministers: Thomas Robinson, William Robertson, John Scott, William Colefax, John Ward, and Joseph Walker, having successively been its pastors. It has never been anything but an Independent chapel; it has neither been sold, leased, or mortgaged, and it is free from debt. The church has been many years in connection with the county association of Durham and Northumberland, where it was regularly represented by its pastor, deacon, or delegate.

Having been without a pastor for about two years and a half, during which the members adhered remarkably well, and worship was constantly maintained, several candidates from our own colleges were in succession heard, two of whom received cordial invitations to settle, but courteously declined to accept the calls. A variety of preachers were admitted to the pulpit as supplies; and, amongst others, a Mr. David Robertson, one of Mr. Douglas of Cavers' agents, accepted employment for a short time, and recommended as a candidate Mr. James Frame, a young man belonging to Hamilton, Scotland, who began preaching April 2nd; and on the 23rd of the *same month*, it was agreed to present him with a call: this he accepted whilst little was known either of his character or doctrines. Presently several who had joined in the call, which was numerously signed, disapproving of his doctrinal views, withdrew; and with others who had refused to join in the invitation, protested against Mr. Frame's settlement as pastor. The ministers of the Durham and Northumberland Association having examined him, *refused unanimously to have anything to do with Mr. Frame's ordination*, on the ground of "erroneous doctrines." He, however, persisted in assuming the pastorate; and application being made to Scotland, three ministers—viz., J. Kirk, of Edinburgh; A. Cross, of Ardrossan; and J. Hart, of Hamilton—came and inducted him to office on the 26th ult.; no English or Independent minister taking any part in the affair.

A protest, signed by the principal Dissentients, was publicly read before the laying on of hands; but the letter from the county association, stating the refusal of Independent ministers to recognize Mr. Frame, was suppressed by him and his party. The result is, the church is entirely split. Mr. Gray, the deacon, being at the head of the Dissentients, who, as the adherents of the church to which the chapel has always belonged during nearly sixty years, maintain their claim; whilst the "New Lights," who had no existence even six years ago, persist in its possession.

Such are the unhappy circumstances into which our church has been plunged by the precipitate conduct of a portion of its members,

and the more culpable disingenuity of the candidate to the pastoral office.

I am, Sir, yours very truly,

August 14, 1848. JOS. RIDLEY.

*** This case, in its first stage, was transmitted to the BANNER, but declined. Things, however, have now reached a pass, that, as it is pressed on the WITNESS, we no longer reject it; nor, in presenting it, can we altogether withhold the expression of our grief, astonishment, and indignation, at the conduct of this young man, and of his three friends—such friends!—from Scotland, who have intruded upon the province of the *Durham and Northumberland* ASSOCIATION in a manner the most indecent and outrageous. The unanimous decision of the ASSOCIATION ought to have been received as final by all parties. For that portion who approved of Mr. Frame to go in the teeth of it, was not only indiscreet, but, in the highest degree, reprehensible. For him and them to drive out those who abide by the doctrinal constitution of the place, is flagrantly unjust; and, in the event of an appeal to the VICE-CHANCELLOR OF ENGLAND, it seems to us clear as sunshine, that an Injunction would immediately issue to restrain them. There is enough in the terms above cited from the Deed, to warrant this conclusion. Even a majority—if such there be—will be of no avail; principles, established facts—not numbers—will guide the Court. The voice of the ASSOCIATION, in settling the one great point on which all will turn, will be omnipotent. We gave recent proofs of no unfriendly feeling to the "*New Lights;*" but, we fear, we must revoke our good opinions. In the present case justice, right feeling, decency—all have been so recklessly trampled on, that the men who can do these things merit neither respect nor confidence. Their theological principles apart, they must be denounced and opposed as enemies of peace and order.

ORDINATIONS.

ON Wednesday, August 9th, the Rev. R. W. M'All, of the London University, and late of the Lancashire Independent College, was ordained to the pastoral office, over the church assembling in Bethel Chapel, Sunderland. On the previous evening a preparatory service was held; when, after prayer by the Rev. Dr. Paterson, of St. George's Free Church, Sunderland, a sermon was preached by the Rev. Dr. Halley, of Manchester on the benefits attendant on a revival of religion, from Hosea xiv. 5-8. On Wednesday morning, the Rev. S. Watkinson, of Monk-Wearmouth, having commenced the service by reading and prayer, the Rev. Dr. Vaughan, President of the Lancashire College, delivered an introductory discourse on the scriptural constitution of a Christian church. The usual questions were then asked by the Rev. A. Jack, of North Shields; and answers having been given, (which, it is almost needless to say, were heard with the deepest interest,) the Rev. Dr. Halley proceeded to offer up the designation prayer. The charge was then delivered by the Rev. Samuel M'All, of Nottingham (uncle of the candidate), from Josh. i. 17: "Only the Lord thy God be with thee;" and the service was concluded by the Rev. J. G. Rogers, B.A., of Newcastle.

In the afternoon about 120 friends dined together at the Athenæum, the chair being occupied by Dr. Vaughan.

In the evening the sermon to the people was delivered by the Rev. James Parsons, of York, from Heb. xiii. 22. All the services were unusually solemn and impressive; and the chapel, which is capable of containing 1,000 persons, was filled throughout.

The following ministers, in addition to those already named, assisted in conducting Divine worship:—The Rev. Messrs. Reid, of Newcastle; Goodall, of Durham; Moir, of South Shields; Jackson, of Howden Pans; Anderson, of Felling; Lewin, of Hartlepool; Smith, of Haydon Bridge; Parker, of Sunderland; and Willans, of the Lancashire College. Besides whom there were present the following ministers belonging to various denominations:—Messrs. Kneebone, Kitt, Johnstone, Atkinson, and Ward, of Sunderland; Cornwall, of Ryton; Henderson, of North Skields; Christopherson, of Newcastle; Anderson, of Easington Lane; Richards, of Alnwick; and Thompson, of Highbury College.

It cannot but be gratifying to the denomination at large, that this important interest, which ranks among the first in the North of England, should have been led most unanimously to the present settlement; and it will not be thought unworthy of record, that the late lamented Dr. M'All, of Manchester, is represented in our ministry by an only son, whose auspicious entrance on the sacred office it has been the object of this paragraph to describe.

On August 9th, 1848, the Rev. J. Parnell Palmer, late of Rotherham College, was ordained pastor of the Independent church, St. George's-street, Chorley, Lancashire. The service was commenced by the reading of the Scriptures and prayer by the Rev. William Marshall, of Wigan; in consequence of the illness of the Rev. Professor Stowell, of Rotherham College, the Rev. T. D. Carusen, of Manchester, kindly delivered the introductory discourse; the Rev. William Roaf, of Wigan, proposed the usual questions; and having received his confession of faith, the young pastor was solemnly "set apart" to the "work of the ministry," by prayer by the Rev. R. Slate, of Preston, accompanied by "the laying on of the hands of the presbytery."

In the evening of the same day the service was resumed by the reading of the Scriptures and prayer by the Rev. W. Lawson Brown, M.A., of Bolton; after which, Mr. Palmer's former pastor, the Rev. Richard Alliott, LL.D., of London, delivered to them an impressive and affectionate charge, founded on Coloss. iv. 17; the church was then addressed by its late highly-esteemed minister, the Rev. Robert Laud, A.M., of Portobello, Scotland; and the interesting proceedings of the day (in which the Revs. Alexander Frazer, A.M., of Blackburn; W. M. O'Hanlon, of Chorley; Robert Massie, of Newton; J. Bliss, of Leyland; Anthony Bateson, of Egerton; John Holgate, of Orrell; Wm. Moore, of Wigan; John Whewell, of Rotherham College; and S. Walker, of Lancashire College, took part) were concluded by prayer by the Rev. W. Roaf, of Wigan.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS CONNECTED WITH THE UNION.

As the period for the expected Autumnal Meeting of the Union approaches, the Committee grows naturally anxious that no means or endeavours should be neglected by which the proceedings may be rendered such as to sustain and carry forward the spirit and influence of former similar meetings. The proceedings of the last Autumnal Assembly at York were indeed of such a character as to render it difficult to go beyond them in interest and vigour; but every effort should be employed to rise, if possible, above that high example, and by no means to fall below it. Everything requires at our hands vigorous counsels and powerful movements. The state of our own denomination in particular—its ministry, literature, churches, and schools; above all, the state of its theology, spirituality, and virtue—requires that no numerous body of our ministers and other brethren should in these times assemble without devout, decided, and enlightened proceedings, adapted to promote the purity and power of our churches. Then the state of our country, and of all Europe—not the political so much as the mental condition of this vast and influential portion of mankind in philosophy, theology, religion, and general tone of thought—is such as cannot but press strongly on all thoughtful minds and benevolent hearts. Our denomination may not be great and mighty, but it is far too extensive and influential to admit of its neglecting, without deep criminality, at such a period, the inquiry, What can be done by its wisdom and fidelity to promote truth, religion, philanthropy, and human welfare? Therefore the brethren assembled at Leicester will not come together for trivial, formal, narrow purposes and proceedings. There will be prayer, counsel, humiliation. Facts, truths, and obligations will be considered. The great purpose will be, improvement, advance, usefulness. Every attending brother will bring his contribution of thought, feeling, and concern. There will be anxiety to make the proceedings a lasting blessing in the town where they are held, and no less to the denomination they are intended to serve. May a sacred influence from above guide all preparations, and attend all proceedings on this occasion!

This Tenth Autumnal Meeting of the Union will be held at Leicester in October. Former arrangements have been found effectual, and will be followed on the present occasion. The preliminary devotional meeting on the Monday evening—the three morning meetings for counsel—the sermon and two public meetings on the three successive evenings of the same days, will take place as on former similar occasions. Mr. Binney will be chairman of the morning meetings; Dr. Harris will be preacher; and Mr. Leeman, of York, will be chairman of the two evening meetings.

One entire morning session it is proposed to devote to fraternal conference on our religious state as a denomination. Among the subjects for consideration in the other morning meetings one is, "By what means can we, as a body of Christians, best promote the religious good of the working classes?" on which important inquiry Dr. Massie, Mr. Swaine, and Mr. Wells have each undertaken to prepare and present short papers, setting out their respective views thereon. Another subject proposed for consideration will be, "The best means to promote the religious efficiency of our Sunday-schools;" on which Mr. Martin, of Westminster, has promised a paper on the question, "How best to produce religious impressions in infant worship, Sunday-school classes, and classes for the more advanced improvement of those who have ceased to attend the Sunday-school;" and Mr. Poore, of Salford, another "On the best measures for retaining in our congregations young persons who have left our Sunday-schools."

Other important and practical subjects will no doubt come under discussion; and no efforts will be spared to secure, with the Divine blessing, a happy and successful series of meetings.

Resolution in Memorial of the late Dr. Payne and the late Dr. Hamilton.

The same affectionate and grateful respect for the memory of two brethren so distinguished and useful in this Union as Dr. Payne and Dr. Hamilton, which led the Committee to adopt the following resolution as a sincere tribute to their names, has decided the Committee to make it public, assured of general sympathy and approval in a testimonial so deserved and so just:

"The Committee of the Congregational Union of England and Wales deems it a mournful duty and pleasure to place on record a tribute of grateful and affectionate respect to the memory of two eminent brethren recently deceased, who had filled the office of chairman in the assemblies of this Union, and had rendered to it other distinguished services: the late Rev. George Payne, LL.D., Theological Professor in the Western College; and the late Rev. Richard Winter Hamilton, D D., LL D., of Leeds.

"The Committee participates with the whole denomination in lamenting the loss of a brother so eminent as a theological professor and author as the late Dr. Payne, when his matured character, learning, and wisdom were yielding fruits so ripe and abundant; and while yet at his season of life some further years of useful and honourable labour might have been anticipated—services most peculiarly to be desired and valued from a divine of his decided tone and masculine powers in the present period of shifting and enfeebled religious sentiment. Dr. Payne occupied the chair of this Union in its sixth annual assembly with great ability and acceptance; and in the spring of the present year he represented the Union as its delegate to the annual meeting of the Congregational Union of Scotland, on which occasion his presence and services proved most highly gratifying to the brethren of the Northern Union; and his visit to Edinburgh, in particular, revived many holy recollections of his early pastoral labours in that city. The Committee feels confident of universal support in declaring that the late Dr. Payne lived and died in the veneration and confidence of the whole Congregational brotherhood, which he eminently adorned, upheld, and served, and his

unwavering attachment to which was the result of thorough research and conviction, and embraced with equal warmth its doctrine, its polity, and its spirituality.

"This Committee takes its full share in the profound grief produced by the decease of the late Dr. R. W. Hamilton in the hearts of all who knew the great acquirements and powers, the amiable qualities, and the extensive usefulness of its honoured brother, so early removed from the service and the affections of the community, in which he held a very distinguished place. But the Committee would in particular lament the decease of Dr. Hamilton as an afflictive loss to the Congregational Union, of which he was among the most able and zealous advocates, and to which he rendered various and effective services. At its fourth autumnal meeting, held in Liverpool, October, 1842, Dr. Hamilton preached a very able sermon on the intercommunity of churches, and having printed his discourse by the unanimous request of the meeting, generously remitted the profits in aid of the funds of the Union. When the Union held its fifth autumnal meeting at Leeds in October, 1843, this honoured brother was foremost to hail the assembly with a cordial and joyful welcome, and to use every private and public exertion for its full success. With distinguished ability Dr. Hamilton presided as chairman of the seventeenth annual assembly of the Union, and of its adjourned meetings held at York and Derby; and his two most able and instructive opening addresses to the assemblies in London and York were printed at the unanimous and earnest request of those respective meetings. At the eighteenth annual assembly, held in May last, Dr. Hamilton presented the annual letter to the churches, on the literature of the denomination —a production strongly marked by his characteristic decision, generosity, and inexhaustible knowledge of the writers of his denomination and of his country; and though its lamented author declined to print the letter as a document of the Union, because of its numerous personal though most friendly allusions, yet had his valued life been prolonged, it was among his intimated literary designs to present it to the public in some other form. Bereft by this second stroke, in so short a period, of two brethren so eminent, so closely united by endeared friendship, and so powerfully sustaining and serving the Congregational Union, as Ely and Hamilton—honoured and cherished names!—this Committee pays its tribute to their memory, bows in submission to the great Master who has called them hence, appeals to his care and power to repair the heavy loss, and feels summoned to redouble its attachment and its devotedness to that sacred and undying cause for which they lived and laboured."

American Slavery.—Answer to the "Free Synod of Cincinnati."

The fraternal letter to the Union from the Free Synod of Cincinnati, to which the following is a reply, will be found in the July Number of the WITNESS, page 350. The duty of forwarding a reply having been confided to the Committee, the following letter has been prepared accordingly, in the hope and belief that it expresses the sentiments which prevail in the Union on this truly humbling and afflictive subject:

"To the 'Free Synod of Cincinnati,' representing the 'Free Presbyterian Church of America.'

"DEAR BRETHREN,—Your address to the Congregational Union of England and Wales, duly signed by your Moderator, the Rev. Arthur B. Bradford, and countersigned by your stated Clerk, the Rev. J. R. Gibson, having been received as addressed to the Chairman of the Union in due course, was presented and read to the second adjourned meeting of the Eighteenth Annual Assembly of this Union, held in London on Saturday, the 13th of May last, whereon the following resolution was adopted unanimously: 'That it be left in charge with the Committee of the Union to send a fraternal reply, in the name of this meeting, to the letter from the "Free Synod of Cincinnati," now read, which the Assembly has received with deep interest and sympathy, as expressing a firm protest against the sin of slaveholding.'

"This pleasing duty thus charged on the Committee, it now proceeds, dear brethren, to fulfil, with great respect towards you, and with much care to represent faithfully the sentiments of the body in whose name and by whose authority it addresses you in response to your important communication.

"The Congregational Union of England and Wales has cultivated friendly relations and correspondence with both the Presbyterian churches of your country, from which you have found it your painful but necessary duty to separate, for the sake of liberty and power to carry out fully your Christian protest and opposition against that dreadful evil—Slavery! This Union stands in full and firm accordance with those churches in maintaining all the cardinal doctrines of the glorious gospel; it recognizes, with devout joy, the eminent men they have produced, and the noble services they have rendered to our common Christianity; and it cannot doubt that there are now to be found in their fellowship many of Christ's true servants and disciples. Therefore would the Committee of the Union, in speaking the sentiments of the body it represents, guard against all disrespectful and uncharitable judgments towards those great bodies of fellow-Christians, while expressing deep regret that they can deem it their duty so decidedly to uphold slavery by their ecclesiastical action as your letter represents them to do, and cordial sympathy with you in your separation from them on that sole but solid ground.

"It is not necessary that this Committee should declare its accordance with every regulation and sentiment contained in the declaration against slavery incorporated in your form of government, and transcribed in your letter for our information; but in the main substance and spirit thereof you have its most hearty approval and entire sympathy. The Committee rejoices with unfeigned joy to see the holy anti-slavery cause adopted by Christian churches in America, and brought within the scope of their pure, wise, calm, and just action. The Committee beseeches the great Father of Lights that you may not fail of any grace needful to do full honour and service to the glorious but most difficult cause you have thus so decidedly undertaken. May you, dear brethren, have a full share in the blessedness and renown assuredly awaiting those who shall take the lead in ridding your country and the world of the awful curse of negro slavery, by no arms but those of reason, justice, religion, and the power of God!

"The Congregational Union of England and Wales is composed of churches long exercised in the duty and difficulty of separation for conscience' sake from powerful religious communities. But they know this painful course has never been without tokens of Divine approval, great freedom in the service of truth, and blessed advantages to the cause of God. Fear not failure, therefore, dear brethren, while you hold fast by your principles and your purity, though you seem few and feeble. In all such cases the appeal is not to numbers, but to truth; not to man, but to God; and the issue will be accordingly.

"You will see, dear brethren, that this Union, and the Committee now addressing you on its behalf, have frankly responded to your letter, in confidence reposed on your representations, doubtless well-deserved. We salute you as an orthodox, evangelical, pure fellowship of Christian brethren, separated unto a death conflict against slavery; and as such we hail you as worthy our honour, and needing our prayers.

"How shall we rejoice when, in order to be what you are in all other respects, separation will be no longer necessary; when the communities you have left shall open wide the door for your return, by adopting your principle and your cause, and moving forward in all the power of truth and of God to perform the great lustration of noble America, by cleansing her soil from the defilement and curse of slavery.

"Thus, dear brethren, we echo back across the Atlantic the great sentiment of your address, and send up to heaven our prayer for your success. In the name of our Union we reciprocate your subscription, and remain yours, for Christ and his cause,

"BENJAMIN HANBURY,
"*Chairman of the Union Committee.*
"WILLIAM STERN PALMER,
"ALGERNON WELLS,
"*Secretaries of the Union.*"

HOME MISSIONARY SOCIETY.

IT would be difficult to magnify, beyond its just importance, the present juncture of public affairs among the nations of the earth, as well as in our own land; and it would be impious to be indifferent to the *voice* which, in the midst of national convulsions, crieth unto the city. The man of wisdom will bow to the rod and discern Him who smiteth with it; and while the counsels of statesmen are paralyzed, and the strength of ancient empires is crumbled into dust—while the subtilty of serpentine Jesuitism is exposed, and the last crutch of the Papacy is broken—the Christian will read in the signs of the times his own duty, and the sovereignty of Him who is exalted "Lord of all." The colonies of Great Britain are happily at this moment free from tumultuous and political agitation. The cry of oppression or of resistance is unheard in the west or in the south; nevertheless, in those foreign dependencies there is a continuing influx of the Anglo-Saxon population, whose streams may ere long change provinces into empires, and colonists into confederated citizens. That they may prove *New* England states, excelling in all the virtues of their fatherland, every British patriot will earnestly desire; but the devout Christian will do what he can that they may become lights of Divine truth, and sanctuaries of scriptural religion and of a holy brotherhood.

Ireland has been again tossed with political tempest, and exposed to the alarms of civil convulsion. Wave upon wave of trouble has visited that distracted nation. Famine, with its terrors, had prepared the way for pestilence and its desolation; and now the tumults of the people, agitated by the storms of fierce and maddened ambition, threaten the foundations of society, and drive to their wits' end the most prudent and self-possessed. But He that sitteth on the floods is mightier than the waves, and hath said, "Be still and know that I am God." The enlightened Christian is well assured, that no power is greater than the truth of God, or more constraining than the love of Christ; and that no means of amelioration will be more effectual than the principles of the oracles of God. If the inhabitants of Ireland can be brought to gather the fruit of that tree, whose leaves are for the healing of the nations, then will all other things be added unto them. Famine and pestilence will either be stayed, or blessed for good; and the rule of "that kingdom," which is "not meat and drink," will bring righteousness and peace; and the knowledge of salvation will be the stability of their country.

The evangelical agencies employed in that land, which are untainted by political association, and freed from the opprobrium of secular establishments, or the recollection of sanguinary conflicts and military exactions, should, at such a time, be carried on with vigour, and sustained in efficiency. And by their means that Gospel which brings peace on earth and good-will to men, should be eagerly commended to the consciences of the multitude, so that glory to God in the highest may yet be the song of many that now sit in darkness. As they were devoted evangelists who most sedulously ministered to the wretched and perishing amid famine and pestilence; so should the agents of an untaxed and free Gospel be the mediators in the midst of strife, and the messengers of reconciliation to a misguided and alienated people. Like Moses and Samuel among his prophets, and Aaron with his censer among his priests; so should the faithful servants of Jesus Christ interpose their influence and prayers for the preservation and welfare of Ireland.

While the nations around reel to and fro—while their rulers and princes are exposed to the vicissitudes of revolution, and their benevolent associations and religious confederacies are paralyzed and unsettled—England and her institutions are comparatively tranquil, and the service of her God, in its divers operations, proceeds with few interruptions. Yet the sympathy which she has with contiguous countries, and the intercourse which, in her commercial as well as political relations, she sustains with the European system, causes simultaneous commotion, and vibrates a tremulous response among the inhabitants of Britain. In all political convulsions England participates more or less intimately with Continental changes; and it is a paramount duty of Christian obedience to uphold and extend such operations as will secure a preached gospel, and bring to the people glad tidings of salvation. Puseyism, in its semi-papal superstitions; infidelity, in its many-coloured distortions; and blind error, whether Catholic or sectarian, amidst a rapidly-increasing population, can only thus be encountered and overthrown. The sedulous and prayerful missionaries

of the cross are the best conservators of England's liberty and peace.

The disciples of Christ have it in commission from their Lord that they should be the salt of the earth. By their piety and prayers would *ten* righteous men have saved Sodom and the other cities of the plain; and by their evangelical zeal and fervour did Nonconformists keep alive the fire of Christian love, and shed abroad the light of scriptural truth and godliness, when the clergy of an Established Church slumbered and slept, and when infidelity and heterodoxy threatened England with a blighting impiety. The churches and Home Missions of modern Dissent in rural districts and secondary towns, though they be little among the princes of Israel, are the repositories of truth—the piquets, the outposts, and the advanced guards of the army of Zion. The agents thus employed give no uncertain sound when they blow an alarm; and, as watchmen, their services are of infinite value to the sinners, to whom the God of mercy sends them, that they may warn them of their danger, and direct them to flee for refuge to the hope set before them in the Gospel.

It is gratifying to the Christian to be assured that so many such stations are faithfully occupied, sustained by the benevolence and liberality which have been brought into association by the Home Missionary Society. The truly generous friend of his country would desire to witness yet more energy and extended operation. Nor is it desired to conceal the fact, that many who prefer a separate, or another organization, are labouring for the same purpose. The county associations of Congregational churches, as well Baptist as Pædo-baptist; and the Independent churches, which act by distinct agencies, whether gratuitous or salaried, happily occupy many important and prosperous spheres in the land for the preaching of the gospel;—and their energies are not wasted, nor are their labours in vain for the Lord. It would be a valuable testimony to the efficiency of the Voluntary principle, were a full return obtained and published of these diversified services, whether isolated or as the work of confederated coadjutors. In the meanwhile, the Home Missionary Society presents facilities to the individual and to the church, to the liberal Christian of every name, and to the county or district association, for direct and prompt co-operation; and the Board of British Missions confidently appeals to the judgment and heart of their fellow-Christians at this time of need and encouragement.

EXTRACTS FROM THE MISSIONARIES' JOURNALS.

Ungodly Clergy and degraded People.—The Value of the School.

"A member of the church has recently died, the event of whose death I attempted to improve a short time since. She died a very happy death: patiently wishing to depart and to be with Christ, was the language that she expressed to me when I visited her, and just before her death. At one time she was a constant attendant at church, but about two or three years ago she became one of us; her walk here, until the period of her death, has been consistent. For some weeks past I have constantly visited one of the congregation, a very bad man, whom the Lord has for the present raised up from a bed of serious illness; for at one time it was feared he was past recovery, the doctor having given him over. Since which, the sufferer has told me if he had died then he must have gone to hell! In his case the Lord has evidently been very merciful; and I now look upon him as a brand plucked from the fire. I hope, however, since the fear of death has been removed, and his health somewhat restored to him, he will not return to his old vicious practices. May the Lord keep him from sin by his grace, and make him one of the household of faith!

"The spiritual and moral condition of this place is extremely low. The generality of the people wretchedly poor, and brutally ignorant. There is everything calculated to dissipate the minds of the inhabitants. A public-house nearly to every hundred of people! A factory, with its many loose characters. Drunkenness and immorality, with all their attendant evils, fearfully abound! And much wickedness is periodically brought into it by gentlemen and clergymen at the hunting seasons! Fishing, fox, hare, hind, stag, and otter huntings, occupy the greater part of the spring and summer months; and, during the winter, many give themselves up to poaching. For philanthropic efforts I have conscientiously made to check some of the prevailing vices, I have only received in the public streets the sinners' curses. Dissent obtains but little sympathy with us. It is church first, church middle and last. Amidst our many discouragements, we are cheered occasionally by the Divine blessing resting on us. This quarter we have had the addition of one young man to the church. He belongs to one of the worst families in the town. There are three or four very hopeful characters in the congregation. I am cautious in admitting members; and I find there is greater reason still for my being so. The church has expelled one member for drunkenness. This sorrowful circumstance, and other glaring inconsistencies, as may be supposed, act anything but favourably here towards the cause of Christ.

"I wish to dwell upon (to me) an important part of the cause, viz., the day-school; for the establishment of which I have made considerable efforts. It is in its third year of existence, and, I am fearful, its last. Hitherto I made myself almost the responsible person for its support. This I cannot continue to do. One year it was aided by the Congregational Board of Education; at present, the Board tells me, it has no funds at its disposal. To close this school will be a very untoward event to the town; this may be obviated by a little help of £20 or £30 a year. The new school-house is freehold, with no debt upon it. It was built when the question of Voluntary education was agitated through Sir James Graham's Bill, and in the full expectation that its support would be undertaken by the Congregational Board. We have made every sacrifice to keep it open until now, to remove, if possible, the mass of ignorance in our midst. If its doors be now closed, there is great danger that they will not be opened again. What would you, Rev. Sir, advise under the circumstances? Several of our fathers in the ministry have pressed us in the public prints to hold by the Voluntary principle. I have followed this direction, expecting, before this, that some plan would have been definitely fixed on, by means of which to support all existing schools, and not allow any to fall to the

ground, by taking up new and untried measures. What is to be the issue of schools in general, founded on the Voluntary principle, I know not; but of the particular one with which I am connected, the issue is plainly seen, unless speedily the friends of Voluntary education come to the rescue. There is great need here for the concentration of efforts to remove from our midst, with the blessing of God, its many brazen vices, barbarous customs, and destructive practices. The town, left to itself, must remain in its present degraded condition. It has ever been noted for its wickedness. Not long since I was in conversation with a lady, who has not visited it for twenty-five years, and, in this interview, she repeated a remark once made by a Wesleyan minister, 'That he had laboured in many places, but D—— was the only place where he could not drive the devil out.' I say nothing as to the sentiment contained in the remark. I preach, 'it is not by might, nor by power, but by the Spirit of the Lord,' that the power of darkness is to be overcome.

"P.S.—On the day-school's account I am involved in such pecuniary difficulties that it must close in September next, three months' notice I must give on the 24th of June. This alternative will be a serious blow to a weak cause. We have for £65 a year the services of a man and wife as teachers. They are Christians. The husband has been educated at the Borough-road, and is a Voluntary. Nothing will grieve me so much as to part with them, for the want of about £30 a year."

The School and the Missionary.

"'The spirit is willing but the flesh is weak." This passage was never brought home so forcibly in the experience of your agent as within the last month. On the first sabbath I rode six miles to H——, and preached in the morning. In the afternoon, according to previous announcement, the public examination of the sabbath scholars took place. The service commenced at two, and closed at four; and, after addressing the parents for about half-an-hour, we retired to an adjoining cottage to take a little refreshment. Although the hour appointed to resume our work was six, the chapel was full to *overflowing* at half-past five; when we commenced with the junior classes, a little after eight, I could stand no longer, and was obliged to defer the address till some future time, as it was with difficulty I could close with a few words of prayer owing to the extreme heat; every sinew and limb was taxed to the very utmost before I could reach home. *This*, through mercy, I was enabled to do a little after ten p.m. The chapel was built to accommodate 200, but on this occasion upwards of 350, including children, were crammed within its walls, and many scores were counted on the outside. This was the third public examination, and the interest they have excited is most extraordinary. It was a gratifying sight. Think, dear brethren, of a *company of poor rustics*, amounting to 300 or more, *one-half ignorant of their letters*, listening to their children and grandchildren reading and answering questions relating to their immortal interests, so well and with such readiness, as to lead many of the old people to say, '*No parson could have done better.*' Tears rolled down many cheeks, especially those born in the last century, on contrasting *present* with *former* times, when *no man cared for the souls of either young* or old. The difference is owing, under God, to the instrumentality of your honoured Society. During a period of twenty-five years at C——, I had gone through a *greater* amount of labour with comparative ease; but now I shrink at the thought of ever again attempting to engage in any public examination at *such a season of the year*. On Monday I remained a prisoner at home; and it was Wednesday before my voice or nerves resumed their accustomed tone. Last sabbath I rode to H——, six miles, and preached to between sixty or seventy of the *poorest of the poor*. When I first visited this village, not a family or individual had the written Word. *Now* no cottage is *without it;* four fifths of the people listen to a preached gospel, and several have felt its hallowing influence, and can say, '*Whereas I was blind, now I see.*' From thence I rode three-and-a-half miles to H——, preached in the afternoon, baptized two children, addressed teachers and scholars, made some arrangements in the school, and returned home in a light vehicle. It *was not till then* that I found such a conveyance more easy than riding on *horseback;* the latter shakes my poor frame so much, that, if my circumstances would admit of it, I should never cross a horse again. May our gracious Lord pardon his poor aged servant, for so often giving vent to his feelings of *deep regret on account of his inability to do more.*"

COLONIAL MISSIONARY SOCIETY.

VALEDICTORY SERVICE.

A DEEPLY-INTERESTING Valedictory Service was held at the Tabernacle near the City-road, on Monday evening, the 21st instant, in connection with the departure of the Rev. J. M. Strongman, late of Farringdon, for Adelaide, South Australia. The attendance was very numerous.

The services having been commenced by singing, the Rev. Mr. Woodman read the 72nd Psalm, and offered up the general prayer. At the close of the next hymn,

The Rev. A. WELLS ascended the pulpit and said: The present service reminds me of the departure of Dr. Ross for Sydney, whose valedictory services were held in this place, and who continues to labour most successfully in the sphere to which he was appointed. The present service may recur to our recollection when we read accounts of our brother Strongman's success. One object which I have in view is to call attention to the colony to which he is going forth; but I would first occupy you briefly with some remarks on colonization generally. Nothing seems more certain than that it is the will of God that the world should be vastly more peopled by the human race than it is at present. There are very extensive regions of the fairest climate and soil in the world still altogether unoccupied by man, or, at least, only wandered over by a few fragmentary tribes of barbarians. One means by which it is to be peopled is emigration from those parts which are crowded. Emigration is now going on from our country, and God has made us the colonizing people of the age. All the settlements in North America, the two Canadas, New Brunswick, Nova Scotia, and Newfoundland, have been acquired by the

arms of England within one hundred years from the present time. The vast Australian regions have been acquired by discovery within that period, and the Cape of Good Hope has been obtained within the present century. At the time during which God was giving us these regions, a vast unexampled increase took place in the population of our own country. From 1700 to 1800 we did not increase above 2,000,000; but from 1800 to the present time, we have increased not less than 11,000,000. Connected with this, there has been a long period of peace and great want of employment. These ardent persons who in time of war are occupied in military pursuits, in peace have no scope for their energy. These colonies, however, draw off the surplus multitudes of the people; and God is doing with us, as he said, through Zechariah, he would do with the Jews: "I will hiss for them and gather them; for I have redeemed them; and they shall increase as they have increased. And I will sow them among the people, and they shall remember me in far countries." Colonization has often consisted in the migration of barbarous tribes from one region to another, carrying with them none of the arts of life, none of the advantages of civilization. Now, our people go highly civilized and intelligent, and possessed of the Christian religion, as we think, in its purest form. We must not, however, forget that civilized colonists carry with them the vices of civilization. It behoves, therefore, the Christian part of the public to leaven colonization with Christian principle, and, as the people spread, to spread the Holy Gospel with them. With regard to South Australia, the first and chief town of which is Adelaide, it has some eminent advantages. It is not quite twelve years since the first settlers landed on its shore; and by the time Mr. Strongman arrives, there will probably be a population of 40,000. It is now increasing at the rate of about 5,000 per annum. It is an exceedingly salubrious and beautiful region. What Moses said of Canaan is the best description that can be given of South Australia: "The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil, olive, and honey; a land wherein thou shalt eat bread without scarceness—thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass." The water in South Australia is not so abundant as it is here described; but the various ores are more so, and the only danger is that of the people getting too rich. There are some peculiar advantages about this colony. There never was a negro slave there; it has never been a convict colony; and there has never been any war with the native tribes. It was founded very much upon the voluntary introduction and support of religion; but that principle has recently been invaded. A very large majority of the people themselves repudiated any taxation for the purposes of religion; but their voices have been overborne by the Governor of the colony, sustained by the supreme Government in this country. Its extent is considerably larger than that of Great Britain. Eleven years ago we sent forth Mr. Stone, who has now a church with 200 members. Mr. Strongman did not present himself to us as a candidate; but the Committee were looking out for a suitable brother, and we were guided—as we hope, by the providence of God—to make a proposal to him, to which he has seen it his duty to respond. I wish that our Christian colonists went out in considerable numbers. A body of Germans, amounting to 220, have just embarked, taking with them their minister and schoolmaster; and amongst them are persons of different trades, some of whom are capitalists. It is astonishing to me that we do not go banded in that manner. There are two places principally to which we recommend our brother. We do not appoint him, and say, "You are to settle here;" and to the people, "This is your minister." We send out our brother, leaving it to himself and to the people to say over which of the two vacant places he shall settle.

I regret to say that our friend, Dr. Campbell, who was to have addressed Mr. Strongman, and who would have done it with such warmth, wisdom, and vigour, is, from indisposition, which, we trust, will prove but temporary, unable to fulfil his engagement. It therefore devolves upon me to say a few words to our brother. I assure you, Mr. Strongman, that you go forth with the confidence of our brethren. We confide in you, that you will watch unto prayer; that you will maintain an irreproachable character; that you will preach the glorious Gospel of the blessed God; that you will maintain all our ecclesiastical views of religious liberty and purity of discipline in the church of God; that you will give your time and energy to this work; and that you will devote yourself to it with the most hearty consecration. We believe that of you, and therefore send you forth with no kind of misgiving whatever; you have a place in our hearts. While you are in Australia, you may believe that you still stand connected with your British brethren by the ties of strong regard. You will not want our prayers, both when you are on the deep and when you reach that land. We shall pray that you may be blessed and receive a blessing. We shall open and read your letters (and print portions of them) with deep interest. I doubt not many present, when they receive the CHRISTIAN WITNESS, will turn to the colonial proceedings, to see if there are any tidings of Mr. Strongman—how he labours, and how he prospers. Let me advise you, while on your voyage, to be studious and prayerful. When you arrive do the work of an evangelist—attend to the young, promote the distribution of Bibles and tracts, and the work of education. Lift up an honest voice in that country in favour of liberty against every form of superstition and bondage in the church of God. We hope you will be regarded as one of the founders of the colony; and that future generations will look back to Mr. Stone and Mr. Strongman as the fathers of the Congregational churches in that land.

The Rev. J. WOODWARK then offered an appropriate valedictory prayer; and, after singing,—

The Rev. J. M. STRONGMAN, in responding to Mr. Wells's address, said: The place in which we are assembled is the one in which I first drew my spiritual breath. All who have heard the statements made to-night must be conscious of the importance of the work I am about to undertake. Nothing but a conviction that God

was leading me in the path of duty, could have induced me to separate from a devoted and attached people, from whom I, last Monday night, received a token of their affection and esteem. I am sustained by the thought, that there are large and growing spheres of usefulness in the far-distant country to which I am going. I am persuaded that I shall have your sympathies and prayers. The Australian colonies will eventually be the means of spreading the Gospel of Christ through the vast continents of India and China. I feel that I am, in some measure, connected with our Puritan forefathers, who left this country 200 years ago, and landed at New Plymouth; and when I think of what was accomplished by their instrumentality, I am encouraged by the hope, that God will bless me and make me a blessing. The people amongst whom I have been labouring for four years, have been acquainted with all the steps that have led to the meeting of this evening. As soon as I received the letter of Mr. Wells, I laid it before one of my deacons, and sought his advice and counsel upon it. I determined that I would not resolve anything in my own mind, but commend the whole subject to God in prayer. I sought more information, and laid that before two or three of the deacons. They saw that there were openings for increased usefulness, and said that it would not be proper for them to retain me amongst them. I again commended the subject to God, and took counsel from the older brethren in the association, who advised me to respond to the appeal of the secretary. The result is, that I am now about to go forth to preach the tidings of redeeming mercy in Australia. Most of you know the great ecclesiastical principles I hold. I go forth a lover of the Voluntary principle, independent of all Government influence and control, and doubt not that I shall be sustained by the prayers and the liberality of that people to whom I minister the words of eternal life. Conscious of my own weakness, I would again ask an interest in your supplications, that God would pour down his Spirit to water the seed which I scatter. I trust that, as you hear in the CHRISTIAN WITNESS of what I am endeavouring to accomplish, you will feel it your duty to send up a devout aspiration to God, that he would hasten that period when the whole earth shall be filled with his glory.

Another hymn having been sung,

The Rev. T. BINNEY spoke to the following effect: The special and more important business for which we assembled this evening is now concluded. The service, properly so called, which brought us together is now over, and I have only to close by saying two or three words, commending to your affection, and prayer, and support, that Society in connection with which our friend and brother is going forth. I have had my mind stirred up by Mr. Wells' observations. They called forth old recollections, for I was greatly mixed up with some of those that originated the colony of South Australia, and was privy to the steps that were taken in conjunction with the Government at that time, and the principles upon which they wanted and did proceed. I endeavoured to get a minister to go with them, and the Government was willing to appoint him at once to be the protector of the Aborigines. I thought that a man might have gone forth and done that very well in connection with his ministry. I inserted an advertisement in the papers, but we could not get such a man. I went on board the first ship destined for that colony, and saw some of our friends. We had the pleasure afterwards, in the Weighhouse, of commending to God our brother, Mr. Stone, whom we sent as our representative to that land. A year or two after the first consultations about that colony, the Colonial Missionary Society was formed; and the first thing we did was to send out a missionary to Adelaide. I confess, therefore, that the service of this evening has been exceedingly interesting and exciting to my mind. God has blessed our friends who first stepped on the Australian shore; he has increased and is increasing them, and much has been done for which we have reason to be thankful before God, both with respect to civil and religious matters. I quite agree with Mr. Wells about God's great idea. Before the hills were brought forth, or ever he had formed the earth and the world; in the abysses of the past eternity, when he was looking forward and knew what he would do, even then he rejoiced in the habitable parts of the earth, and his delights were with the sons of men. He rejoiced, I doubt not, in the habitable parts of the earth, not merely as such, but he wanted them to be filled; and when he created male and female, he gave them a command to increase and multiply, and to replenish the earth; for he wanted his world to be full,—aye, and he wanted it to be full of worshippers,—those who should be in harmony with himself and all the principles of his government and law. God's idea is not yet realized in relation to the world being full of people. Wishing to see that, we want to add to it that which will perfect the idea. We wish to fill the world with religion, with the true faith, and with all those holy principles which, through the Gospel of Christ, shall make man everywhere what God meant him to be—a worshipper and a son. There is at present a great deal of excitement about colonization. Lord Ashley, and some who are associated with him, are endeavouring to raise, by ragged schools, and by benevolent agency of that kind—and the ignorant and degraded in our own country are also feeling very anxious about it—some political machinery that may help them to transplant these persons and send them abroad; that there may be a regular system of emigration for those whom they thus take out of the mire and the filth of this their native land, that they may raise them into men. I spent about three hours, two or three days ago, with a great number of very degraded, miserable, and vicious creatures of both sexes, that were all anxious to emigrate. A City Missionary, a friend of mine, in one of his addresses, threw out an idea, that if a number of persons without employment, and many of whom had been in prison and lost their characters, would unite together and express a desire to be assisted to emigrate, perhaps he might be able to do something for them; at least, he said, he could consult Lord Ashley about it. The thing spread like wildfire amongst these persons, and I went, not knowing what had occurred, but wanting to know something more about his movements and doings. I believe that some of these persons felt an earnest desire to endeavour to regain their lost character. But, that is not the sort of people that we must depend upon for colonization, that we must send forth to be the basis of new nations.

I wish, however, that the best of such people could be taken by the hand and assisted to go. If they will go with renovated and good purposes in their souls to recover themselves again and become men, good men they may become there. There are two great movements at the present time for colonization. There is the colony of Canterbury. That is, a plan to take a million of acres in New Zealand, and to send out none but Church of England people, and to make a provision in the price that is to be put on the land for a complete religious Episcopal Establishment. I do not find any fault with this, or with anybody. It is quite right to act out their own principles. They are trying to do just the very thing that Mr. Wells expressed a wish people would do; that is, go and congregate together, take their ministers with them, and do the thing in such a way that they might be a confederation, a basis laid for Christianity to raise them up to perfection. I do not know whether the scheme will answer; I am afraid not, because it will be exceedingly expensive to those who are to go forth. Three pounds an acre is to be paid for the land, which is a very large sum compared with the price at which land can be obtained in our colonies generally. The way in which it is to be disposed of is the following:—The price to be paid for the land to the New Zealand Company, to whom it belongs, is 10*s.* per acre; it having been procured by them at a much lower amount. Another 10*s.* is to be appropriated to the making of surveys and roads, and the erection of certain buildings. Then £1 per acre is to form a fund for sending out emigrant labourers, and the third pound is to be for the purpose of sustaining ecclesiastical institutions. Supposing that 200,000 acres are thus disposed of in the first instance, there will be £200,000 with which to commence their Colonial Missionary Institution; and it will be disbursed in this way—20 churches, assuming the district to require them, built of wood, with a stone foundation, at £1,000 each; 20 parsonage-houses and glebes, at £500 each; 20 schools at £100 each, which, with residences for a bishop, principal of a college, an archdeacon, and other ecclesiastical buildings, will make a total of £41,000, leaving a surplus of £159,000. It is proposed, that of this sum £80,000 shall be invested in the British funds at 3½ per cent., and £79,000 in colonial securities at 6 per cent., the interest of which will produce an annual income of £7,540, so that there will be no necessity, as in our Society, for annual appeals, collections, and subscriptions. The interest is to be thus applied—salary of a bishop, £1,000; an archdeacon, £600; twenty clergymen, at £200 each, £4,000; twenty schoolmasters, at £70 each, £1,400: making a total of £7,000, and leaving a surplus of £540. Our friends are quite right, according to their principles, in laying down this plan; in having a committee of ecclesiastical and political men; in corresponding with the Government, and making a beginning. I do not know whether the project will be realized. I do not know whether the first emigrants will generally be in those circumstances—for that is a very important point—which will enable them to pay so largely for the land, and especially to set apart one-third of what they pay as a perpetual endowment for ecclesiastical purposes. There is, however, one evil which pervades the entire plan. It does not leave the power of life and growth to manifest itself in the population. There is no appeal afterwards to principle, and feeling, and affection, to the men doing the work for themselves. I fear that it is like the old continental custom of artificially cutting all the trees into a particular form of houses and bogs, instead of having trees with life in them, throwing out their branches with all their freedom. Then there is another plan—that of getting a colonial establishment in Cooksland, a very beautiful region in Australia, respecting which Dr. Lang is now visiting this country. That will be conducted on entirely different principles. The land will be very much cheaper, and the people will, in the first instance, have to look to us, and ultimately to themselves, for ministers, chapels, and schools. This will do them good, and we must keep the subject in view. With respect to the Colonial Missionary Society, whose last Report I now hold in my hand, it is now twelve years old; and with a small annual income, has done a very large amount of good. We have sent missionaries to Canada East and Canada West, to Australia and to Van Diemen's Land. Hear what Mr. Wilkes says with respect to Canada East:—"Twelve years ago, when our Society commenced its operations in this province, we had in it five churches, now we have twenty-four. We have expended £1,900 in erecting our places of worship. Our hearers at any one service on a Lord's-day must number 4,000; our church members must reach, at a low estimate, about 1,300; schools, temperance, sabbath-keeping, and general morals, have all been greatly promoted; Scriptural principles on all ecclesiastical questions, have been nobly sustained." Anything approaching this could not have been done without the assistance of this Society. When the Society was formed we first sent out Mr. Stone to Adelaide, because to that we felt pledged. Mr. Wilkes, one of our most efficient men, then went to Canada, and several others have gone out since. We have not spent the £1,900 to which Mr. Wilkes refers: but by sending out ministers we have given an impetus to the people; they have exerted their powers, and have done this for themselves. Much has also been effected in Canada West. I have visited that country, seen the churches, and know how much has been done. So in Australia, in Van Diemen's Land, and in Adelaide, much has been achieved through the medium of this Society, although its income has seldom been more than from £1,500 to £2,000 per annum, until last year, when it reached £3,000. Through a committee, however, who carefully husband their resources, and who are vigorous in counsel, God has produced these results. I hope the Society will be supported both by your prayers and your purses. Perhaps some of you are the parents of colonists, and some of you will one day be there—it is certain that your children will. Some of those young men and young women that I see around me will, doubtless, go to these colonies, and, when there, will remember the engagements of this evening. How thankful will they be to God for the Colonial Missionary Society, when they find its agents in every place they visit, and that something has been done to prepare for them the green pastures and the still waters of their fatherland.

The Rev. J. W. RICHARDSON concluded the engagements of the evening by prayer.

Theology.

DECLINE OF SPIRITUAL LIFE.

The excellent Dr. Doddridge has conferred a priceless and enduring benefit on the church of Christ, by publishing his "Rise and Progress of Religion in the Soul." He would have been a still greater benefactor to his race if he had followed it with another, on the "Decline and Revival of Religion in the Soul." Not that such a work would have been so universally read by the parties for whom it was intended; for while anxiety for salvation pants for spiritual nourishment, spiritual decay loathes the honey-comb. Nevertheless, such a work, by such a hand, might prevent the first symptoms, or check decline in its early stages. Are not the shepherds of Israel, in general, more anxious to bring new sheep into the fold of the church, than to keep those in, and preserve them in health, that are there? "This ought we to have done, and not left the other undone." How often is the loving, anxious pastor's heart pained and pierced by the manifest decline of piety in those who were his joy and crown!

Every sincere child of God will do well to trace the *progress*, observe the *symptoms*, and understand the *causes* of such spiritual decline.

There is a gradual progression in decay, as there is in religious growth. In the latter, "there is first the blade, then the ear, and after that the full corn in the ear." Spiritual decay is not a death-stroke, not paralysis—but decline. Small in its beginnings, but like the letting out of water, every drop enlarges the opening for a greater stream. It begins in *lukewarmness*, when the heat of the first love has lost its glow, and yet the affections are not quite frozen at the fountain. This stage is soon followed by *desertion*. "The clouds return after the rain." The means of grace are unproductive. "The consolations of God are small." "He hideth his face, they are troubled," and say, "O that I were as in months past!" The next stage to this is *neglect*. The closet is a strange place; the path to the bush is overgrown; the services of the sanctuary are a weariness; and they are weary in well-doing. This leads on to *self-indulgence*, when personal gratification, and not the glory of Christ, becomes the ruling motive; when the love of self, and not the love of Christ, constrains. "Israel is now an empty vine; he bringeth forth fruit unto himself." Hence follows another stage—*conformity to the world*; consulting its maxims and fashions more than the law of Christ. This genders *covetousness*; and as the love of money is the root of all evil, *criminality* is often the next fruit of decay; and, unless the grace of God prevent, *hardness of heart* supervenes, and the last state of that man is worse than the first. These steps so silently and imperceptibly glide into each other, that none who allows the first can secure himself from the last. "Let him that thinketh he standeth take heed lest he fall."

But what are the *symptoms* by which decline may be discovered? Not unlike those of natural decline: *loss of appetite*. In health the soul can say, "I have esteemed the words of thy mouth more than my necessary food;" but in decline his language is, "My soul loathes this light bread." *Spiritual languor* is another manifest symptom of decay: "Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength: they shall mount up on wings as eagles; they shall run, and not be weary; they shall walk, and not faint." Hence follows *spiritual depression*—another sad symptom of declension, when, like David, you exclaim, "O my God, my soul is cast down within me!" Another invariable symptom is *self-flattery*. "Thou sayest, I am rich, and increased

with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind, and naked." Beloved reader, examine yourself by these tests, and if all or any of these symptoms prevail, apply at once to the great Physician, and he will heal your backsliding, and love you freely.

The faithful exposure of the *causes* of this decline may place such on their guard as have not yet forsaken their first love. These causes vary in various persons, but in general it will be found, like its counter-part in the human frame, to owe its origin to three things—*exposure*, *self-confidence*, and *neglect*. The health of the body is often ruined by unnecessary and imprudent exposure to hostile elements; and where is the backslider who may not trace his declension to unguarded exposure to worldly and carnal influences? Remember David's fall, and be admonished!

"Happy is he that feareth always." Peter was more confident than any of the disciples, yet he was the first to deny his Lord and Master: "He that trusteth his own heart is a fool; but he that putteth his trust in the Lord shall be safe." Beware of self-confidence.

Kindred to this is neglect of the means of spiritual health; but as likely is that man to live and be in health who refuses food and medicine, as that soul who neglects the means of grace and the word of God. These are the causes of declension: guard against them. "Watch and pray, lest ye enter into temptation." "Trust in the Lord at all times, and lean not to thine own understanding." "Wait on the Lord; be of good courage, and he shall strengthen thy heart; wait, I say, on the Lord."

"Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." M. T.

THE SAVIOUR'S AGONY IN GETHSEMANE: ITS NATURE AND CAUSE.

From the Saviour's entrance upon his public ministry, his life was one unbroken series of trials. His sufferings, however, during the earlier part of his career were not to be compared with those he endured towards the closing scenes of his eventful history. The bitter cup had been steadily filling all along; and shortly after his last entrance into Jerusalem, it became full to the brim. The clouds had been steadily gathering; now, from various quarters, they were nearly wholly gathered; and the storm pent up within them was about to break forth with terrific violence, and to be poured with merciless impetuosity upon the head of the Innocent One. On the first disclosure of this, the disciples were taken by surprise. To Jesus himself, however, it was all fully known long before. The first indirect intimation he gave of the near approach of the gathering storm was in these words: "Now is my soul troubled; and what shall I say? Father, save me from this hour? But for this cause came I to this hour," John xii. 27. After this various important things had occurred in connection with the Saviour, which we must leave unnoticed, before his unparalleled sufferings commenced. He is now come to the evening immediately before his crucifixion. The ordinance of the Lord's supper is instituted, and observed along with his faithful disciples. This over, he delivers those pathetic and truly consolatory discourses contained in the 14th, 15th, and 16th chapters of John's Gospel; and pours forth from the fulness of his heart that pregnant prayer contained in the 17th chapter of the same Evangelist: "When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where there was a garden, into which he and his disciples entered," John xviii. 1. You now see where the Man of Sorrows is. This "garden" is that better known by the name of Gethsemane. Here a memorable and a deeply-affecting scene occurred. We cannot do better than lay it before you in the words of the Evangelist Matthew, adding some little additional information Luke supplies us with. Matt. xxvi. 36—44: "Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of

Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. And he went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words." Luke (xxii. 43, 44) supplies us with two additional facts: "And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."

First: Let us briefly consider the *nature* of this agony.—Luke says that, "being in an agony, his sweat was as it were great drops of blood falling down to the ground." These words cannot be satisfactorily explained except on the supposition that real blood was actually mingled with the sweat that came from the pores of Jesus' skin. And that profuse, bloody perspiration proceeded from his intense mental anguish. At this statement no one need be surprised: history supplies us with many instances of bloody sweat proceeding from mental anxiety or fear; and that, too, when the cause of that anxiety and fear was not worthy to be compared with what filled the Saviour's mind with anguish. In 1552, an officer who had charge of a fortress was treacherously seized, and threatened with instant execution, unless he surrendered the place. In view of such an ignominious death, he was seen covered with a bloody sweat over his whole body.—A young man was unjustly condemned to die at Rome: he was observed to shed bloody tears, and to discharge blood, instead of sweat, from his whole body.—Three young men, brothers, were found guilty of a certain crime; two of them had taken the lead—the third, led on by them, had assisted. The two were hanged; and, whilst they were yet suspended, the third was exposed to public view in front of the scaffold. He was observed to sweat blood from his whole body.—A robust man was in Paris condemned to die: when he heard the sentence passed, he was observed to be covered all over with a bloody sweat.—A nun once fell into the hands of cruel soldiers: when she saw herself encompassed with swords and daggers, she was so terrified and agitated that she discharged blood from every part of her body, and died, untouched, in sight of her assailants.—"A sailor was so alarmed by a storm, that he fell down, and his face sweated blood, which, during the continuance of the storm, returned like ordinary sweat, as fast as it was wiped away."—(See pages 86—88 of the admirable work by Dr. Stroud, on the "Physical Cause of Christ's Death.") But enough of such cases. Let us keep them in view only in so far as they throw light upon the Saviour's agony and bloody sweat. They show most distinctly that there is such a thing as bloody sweat proceeding from mental anxiety or fear. Considering the mental anguish of Christ towards his closing hours, we need not wonder at such a phenomenon taking place in his case. The Evangelists were obviously at a loss to describe the amount of that anguish. They heap words, and phrases, and ideas together, in order, if possible, to convey to our minds something like an adequate conception of it: "He began to be sore amazed, and very heavy." Not only was he "sorrowful;" but he was "exceeding sorrowful." Not only was he exceeding sorrowful; but he was "sorrowful even unto death." The load he bore was so heavy that "he fell on his face," "on the ground." He might have fallen sooner than he did, had not God, perceiving his extremity, "sent an angel from heaven to strengthen him." "Being in an agony, . . . his sweat was as it were great drops of blood falling down to the ground." Every pore of his skin was like a bleeding wound: "His blood stained all his raiment." He it was whom the prophet saw "coming from Edom, with dyed garments from Bozrah; glorious in his apparel; travelling in the greatness of his strength; speaking in righteousness; mighty to save." To the Saviour, the time he spent in Gethsemane, in connection with the clear views he had of the trying scenes that were speedily to follow, was almost overwhelming. President Edwards, in speaking of this, suggests some such

idea as the following: the tragedy of the Babylonian fiery furnace, and the three pious Hebrew youths, was about to be acted over again. The furnace is prepared; the combustible materials are gathered; the fire is kindled; the flames are raging. Jesus is brought to the mouth of that furnace: he looks in: here a struggle commences. His purely human nature shrinks from the dreadful endurance; but his higher feelings sustain him. Now is the crisis of the world's history, and, in particular, of human redemption. To enter the furnace is terrible to think upon; no wonder though pure humanity shrinks from it. But to decline would be to frustrate the benevolent and merciful designs of God, and to let the human race sink irretrievably into the place prepared for the devil and his angels. The thought of this the Saviour could not endure. Rather than bring about such a catastrophe, he manfully entered the furnace, and patiently bore all it could inflict. It was this that gave rise to such a struggle in his bosom, and "being in an agony, . . . his sweat was as it were great drops of blood falling down to the ground."

Secondly: Now endeavour we to trace, somewhat more particularly, the *cause* of this deep agony of Jesus in Gethsemane.

From his present standing point, as well as all along, our Lord had a full view, a perfect knowledge, of all that was before him. He knew full well the mockery and the scourging to which he was to be subjected in the palace of Caiaphas, and the prætorium of Pilate. He knew of the burden that he was to carry from the judgment-hall to Calvary, and that there he was ultimately to die by crucifixion. Still, I cannot persuade myself that his knowledge of that constituted any prominent part of the cause of his agony,—except, indeed, in so far as it manifested the notorious wickedness of those that took a part in it: for many a martyr endured all that with the greatest composure and calmness. His knowledge of the ingratitude, the sin, the deep criminality of those around him, and of the terrible calamities that were soon to overtake the Jews, *might* form a part of the cause of this agony; but certainly only a very subordinate part.

Will you now turn with me to Isa. liii. 6? This was written 750 years before the time of the Saviour's agony. We take the words as a prediction of the events of that occasion, viewed in one particular aspect: "The Lord hath laid on him the iniquity of us all." *Margin:* "The Lord hath made the iniquities of us all to meet on him." More literally still: the Lord hath caused to rush upon him the iniquities of us all. Our sins are here represented as beasts of prey: Jesus is their victim. From the commencement of his public ministry, but more especially from his agony in Gethsemane, to his expiring on the cross, these were gathering in from various quarters, to rush upon him, to tear his body, and to suck his life's blood. From this terrible array, by which the Saviour was assailed on this occasion, and which caused his bloody agony, we can only particularize three:

First and foremost amongst the assailants stands the great originator of the human apostasy. Scarce had Jesus entered on his work, when he was accosted by this arch fiend. You are familiar with the temptation he threw in the Saviour's way, and how signally he failed in it. After giving a narrative of this temptation, Luke says, "He departed from him *for a season;*" significantly intimating that he meant to return again, at some future period, to carry on his foul work. A little before Jesus entered into Gethsemane, he said, "The prince of this world cometh;" and not very many minutes after his bloody agony was over, he said, "This is your hour and the power of darkness." It is scarcely possible to explain these statements except on the supposition that Satan was at that time busily at work, and renewing, with redoubled energy, his fiery trials. He would aggravate, as far as he could, the bitterness of the cup of which the Saviour had to drink; and depreciate, as far as he could, the value of the final result. Then the contest predicted in Eden was about to be decided; in which the heel of the seed of the woman was to be attacked and stung; but in which, ultimately, the head of the old serpent was to be crushed. At that moment the enemy of God and man would feel like one about to be deprived of his prey; and aroused himself and his coadjutors to make a desperate effort in the end. It was in vain. Jesus conquered; and conquered *by means of his* DEATH. Still, however, the machinations of Satan constituted no small part of the cause of the Saviour's agony in Gethsemane.

Further: the Lord at this time, no doubt, had a clear conception of the evil of sin, and its tremendous desert. He realized most fully the position that he

himself occupied: that he stood as the substitute of guilty man; that he was to die in his stead, and to bear the terrible curse that was his due. The bolt of justice, that would have laid man for ever prostrate, was about to be hurled at him. The words, "Awake, O sword, against my shepherd, and against the man that is my fellow; . . . smite the shepherd," —which he understood in all their depth of meaning,—were about to be uttered. The dreadful deed was about to be done. This sword was about to take effect. In view of this, the spotless humanity of the Saviour shrunk; and no doubt it, too, entered as an important element into the cause of his bloody sweat.

We take notice of but one other element in connection with the cause of the Saviour's agony; but we believe it to have been the chief. I refer to the sense of God's protection, friendship, and communion being partially withdrawn from him. That this was the case at an early hour on the following day is clear from his own statement: "My God, my God, why hast thou *forsaken* me?" and I am sure that we are warranted in drawing any nice distinction between the two occasions. What took place afterwards may be viewed as having taken place, so far at any rate, also in the garden. Now, even to a saint, who has experienced what it is to hold fellowship with God, there is nothing more trying than the withdrawment of the light of his countenance. See how David felt under such circumstances: Psa. lxxxviii. 14—16, "Lord, why castest thou off my soul? Why hidest thou thy face from me? I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted. Thy fierce wrath goeth over me; thy terrors have cut me off." When a saved sinner feels thus on God's forsaking him, O how unspeakably more must the immaculate Jesus have done so! God had forsaken him; not, of course, on account of any desertion on his part, but because he stood there as the substitute of guilty man, and was bearing the curse in his stead; so that thus he might express his disapproval of man's course, and the estimate in which sin was held by him. In the world of spirits, the withdrawment of God's presence from a soul is enough to constitute a hell. This forms no small part of the punishment that awaits the finally impenitent. This, or the looking forward to this, and that only partially, and but for a moment, threw Jesus into an agony, and caused him to sweat great drops of blood.

Thirdly: In the close, look we now at this subject in a somewhat more practical way. When the anticipation of the endurance of sin's punishment threw Jesus into such an agony, how may the heart of every impenitent man meditate terror! Depend upon it, his estimate of its amount and bitterness was not overdrawn. And though we are well aware that the amount of the Saviour's sufferings cannot be reckoned up by us, as certainly do we know that some ingredients will be put into the cup which the finally impenitent must drink, which formed no part of the cup of which Jesus drank to its dregs. And these will be intolerably bitter. In his case there was, there could be, no *remorse*. But in the case of every finally impenitent sinner there will. There will be self-condemnation, from a consciousness of personal guilt; and there will be self-accusation, from the recollection of trifling with and setting at nought proffered mercy. In his case the element of *eternity* did not enter into his sufferings: they were unspeakably severe, but of short duration. To the sufferings of the finally impenitent no end will come. And in his sufferings the ingredient of *despair* had no existence. He was not at once relieved; but he was relieved. The home of the finally impenitent will be one into which not one ray of hope will ever enter! Oh! fellow-traveller to eternity, *think* of this in time, whilst as yet the calamity may be averted.

And now, pause and consider the relation in which Jesus stood in Gethsemane and on the cross. What brought him there? Sin. Whose substitute stood he there? Man's. What effected he there? Atonement. How did God regard that atonement? He was satisfied with it: "The Lord is well pleased for his righteousness' sake." "Acquaint now, therefore, thyself with him, and be at peace."

Y. E.

MERCY RATHER THAN SACRIFICE.

"Go ye and learn what that meaneth, I will have mercy and not sacrifice." MATT. ix. 13.

LET us endeavour to ascertain the meaning of this Scripture. The latter part of it is a quotation from Hosea (vi. 6), where it runs thus: "I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings." The people of Israel in Hosea's time were extremely wicked; yet they continued to attend to

religious ordinances, of which the offering of sacrifices formed a principal part, thinking that such external services would compensate for their want of moral virtue. The prophet tells them that God preferred mercy, or compassion, to all ceremonial observances: "I will have mercy and not sacrifice." When the scribes and Pharisees murmured against our Lord for associating with publicans and sinners, whose society they regarded as polluting, he referred them to this passage, requesting them to consider its meaning: "Go ye and get the meaning of that Scripture, I will have mercy and not sacrifice." As if he had said, If you understood that portion of Scripture, and perceived that it inculcates the truth, that God prefers benevolence to all ceremonial institutions, you would not blame me for associating with publicans and sinners, even though their company were ceremonially unclean, that I might do good to their souls.

The words are again quoted in Matt. xii. 7, in our Lord's vindication of his disciples against the attack made on them by the Pharisees, for plucking up ears of corn on the sabbath day to satisfy their hunger. The meaning, then, of the passage is justly obvious. We are not to understand it as teaching, that God did not desire that sacrifices should be offered to him. The negative form of expression is often employed to convey a comparative idea. One example shall suffice: "Labour *not* for the meat which perisheth, but for," &c. Here, under a negative expression, as every one sees, a comparative idea is conveyed, Labour not so much, &c.: so in the words we are illustrating, "I prefer mercy to sacrifice." God did originally institute sacrifices, and commanded that they should be offered by his worshippers. To refuse to offer them would have been to spurn his authority. To these facts the words of Hosea are in no way opposed.

Now generalise the principle which the words involve. It is simply this: God prefers moral to ceremonial, or positive precepts; moral precepts are superior to those that are merely ceremonial.

Moral precepts are those which are binding on us in the nature of things, or in consequence of the relations we sustain to God and our fellow-creatures. Ceremonial, or positive precepts, are those which are not naturally binding upon us, or not binding upon us previous to the command of God, which alone makes them obligatory. To illustrate this:—It was the duty of Adam, in the nature of things, and previous to all command, to love God with all his heart. This is a moral duty; and the precept which enjoins it a moral precept. But had Adam received no injunction prohibiting the eating of the tree of knowledge, it would have been no part of his duty to refrain from eating it. The precept, then, which forbade him to eat it, made it his duty to refrain. Hence it was a positive precept.

To come nearer home. See the precepts of the Decalogue are moral precepts, while the precepts which enjoin baptism and the Lord's supper are positive. The former are naturally binding, the latter are not. In this the superiority of moral to positive precepts is obvious.

It is remarkable that mankind in all ages have shown a powerful tendency to place the whole of religion in the observance of positive precepts—in the discharge of ceremonial duties. This was the case with the Jews of old, both in the times of the Old Testament prophets and in the days of our Lord. They were jealously alive to the slightest infraction of the most trifling ceremonial institute, while utterly reckless of the violation of the most important moral duty. They "paid tithe of mint, anise, and cummin," while neglecting the "weightier matters of the law, judgment, mercy, and the love of God." For this they were "hewed" by the prophets, and fearfully reproved by our Lord: "They strained at a gnat, and swallowed a camel."

The same tendency very soon manifested itself under the Christian dispensation; of which tendency the popery of the present day is the full development. Popery is a pile of externalism—a huge aggregate of forms and ceremonies; under the incumbent pressure of which spiritual religion is hidden, and its life extinguished. Sacrifice in this system has had always the precedence of mercy. The *rite* is exalted above the moral duty.

The same characteristic tendency of human nature is evinced by unconverted Protestants. With them attending church, having been baptized, going to communion, and the sacrament at the hour of death as a passport to eternity, are the most important things. Awful delusion!—destructive deception of the devil!—woeful refuge of lies!

Puseyism is a development of the same tendency—a resuscitation of ritualism, to supply men with a religion which

will enable them to be pious without much attention to the heart; to secure for them an easy path to heaven, and allow them to be religious without God. And this is, in fact, the secret of the same tendency, which has displayed itself, in one form or another, in every age of the world. To have a religion is the craving of human nature; to do without a religion it cannot. But the religion of God, which begins at the heart, which regulates the whole moral conduct, which recognises God as the beginning, and middle, and end, is not the religion it relishes: for the carnal disposition is enmity against God. A religion of rites and ceremonies, and of even bodily austerities, in which it can move mechanically without one pulsation of the heart towards God,—this is the religion for fallen humanity: and hence such a religion, which popery is in perfection, has been always popular among men; let it involve ever so numerous and severe penances, it is an *easy* religion, and grateful to the carnal heart.

In opposition to this characteristic tendency of human nature, the Scriptures of truth lay the whole stress of religion on the right state of the heart towards God, and the faithful discharge of moral duties: "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself,"—these are the two great commandments on which hang all the law and the prophets; and which are of greater significance than "all whole burnt offerings and sacrifices," Mark xii. 29—36. "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams," 1 Sam. xv. 22. All moral duties are superior to sacrifice; or, in other words, the ritual of religion must always be subordinated to those great moral duties which necessarily spring out of the relations we sustain to God and the intelligent portion of the universe.

Let none deceive themselves; they need never strive to put off God with outward services, however pompous or costly; they need never imagine that he will accept the ritual for the moral, or sacrifice for mercy. His denunciations of such as attempt so to impose on him are fearful: Hypocrites! generation of vipers! how can ye escape the damnation of hell! He hates their assemblies; he will not smell at their burnt offerings, their sacrifices are an abomination in his sight; he will treat them with utter contempt. (See Ps. l. 8—22, Isai. i. 10—20, Amos. v. 21—27, Matt. xxiii. 23—28.)

But while all this is true, and most important to be borne in mind, we must yet avoid the other extreme. The ritual, or ceremonial part of religion, must not be neglected. Whatever God has enjoined must be reverently observed. The spiritualism which would despise the outward because of the greater importance of the inward, or reject the ceremonial because of the vast superiority of the moral, is the spiritualism of human pride and not of Scripture piety. With regard to ritual and moral precepts, this is the law of the Saviour's kingdom: "*These* ye ought to have done, and not to leave the others undone," Matt. xxiii. 23.

"Go ye and learn what that meaneth." This teaches us—1. The duty of studying the word of God: 2. The necessity of imbibing the spirit of what we read; 3. The criminality of those who neglect to study the word of God, or who, while professing to study it, fail to have their minds imbued with its sacred truths.

Londonderry. I. JENNINGS.

A VOICE FOR THE PRAYER-MEETING.

THE prayer-meeting has, I think, not improperly been called the Christian's inquiry-meeting, as it is the place where believers go collectively to inquire of God, of those things which concern his kingdom and glory. Those we generally denominate anxious inquirers, are those who are really desirous of knowing how they may obtain the salvation of their souls; and Christian inquirers are those, who having consecrated their souls and bodies to the service and glory of their Redeemer, anxiously inquire in what way they can best diffuse the savour of his precious Name whilst they dwell upon this earth. If this idea be in the main correct, what shall we say to those who seldom or never make their appearance in this hallowed place, unitedly to seek those qualifications, and implore that grace, which each and all need to fit us for his service. The results of the day of Pentecost show the importance of, and blessedness of being at, a prayer-meeting. We need not that miraculous power which fell on the apostles, but we still need that Spirit which fell on the people. But the first and greatest inducement for believers thus to unite together, is the promise of our Divine Redeemer, "Where two or three are gathered together in

my name, there am I in the midst of them." One would think such a promise as this, were there no other, would be sufficient to cause our prayer-meetings to be crowded with anxious souls to see Jesus with hearts filled with love to him, overwhelmed with a deep sense of their obligations; and earnestly asking in what way they can best testify their gratitude to him who shed his precious blood to procure their salvation, and confers upon them the high honour of being workers together with him in bringing about the restoration of a lost and ruined world. But, alas! this is not the case. There are, I doubt not, not a few ministers of the glorious Gospel, whose labours are sustained by a praying and active people; but I fear this cannot be said of all, for from not a few we hear the complaint, "our prayer-meetings are in a languishing condition."

The church which has more particularly called forth this voice, is situated in a large and populous town in the northern part of England, and is far from being a solitary case at that side of our isle. It numbers, I believe, upwards of two hundred and twenty members, and there is scarcely an average of ten per cent. attendance at the Monday evening prayer-meetings; and yet the esteemed pastor of that church is one of the most faithful and laborious ministers, possessing talents of the highest order, sanctified by the most ardent piety, and thorough consecration to the service of his Lord and Master. But still the chapel is seldom or never crowded: would that I could even say it were generally tolerably filled with attentive hearers, thirsting for the living waters! and this, I do believe, is from a want of prayer, and is to a great extent attributable to the insult offered to the Son of God by a neglected prayer-meeting.

Oh! my dear fellow-Christians, would that my feeble voice could reach every ear, and arouse every heart that neglects, slightingly neglects, those opportunities of social prayer, to the insult thus given to the Lord of life and glory! Do you think there is no truth in his word when he saith, "There am I!" or can it be, that you have so little desire to see him, that trivial things will prevent you being present. Some, I know, say they are so confined through the day, that it is necessary for their health to take a walk in the evening. And is it so? would one hour taken from their walk one evening in the week, materially affect their health? It is an exercise becoming an intelligent creature to survey the beauties of creation, and look through them to Nature's God. But if that God hath appointed a place where we shall meet with him, and enjoy more intimate communion with himself, shall we not forego the less for the greater? If earthly friends, whom we dearly loved, were to invite us to their house, we would not thus slight them. Then, again, others are so busily engaged amid the trifles of earth, that they have not time left for this purpose: they must have time to receive and return visits from friends, they must have time for excursions of pleasure, they must finish this piece of work, or they must read that new book, till they quite forget the meeting, or have not time to go. And must the prayer-meeting only come in when every other claim is satisfied?—or can they forget the hour consecrated to the worship of God by the church of which they make a part? What a state of things is this! And some, perhaps, there may be who, though they have a good share of the comforts of this life, yet they must increase their business, or prolong their labour, though their time is at their own command, and take in the hour of prayer in order to better their circumstances in the world.

But I will not multiply cases; for often have I been sick at heart in my own little circle with excuses for absence from this, to the Christian, most important means of grace. How must such conduct appear in the eyes of the Lord, who is present in that scantily-filled house to bless every waiting soul?—and if we are absent, when we might so arrange our affairs as to be present, does not our conduct imply contempt of his presence and blessing; and, as a consequence, leanness is sent into our souls, the cause of God is retarded, and souls are hourly perishing.

What shall I more say: others have spoken on this subject, and yet it need to be again and again reiterated; and I cannot but mingle the tear of sorrow over the insult offered to my Lord by this slighting of his presence; the indifference it manifests towards his cause and kingdom, who, after having promised what he would do for his people, said, "I will yet be inquired of by the house of Israel to do it for them;" and for our encouragement in united prayer, hath said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them."

It hath been said by some that our prayer-meetings are not interesting, that those who engage in prayer are too tedious in their petitions, and too general in their subjects: granting there may be some truth in this, yet who does not know that we are all more or less influenced by circumstances. External things have much power over us; and the defect we think we discover may, to a great extent, be aggravated by the smallness of the numbers present, chilling the devotional feeling of those who thus engage; at any rate, it is no excuse for remaining away, and leaving a duty unfulfilled. If our object in going be to see Jesus, we shall see him though the petitions offered may be in a way not in exact accordance with our notions. But let none of us substitute in any way social prayer for secret devotion, they must act and react upon each other; we must always enter the sanctuary from the closet, carrying with us the spirit of prayer, or we shall not be in a state of mind to join in the petitions presented; and we must so join in them while there as to have the desires of our souls increased in extent and ardency by our attendance, till all selfishness is as it were annihilated, and the glory of our God and Saviour is our end and aim; that whenever his will is made known (and do we not receive direction in answer to prayer?) we may no longer confer with flesh and blood.

All who have prayerfully attended these meetings, can bear their testimony to their sweet enjoyment of the Divine presence and blessing, and to their refreshing and hallowing influence after a day of care and toil in the world. Methinks it is a wise arrangement, apart from other considerations, that they thus break in upon the world and curb its engrossing power over the mind. And how would the hearts of our pastors be cheered after the exhausting labours of the sabbath, and their sinking energies sustained, if when they came up to the house of prayer, they saw their people gathered thickly around them on all sides, and earnest and importunate prayer ascending to God for a blessing on their labours by hundreds of united hearts; it would infuse new life into their studies, and an energy more than human would flow from their words, till sinners in great numbers would hear, and fear, and turn to God. H.

CHRISTIAN LOVE.

"The greatest of these is charity."

If there ever flourished in the soil of humanity one flower more than another resembling those which decked the garden of Eden—if we ever breathed an atmosphere approaching in purity that which was wafted in the gales of paradise—if we ever touched a chord which vibrated in harmony with the mingled symphonies of angels and men, when angels and men were companions,—*it was love.* Burnished with this grace, intelligence came from the hand of Jehovah; and the want of it is characteristic only of depraved man and fallen angels. No sooner had the prohibition of Heaven to our first parents been violated, and the consequent curse pronounced, than love took her flight from earth; and soon could the inscription be read, engraven on the very throne she had occupied, "Hateful, and hating one another;" the blood of Abel proclaimed *she has gone!* and every line on the scroll before the eternal throne declares earth to be no longer her dwelling-place, man no longer her admirer; the knot which bound heart to heart, and all to God, is dissevered.

To reproduce a picture like that upon which the sun first smiled, was an object for which many breasts sighed; but in vain. To restore what was thus lost, and revive in some faint degree the Divine image in the human character, mighty intelligencies arose, and put forth their energies: but although they shone in splendour amid the darkness which enshrouded them, yet they found the task they had undertaken was too mighty; and it was reserved for the Gospel, with a voice from heaven, to announce the plan by which "peace on earth and good-will to man" may be secured; and not until this Gospel shall exercise its legitimate influence over the universe, will "the desert rejoice and blossom as the rose." Let Christian love, then, in all its perfection be the object of your ambition; to its manifestation there is no limit; however bright it may be exemplified in your life upon earth, it shall transcendently excel in the life and service of Heaven; and by *your* cultivating to a larger extent this principle of love, you will help materially to bring about that period when "peace shall flow as a river;" that true millennium, when the sun shall dawn every morning upon a universe bowing at Jehovah's shrine;

and shall set every evening, casting its rays upon a world chanting its vespers to the "King of kings and Lord of lords;" you will benefit man, recommend religion, and glorify God! J. H.

MORE PUSEYISM.

To the Editor.—Sir,—The writer for a series of years has endeavoured to preach the gospel of Christ in a rural district where religious instruction has been much wanting. Through the whole course of his ministry it has been his chief aim to be as explicit as possible in explaining the doctrines contained in the New Testament, and more especially those doctrines connected with the salvation of the soul. For instance, the doctrine of man's fallen nature; the efficacy of the atonement; the necessity and great importance of the new birth for every man; the claims of the Gospel relative to "repentance toward God, and faith toward our Lord Jesus Christ," as the only sure way of salvation; the work and agency of the Holy Spirit in his enlightening, purifying, and saving operations; and the importance of leading a holy life in strict conformity to Christ and his gospel. With the Bible before him, he has been particular in recommending its hallowed contents as the word of God, containing the verities of imperishable truth; and declaring it to be the only infallible guide in all matters of faith and practice.

But since Puseyism has been afloat, and the Prayer-book put in the place of the Bible, the writer has been very much annoyed by opposite sentiments, or another kind of doctrine altogether unknown in the New Testament: such as human tradition, water-regeneration, priestly absolution of sin, and all the ceremonies of a State-church carried out to the greatest extent, are now introduced to the notice of the people as the only safe way to heaven; and this to the exclusion of all others, who prefer taking the word of God as the best and surest guide in all matters of religion. Those exclusives tell the people that there is no salvation out of the church, and that all who dissent from her will be lost. Thus, by a sort of blind zeal, they try to prevail upon every one to go to church. One of those authorised teachers not long since turned to the parish church, and pointing with his finger, said, "Let us all go to one place and with one heart." Such teachers do not allow people to think for themselves; but, according to the popish doctrine, they tell them that it is their duty to follow their lawful teachers, and that they are the only men whom God and the bishop have sent to communicate spiritual instruction; that no man has a right to preach unless he has been previously ordained by the bishop; and that no other teachers but themselves can take people to heaven. One of those exclusives said to a person who went to chapel, "Do not go to chapel, for they cannot take you to heaven; but come to church, and then you will be right."

Blessed be God for the Bible! and since he has condescended to become an author, and to give us a Book free of error, and richly fraught with all good, we are bound in duty to read it, and to be thankful for such a valuable boon. Well did Chrysostom say, "Ignorance of the Scriptures hath brought forth heresies, and turned all things upside down." A person once told the writer, that a certain official in the church said to her, "You read the Bible too much." It is a pity but he had read the Bible more himself, and then, most likely, he would have recommended the person to keep on reading, in imitation of the nobility at Berea, who "searched the Scriptures daily whether those things were so." But, a few years since, the minister of the parish by some means had found out, that several children had been baptized at the chapel. This so much alarmed him (of course the work being done so badly), that he so far prevailed upon some of the parents to allow him to rebaptize them. This he did. The same minister predicted, that, in the course of seven years, the chapel would be turned into a pig's sty. This is not all: it came to pass that he visited a member belonging to the chapel, who at that time was drawing near his latter end, and requested him to confess his sins, saying, "If you confess your sins to *me*, you will die more peaceably." The person told him he would not confess his sins to any man, but he would confess them to the Almighty. Another person who attended the chapel, asked the minister of the parish what were his views as to the baptism of the Holy Spirit; the reply was, "We are all regenerated in our baptism." The writer could state many other facts, some of which would astound the reader.

How long are these things to exist in what is called a Protestant church? Where are the bishops? Let them come forward and put a class of men to work in the church, who shall not shun to declare all the counsel of God, and discharge their duty towards the Saviour, and to the souls of the people, that they may be safely trained for eternity. The foregoing remarks are not invidiously written, as the writer is well aware there are some happy exceptions in the Established Church. There are to be

found in her men of strict piety, of sound principles, and indefatigable in preaching Christ. The writer has had the honour of being personally acquainted with a few of those pious and praiseworthy ministers. Some six or seven years ago he had a call to pay a visit to one of them, whose piety and venerable appearance entitle him to a large amount of Christian respect. During our interview he made the following candid remark, when speaking upon the various sections of the Christian church: "It matters not," said he, "what denomination we are of, supposing we are in Christ; and if we are not in Christ, we are wrong."

Lessons by the Way; or, Things to Think On.

WAR.

First Envy, eldest born of hell, embrued
Her hands in blood, and taught the sons of men
To make a death which nature never made,
And God abhorred; with violence rude to break
The thread of life, ere half its length was run,
And rob a wretched brother of his being.
With joy Ambition saw and soon approved
The execrable deed. 'T was not enough
By subtle fraud to snatch a single life!
Puny impiety! Whole kingdoms fell,
To sate the lusts of power: more horrid still,
The foulest stain and scandal of our nature
Became its boast! One murder made a villain;
Millions, a hero! Princes were privileged to kill,
And numbers sanctified the crime!
Ah! why will kings forget that they are men,
And men that they are brethren? Why delight
In human sacrifice? Why burst the ties
Of nature, that should knit their souls together
In one soft bond of amity and love?
Yet still they breathe destruction, still go on
Inhumanly ingenious to find out
New pains for life, new terrors for the grave.
Artificers of death! Still monarchs dream
Of universal empire growing up
From universal ruin. Blast the design,
Great God of Hosts, nor let thy creatures fall
Unpitied victims at Ambition's shrine!—*Porteus.*

ARREARS ON THE GLORY AND SLAUGHTER BILLS.

The following is an estimate of the debts of the several nations of Europe, reduced to the currency of the United States, by an American, who deserves thanks for his industry. Every labouring man should cut this out and paste it over his mantel-piece:

	Dollars.	Dolls., each Inhabitant.
England	5,556,000,000	222
France	1,800,000,000	54
Holland	800,000,000	250
Frankfort-on-Main	5,000,000	90
Bremen	3,000,000	54
Hamburgh	7,000,000	44
Denmark	93,000,000	44
Greece	44,000,000	44
Portugal	142,000,000	36
Spain	467,000,000	35
Austria	380,000,000	31
Belgium	120,000,000	30
Papal States	67,000,000	26
Naples	126,000,000	16
Russia	150,000,000	11
Prussia and Poland	545,000,000	9
	10,305,000,000 dollars.	

This pretty little patrimony is to be handed down from generation to generation. A fair price to pay for glory!

EXPENSES OF THE CAFFRE WAR.

The sum required towards defraying the expenses, beyond the ordinary grants for the years 1846-7 and 1847-8, for army and ordnance services occasioned by the Caffre war, at the Cape of Good Hope, amounts to £1,100,000. This estimate has been issued from the Treasury Chambers, Whitehall. This is a very large sum to pay for killing a few poor Caffres! Our colonies are preserved as colonies, for the sake of our aristocracy. As independent countries, they would be excellent customers, and the tie of the common language would hold them as friends, assuming only justice on our part; but colonies are aristocratic warrens. "Every rock in the ocean where a cormorant can be perched is occupied by our troops—has a governor, deputy-governor, storekeeper, deputy-storekeeper, and will soon have an archdeacon and a bishop—military colleges, with thirty-four professors educating seventeen ensigns per annum, having half an ensign for each professor, with every species of nonsense, athletic, sarterial, and plumigerous."—*Sidney Smith.*

MR. ADAMS'S EARLY LESSONS.

John Quincy Adams, the famous President of the United States, in early life, received lessons in morals and religious duties from his parents, which were never effaced from his mind. His excellent mother, in 1778, wrote to him these words: "Great learning and superior abilities, should you ever possess them, will be of little value and of small estimation, unless virtue, honour, integrity, and truth are cherished by you. Adhere to the rules and principles early instilled in your mind, and remember that you are responsible to your God. Dear as you are to me, I would much rather prefer that you would find a grave in the ocean which you have crossed, than to see you an immoral, graceless child." In his last conversation, Mr. Adams expressed his astonishment at the insensibility of men holding public station to the great truths of Christianity, and the indifference with which they viewed the worship of the Most High God and the institutions of religion. Some time before his death, he stated that ever since he was thirty years old, he had been accustomed, among the first things, to read the Bible every morning. With few interruptions, he followed the practice over fifty years. He read seven different versions—in the German, French, Greek and Latin languages, beside English translations.

When Adams had finished his course, and his dust was lying in state at Washington, one of his surviving friends wrote as follows: "To-day that venerable form lies at the capitol. All is silent. But his undying soul, if we might suppose it, is now hovering and lingering over his native state, to give its farewell, yet loath to depart; he whose character was love of his country, of mah, of freedom, of justice, of right, and of God. To-morrow, his mortal dust starts once more to join the dear presence of his father and mother, to mingle his ashes with their ashes, as their lives were mingled, and their souls were united. What shall we say to him when he returns? We shall say,

"Where slavery's minions cower
Before the servile power,
He bore the ban.
And like the aged oak
That braved the lightning's stroke,
When thunders round it broke,
Stood up a man.

"Nay, when the storm was loud,
And round him like a cloud
Came thick and black,
He single-handed strove,
And like Olympian Jove,
With his own thunder drove
The phalanx back.

"Not from the bloody field
Borne on his batter'd shield,
By foes o'ercome;
But from a sterner fight,
In the defence of right,
Clothed with the conqueror's might,
We hail him home.

"Now with his kindred dead
Lay his more honoured head,
Where dust returns to dust:
That soul shall never die,
While God fills earth and sky,
But dwells in heaven on high,
Amid the kindred just!"

INFLUENCE OF BREATHING ON THE ATMOSPHERE.

It is only the girdling and encircling air which flows above and around all that makes the "whole world kin." The carbonic acid with which our breathing fills the air to-morrow will be spreading north and south, and striving to make the tour of the world. The date-trees that grow round the fountains of the Nile will drink it in by their leaves; the cedars of Lebanon will take of it to add to their stature; the cocoa-nuts of Tahiti will grow riper upon it; and the palms and bananas of Japan will change it into flowers. The oxygen we are breathing was distilled for us some short time ago by the magnolias of the Susquehanna, and the great trees that skirt Orinoko and the Amazon. The giant rhododendrons of the Himalayahs contributed to it, the roses and myrtles of Cashmere, the cinnamon trees of Ceylon, and forests older than the flood, buried deep in the heart of Africa, far behind the Mountains of the Moon. The rain which we see descending was thawed for us out of icebergs which have watched the polar star for ages; and lotus lilies sucked up from the Nile, exhaled as vapour the snows that are lying on the tops of our hills.—*British Quarterly.*

STATE OF CRIME IN FRANCE.

In the course of the year 1847, the Courts of Assize of France pronounced sixty-seven condemnations to death; of which forty-three were for the crime of assassination, eight for murder and robbery, five for poisoning, four for parricide, three for infanticide, three for wilful fire-raising, and one for aggravated assault and wounding. During the same period, the councils of war established in France and Algiers pronounced 102 capital condemnations; of which eighty-two were for assault on superiors, twelve for assassination, eight for desertion. The medium of crimes against the person and against property in France varies annually from 5,000 to 6,000. The number of accused is generally from 7,000 to 8,000, of which about one-third are acquitted. Correctional offences are much more numerous. During the year 1847, 77,000 cases, including 98,000 persons accused, were brought before the tribunals *de premiere instance*, of which 23,000 were acquitted. The number of accidental deaths recorded during the same period amounts to 7,400; of which 3,000 were drowned, 600 were killed by carriage accidents, 400 by the fall of earth, 200 by the immoderate use of alcoholic liquors, eighty by lightning, fourteen by railway accidents, &c. The number of suicides 3,000, of which two-thirds are males. The greater number committed suicide by strangulation, submersion, or asphyxia, and very few by poison. The greatest number of suicides occurred in the months of May, June, and July.

IRISH CRIME.

A barrister of the Northern Circuit attending a gaol-delivery for the county of York, was induced, in consequence of the general conversation at the bar on this subject, to endeavour to ascertain the amount of Irish crime committed in this central English county; and the following statistical facts are obtained from Mr. Noble, the governor of York Castle, and from the calendar of the prisoners:

Number of prisoners—	
In the calendar . . .	119
Out on bail . . .	7
Total . . .	126

Of these twenty-seven were Irish, or about 25 per cent. of all the crime committed in Yorkshire, and tried at the last winter assize, was committed by Irishmen.

Of these crimes twenty-nine were crimes of violence—murders, manslaughters, robberies, and assaults; and of these crimes nineteen were committed by Irishmen; or about 66 per cent. of the crimes of violence in Yorkshire tried at York, were committed by Irishmen.

Of these crimes of violence eight resulted in death—in murder or manslaughter; and of these eight crimes six were committed by Irishmen; or 75 per cent. of the murders and manslaughters in Yorkshire tried last assizes, were committed by Irishmen.

HOME TRUTHS.

Reader,—Last sabbath was a little unpleasant—that, no doubt, you know;—not so unpleasant, however, as would have prevented you, on any other day, from going half a mile, could you have gained a nine-pence; and yet you deserted the sanctuary during the day. Now this proves a few things:

Firstly, That you have little or no regard for the feelings of your pastor.

Secondly, That if you are a parent, you care but little what example you are setting before your children.

Thirdly, That you have little or no regard for your covenant vows.

Fourthly, That you have little or no regard for the welfare of the church.

Fifthly, That the state of devotional feeling is very low in your own heart. And,

Sixthly, You ought to repent and do better.

WAR AND CHRISTIANITY.—AN EXTREME CASE.

"You won't fight? Suppose you had insulted a man, and he had a sword drawn in his hand, and should rush upon you, and you should retreat against a wall, and could retreat no further, and you had a sword in your hand, what would you do? Wouldn't you take his life?" asked Caseknife, with an air of triumph; as much as to say, "I have got you now."

"Friend Caseknife," replied Broadbent, with perfect equanimity, "I tell thee what I would do. In the first place, I would not insult the man; and, if I had insulted him, I would ask his forgiveness. In the next place, I would have no sword in my hand, neither would I retreat against the wall."

Caseknife was not dull of comprehension, so he shut up, feeling that he could make no handle of his extreme case.

CAUSES OF CHURCH DISTURBANCES.

Pecuniary difficulties are often among the chief. The love of money is the root of all evil, and this grows rapidly in the mire of worldliness. How sad its fruit often in our times! The current expenses of a church are not fully met. Their love grown cold, and their hearts intent upon profitable investments, they are slow to meet the deficiency. Debt accumulates, and with it springs up a murmuring spirit. The pastor is found fault with; he, it is thought, is not attractive. He may be weighty and powerful in doctrine, but he is not weighty and powerful financially. He may have gathered in souls, but he gathers not in gold and silver. He draws few rich men. Or, if the pastor be not blamed, one after another slips his shoulder from under the burden, and goes to some full and rich church, where the purse is spared, and, it may be, the conscience too. The church dwindles, and, at length, is dissolved—the candlestick removed out of his place.

THE BLESSED LOSS!

Dr. Payson, when racked with pain, exclaimed, "O what a blessed thing it is to lose one's will! since I have lost my will, I have found happiness. There can be no such thing as disappointments to me, for I have no desires but that God's will may be accomplished." To live thus obedient to Divine Providence, is to have the spirit of the prayer, "Thy will be done on earth," and the practice of those who do "as it is in heaven."

SIXTY THOUSAND SLAVEHOLDERS.

A published calculation—how accurate we do not know—states that 250,000 slaves are held by Methodists, 225,000 by Baptists, and 80,000 by Presbyterians. Add 45,000 for all other denominations, and you have 600,000 slaves held by religious men. The average number to each may be about ten, which will give us 60,000 religious men holding slaves! What ought these religious slaveholders to do? Some will say, immediately and at all hazards emancipate their slaves. Others will say, go to work immediately, and with earnestness, as citizens of the country, to procure the repeal of the slave laws. Others will say, commence immediately and sincerely the work of giving instruction to the slaves, to prepare them for freedom. But will any intelligent Christian say that these 60,000 slaveholders are discharging their duty, while eating and wasting the earnings of their slaves, and making no effort in any way to give them their freedom.—*Zion's Advocate.*

EPITAPH ON JOHN LOCKE, WRITTEN IN LATIN BY HIMSELF.

Near this place lieth John Locke! If you ask what kind of man he was, he answers, that he lived content with his own fortune. Bred a scholar, he made his learning subservient only to the cause of truth. This thou wilt learn from his writings, which will show thee everything else concerning him with greater truth than the suspected phrases of an epitaph. His virtues, indeed, if he had any, were too little for him to propose as matter of praise to himself, or as example to thee: let his vices be buried together. As to an example of *manners*, if you seek that, you have it in the *gospel;* of vices, I wish you to have one nowhere; of mortality, certainly, and may it profit you, you have one here and everywhere. This stone, which will itself perish in a short time, records that he was born, August 29, 1632; that he died, October 21, 1704.

THE ROSE OF SHARON.

On receiving a visit from the late Rev. Henry Venn, author of "The Complete Duty of Man," the late Rev. James Hervey, whilst walking with him in the garden attached to the parsonage, plucked that "emblem of beauty's transient bloom," *a rose*, and desired him to present it to his wife, to put her in mind of the Rose of Sharon. She paid such regard to the gift and the giver, as to put it into a frame with a glass. The following observations respecting the transaction occurs in a letter from Mr. Hervey to his friend: "Your lady has shown the most welcome complaisance to *me* and to the *rose:* to *me*, in accepting what is less than a trifle; to the *rose*, in putting it to such a use. Could that poor vegetable be sensible, it would rejoice to be a remembrancer of its most amiable Creator."

HOW TO BE ALWAYS EASY; OR, THE RIGHT USE OF THE EYES.

An Italian Bishop struggled through great difficulties without repining, and met with much opposition in the discharge of his episcopal functions, without ever betraying the least impatience. An intimate friend of his, who admired those virtues which he thought it impossible to imitate, one day asked the prelate if he could communicate the secret of being always easy? "Yes," replied the old man, "I can teach you my secret, and with great facility; it consists in nothing more than making a right use of my eyes." His friend urged him to explain himself. "Most willingly," returned the Bishop; "in whatever state I am, I first of all look up to heaven, and remember that my principal business here is to prepare for my journey there; I then look down upon the earth, and call to mind how small a space I shall occupy in it when I come to be interred; I then look abroad in the world, and observe what multitudes there are who, in all respects, are more unhappy than myself. Thus I learn where true happiness is placed, where all our cares must end, and how very little reason I have to repine or complain."

A CHINESE, who professed to be a follower of the Lord Jesus Christ, was asked, "What is now the state of your heart?" He replied: "Formerly my mind was smoky; now I enjoy some light. Formerly it was like a boisterous sea; now it is calm. Formerly I loved myself; now I love everybody."

MEEKNESS.

PASSIONATE reproofs are like medicines given scalding; the patient cannot take them. If we wish to do good to those we rebuke, we must labour for meekness of wisdom, and use soft words for hard arguments.—*Dodd.*

Biography.

MEMOIR OF THOMAS COOPER, LITTLE DEAN, WOODSIDE.

BY DANIEL BRAIN.

"The memory of the just is blessed."

WHAT a changeable world is this in which we live! yet not more changeable than the circumstances of human life. It is early made up of sunshine and shade, sorrow and joy; sometimes the tear, at other times the smile. While passing through this life, we behold those by whom we are surrounded changing their habitations and employments,—health for sickness,—and time for eternity. When the destroyer of nature comes, none can resist his call. The blooming youth, the hoary head, the rich, the poor, the pious or impious, are alike bound to give up the ghost. O death! thou hast removed numbers from our church in a short time; sometimes separating the husband from the wife, the wife from the husband, the parent from the child, the child from the parent, and our dearest friends from each other.

The late Mr. Cooper was born August 10, 1824, in the county of Gloucester. He was the eldest son of Joseph and Hannah Cooper, who are very much respected. They were in the habit of attending the Independent chapel at Little Dean, and sending their children to the sabbath-school, to receive instruction according to the word of God. Thomas paid due respect to his parents up to manhood. He was regular in his habits; still his mind was unrenewed; he lived without God and without hope in the world. It pleased God, in the order of his divine providence, to find a way to his heart by a remarkable circumstance. The Rev. B. Jenkins, of North Nibley, who was about to take the oversight of the church and congregation of the Independent chapel at Little Dean, when on a visit one sabbath-day, walking with a friend, he saw a number of men and boys desecrating the sabbath, by playing at foot-ball in an open field, which led him to go and speak to them of the evil of sinning against God in this way, and warned them of the danger that awaited them in the world to come. While hearing the man of God point out the evil of sin, he began to tremble and fear; his mind became enlightened, and something told him of a God that ought to be feared, —that he ought to seek him, to be delivered from the wrath to come. The prayer of the blind man became his: "Thou Son of David, have mercy on me;" and with Peter he said, "Lord, save, or I perish." He saw more and more of his lost state and condition as a sinner: then he sought earnestly for pardon with all his heart, through the atonement of our Lord and Saviour Jesus Christ. He did not seek in vain. God spoke peace to his soul: he was then assured that his sins, which were many, were all forgiven, for the sake of Christ. He was in his seventeenth year when he found peace with God. What a privilege to know the Lord in the days of our youth! the best time to serve God and man. He experienced the word of the Lord to be precious from time to time, and thought it his duty to join the people of God in church fellowship, at the same chapel at Little Dean. He was an ornament to the church, inasmuch as he adorned his Christian profession; and having been a diligent and useful sabbath-school teacher, it is hoped that the truths which he taught will spring up unto everlasting life. I have been often delighted while hearing him explaining the Scriptures to the children, and telling them of a Saviour's love: how he came into the world to seek and to save that which was lost; and directing them to look to Jesus, that they, too, might be saved. He delighted himself much in singing the praises of God, and instructing others in similar devotion, and was greatly pleased when they sang with the heart, making melody unto the Lord; the tears meanwhile falling from their eyes.

He was built on the Rock of Ages, and free from bigotry. Wherever a free and full salvation was preached, there was food for his soul. He was regular in his attendance on the means of grace, and also in the house of prayer, except on some special occasions, when he was invited to assist in conducting the praises of God in other houses of prayer, in which he evinced an experience more like that of a man of forty years' standing in the church, than of one who had but just arrived at manhood. It was his study and delight to keep the singers united; and when any strife arose between them, he was the first to effect concord, so that he might well be called a peacemaker. He paid strict attention to the family circle, striving to improve their spiritual and temporal welfare, according to his ability; and, to use his father's own words, was more like a father in the family than a son. He possessed a youthful bloom, a healthful appearance, and a sparkling eye. But disease entered his mortal frame; the typhus fever weakened his strength by the way; and his pains were acute. When a little revived, he would cry out with David, and say, "How amiable are thy tabernacles, O Lord of hosts; blessed is the man that trusteth in thee." His mind was stayed upon his God, and he was seldom heard to murmur or repine at the Lord's doings, enduring affliction with resignation, and submission to the will of God. He was beloved by all denominations of Christians who knew him, seeing that he had a good hope through grace of a blissful immortality beyond the grave.

On my last visit I asked him how he was? He said, "I am very ill; but if it please the Lord, I shall get better." He conversed with me for some time on spiritual things with great freedom, and afterwards repeated the following lines:

"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus, and my all."

He then said, "Oh! what should I do without Jesus now?" Being reminded that it was hard to trust in an arm of flesh, he replied, "But I can trust in the Lord Jesus Christ, and not be afraid; he will never leave me nor forsake me." His hope of eternal life appeared to be unshaken, resting entirely upon the finished work of Christ. I mentioned some passages of Scripture to him; he said they were precious to his soul, and then repeated the following lines:

"Poor, weak, and helpless, though I am,
I have a rich Almighty Friend;
Jesus the Saviour is his name,
He freely loves without an end."

Many pleasing things he spoke of concerning the worship of God in days gone by, which were of a cheering nature. As his departure drew near, his hope became brighter and brighter; for by faith he knew that in heaven he had a more enduring substance—a better country, because an heavenly. In this peaceful state of mind he closed his eyes in death, and breathed his last on the 25th of August, 1847, aged twenty-three years, in firm hope of a better resurrection from the dead, through our Lord Jesus Christ.

On the following Saturday his mortal remains were interred in the graveyard belonging to the Independent chapel, Little Dean, in the presence of a most respectable and very numerous concourse of spectators. On Sunday evening, September 12, his death was improved by the Rev. B. Jenkins, from Lam. iii. 27: "It is good for a man that he bear the yoke in his youth." The discourse was most appropriate, and deeply impressive. The attendance on the occasion was great, the chapel being crowded to overflowing. The word delivered appeared to make a deep impression; seriousness sat on every countenance. "The memory of the just is blessed."

"At all events, the stroke must come;
There 's no protection from the tomb;
Nor does it matter when or how,
If you are but prepared to go.
If Mary's choice be made your own,
And Christ alone depended on,
Death's ghastly form will only prove
A messenger of kindest love,
Safe to convey the pious soul
Where years of long salvation roll."

OBITUARY.

DIED, on the 3rd of September, aged sixty-eight years, at Guernsey, whither he had gone for the benefit of his health, the Rev. Benjamin Hobson, of Welford, in Northamptonshire. The first seven years of his ministerial life were spent as pastor of the Independent church at Driffield, in Yorkshire; and the last thirty-five years as pastor in the church at Welford. In both stations he was highly esteemed for the amiableness of his disposition, the respectability of his character, and the efficiency of his ministry. He was the devoted Secretary of the Northamptonshire Association, and Fund for the Relief of Aged Ministers and their Families, whose interests he assiduously endeavoured to promote, and by whom, as well as his own immediate connections, including his son, Dr. Hobson, Medical Missionary in China, and a large circle of endeared friends, his memory will be cherished with sincere respect and cordial affection.

Essays, Extracts, and Correspondence.

BRISTOL YOUNG MEN'S CHRISTIAN ASSOCIATION.

To the Editor.—Sir,—The accompanying statement of the objects of the above-named Society, and the Rules by which it is to be governed, have been forwarded to me by the Secretaries, together with a request that I "will favour them with the names of any young men, members of our church or congregation, whom I think are likely to unite:"

The Committee of the "Bristol Branch of the London Young Men's Christian Association," earnestly invite attention to the following brief statement of the object sought to be attained in the formation of this Society, and of the claims which it puts forth to the Christian sympathy and support of all who are interested in the temporal and spiritual well-being of young men:

The Association is composed of *young men* of all denominations, who give satisfactory evidence of their *Christian character*, and are anxious for the promotion and lively exercise of *religion* in their own souls, and the extension of Christ's kingdom amongst others around them.

They purpose meeting together at stated periods, for *Social Prayer, Reading and Study of the Scriptures, Conversation on Religious Subjects,* and the use of other means, consistent with the Scriptures, for their advancement in the divine life.

The few rules which are respectfully submitted, have been drawn up with due regard to the objects in view, and the best interests of the Society; and while the Committee have carefully avoided everything of an exclusive tendency, they have endeavoured to place such limits to the terms of membership as shall ensure to the young Christian the advantages of religious intercourse.

To every Christian young man the appeal is made on behalf of this infant Association, as furnishing a new channel through which he may directly and powerfully benefit the important class of society to which he belongs. To parents who are anxious that their children should enjoy the advantages of religious society and social intercourse, when removed beyond the immediate restraints and counsels of home, and to employers who value the moral and intellectual advancement of those engaged in their service, it presents an imperative claim.

Subscriptions and donations, in aid of the funds, will be gratefully received by the Treasurer (Mr. E. H. Phillips, 1, North-street); or any member of the Association.

Bristol, February, 1848.

I. That this Society be called "The Bristol Branch of the London Young Men's Christian Association."

II. That the object of the Association be the Improvement of the *Spiritual and Mental Condition of Young Men* engaged in houses of buisness, by the introduction of Family or Social Prayer, Bible Classes, Mutual Improvement Societies, or any other plan strictly in *accordance* with the *Scriptures*.

III. That the affairs of the Association be in the hands of its Office-bearers and a Committee of Management, who shall meet as often as necessary for the dispatch of business. Five to form a quorum.

IV. That the Committee be elected annually by a majority of Members; a Meeting to be held for that purpose in the month of September.

V. That an Annual Meeting be held, at which a Report of the Society's proceedings shall be read.

VI. That Meetings of the Members be held for the purpose of Prayer, Reading the Scriptures, Mutual Edification, and Encouragement; and for receiving information on all matters tending to promote the welfare of the Association. At which Meetings any Member has the privilege of introducing his friends.

VII. That the Chairman of each Meeting shall be appointed by the Committee, and that all Meetings begin and end with prayer.

VIII. That any person shall be eligible for Membership who gives evidence of his *conversion to God*. That he shall be proposed by a Member of this Association, at any of their Meetings, and be elected by the Committee after a satisfactory inquiry as to his suitability.

IX. That the Committee shall, after impartial inquiry, possess power to suspend or exclude any Member whose conduct is found, in their judgment, inconsistent with the Christian character.

X. That all persons becoming Members be expected to contribute not less than One Shilling per quarter towards the funds of the Association. The Subscriptions of Juniors and Apprentices shall not be less than Sixpence per quarter; and that every Subscriber shall be entitled to a copy of the Society's Report.

This appears to me to be a very singular sort of movement, and one which demands the most serious attention of pastors, churches, and the conductors of the religious press of our denomination. The church of God, with her scriptural officers, is the divinely-appointed teacher of religion to man; nor can I see how this great work is to be effectually done by any agency that is placed beyond her inspection and influence. Having carefully perused the statement and Rules above quoted, it is difficult to ascertain from them how the objects aimed at are to be secured, or what guarantee they furnish for the *scriptural* instruction of the youth who may become members. Then can we do otherwise than entertain serious doubts respecting the influence of a Society that *withdraws* the pious young men from our churches and congregations, and from the divine means there

provided for their spiritual improvement, as this Association seems calculated to do? Is it not the most scriptural way for young men, "who give evidence of conversion to God," to seek spiritual and mental improvement, by connecting themselves with the properly-organized churches and congregations, and by their steadily attending on the sermons, lectures, prayer-meetings, Bible-classes, church-meetings, and other scriptural ordinances provided? Are they not the very individuals we want to work in the vineyard of Christ—to teach in sabbath-schools, to distribute tracts, and to engage in other works of faith and labours of love; to sustain, by their attendance, public ordinances; and, under divinely-appointed pastoral care and instruction, to build up themselves on their most holy faith, and grow up into Jesus Christ, their living head, in all things? Would our pious young men do this—would they thus blend and co-operate with the church of God, and duly improve the means of grace to be found *only* in that church, both they and the church would be immense gainers. But if they draw off from that church,—if they unscripturally constitute themselves a separate body,—if they remove themselves from under the inspection and control of the church, and the care and instruction of their pastors,—if they invent for themselves a new organization, and place themselves under instructors selected according to the Rules above quoted,—then, I must solemnly affirm, that I not only doubt the success, but tremble for the issue.

If these first views on the question are wrong, I shall be glad to have them rectified; but a deep impression rests upon my mind that, though hastily sketched, they are sound and scriptural. My wish is, to call the attention of ministers to this truly serious matter; and especially, dear Sir, to elicit an expression of your views. Yours very truly,

WILLIAM GREGORY.

Clifton, Aug. 29, 1848.

THE DEACON'S OFFICE.

SIR,—As in your note to the paper on the "Deacon's Office," inserted in the July WITNESS, you intimated a previous intention to recommend the formation of deacons' associations, it may be hoped that you will not even now withhold what you purposed to write on the subject, because you discover *merely one* already in existence. Pray let the thoughts you have been "some time revolving" thereon, be given to the churches.

There can be but one opinion on the benefit to be derived both by deacons and churches, as well as by their pastors also, if such meetings as that at Manchester became general, as the means of calling increased attention to the true nature and proper duties of the deacon's office; and of diffusing more sound, intelligent, and scriptural views, than many now entertain in relation to it. Especially is it to be desired that more correct impressions of the true design of the deaconship should be imparted to not a few of the members of it; and I therefore venture to suggest, that, notwithstanding all that has been said by pastors at the appointment of deacons, as well as written for their instructions in tract and treatise, of older as well as more recent date, the WITNESS will do well to give its "line upon line, and precept upon precept," on a subject fraught with vital importance to our churches, as the past history and present circumstances of many would testify if examined for the purpose. And even when you, dear Sir, have given your deliverance in the space you can afford for it in the WITNESS, I will say further, that there will still be room in the deacons' library for "An Earnest Deaconry," if Mr. James can be prevailed upon—most suitably, as I think—to follow up with it his "Earnest Ministry" and "Earnest Church."

With the general views of the writer at Manchester, most of us, I suppose, would agree; with, however, perhaps, one or two exceptions as to statements somewhat questionable, and inferences which appear scarcely warranted.

For instance, I cannot entirely assent to his view of the primitive institution; as I doubt whether to the deacons *as such* were assigned the spiritual functions he describes: their *proper* duties—those for which *alone* the need of them was felt and expressed by the apostles—were wholly temporal: "the deaconship of tables," as distinguished from their *own* "deaconship of the Word," Acts vi. 3, 4. Other duties more spiritual, but incidental to the discharge of the first, would naturally be associated with their personal intercourse and social visitation; but these not as deacons, but as Christian brethren. What was the duty of *all* was also *their* duty, as occasion might arise. "The serving of tables," however, and the "ministry of the Word," were of purpose, disconnected; and not less clearly by implication, the former from anything like the pastoral superintendence which belonged to the latter.

Hence I cannot describe them as sustaining that prominent part, almost co-ordinate with the apostles themselves, which this writer assigns to them *as deacons* in "the discipline of the church"—"in being set for the defence of the Gospel," "using their gifts for edification in the assembly," &c. This is the error into which the Roman and Anglican churches have fallen; for I submit, that not *as deacons* were they admitted to any share in the "consultation" on the discipline and government of the church, other than in common with the general body of the believers. A prominent part they might take, indeed, *as elders*, in age, character, gifts, or graces; but this because they were elders, and not because they were "deacons of tables." Stephen, it is true, defended and witnessed for the Gospel, and Philip evangelised; but it is evident from the circumstances of the case, that their deaconal duties must then have ceased,

they had left "the serving of the tables" for "the ministry of the Word;" and whatever miraculous gifts and endowments any of them might possess, and whatever exercise of them for edification—and proof is wanting that others of them than Stephen and Philip were so endowed and occupied—it was as those whose service was required by Christ in ministering to the *souls* rather than the *bodies* of men: the one office would merge in and be superseded by the other; they doubtless ceased strictly and formally to deaconise when they became evangelists. Again; they may or may not have had the disbursement of the contributions for the support of the ministry as well as for the poor; and in either case, or in both, they may have obtained, in consequence, some influence in the affairs of the church: but this was not in right of, or by virtue of, their office, and clearly not in accordance with the apostles' design in their appointment; the departure from which, in this as in other aspects, became the germ of the present full-blown ecclesiastical hierarchy.

With these views I must demur to the general assumption, by the modern deaconship, of many of those "supplementary duties," which, "in the lapse of time, have become established usages," as if necessarily connected with the office, and always and of right to be associated with it. Some of those functions are not at all diaconal, but purely and wholly pastoral; assigned to them in the eight-fold enumeration of the Manchester paper, as "arrangement of times and services of Divine worship," examination of candidates for admission, &c. &c.

Others, as the management of religious and benevolent institutions, may, indeed, be conveniently committed to them, in conjunction with the pastor, by the church; but unless expressly so devolved on them, is not to be otherwise assumed. The truth is, that deacons should be led to regard themselves, not as overseers or managers in any sense, but as servants of the church, and subordinate "helps" to the pastor when he may require their aid in counsel or labour.

On this principle, the directions to Timothy respecting deacons, referred to by this writer, are needed and valuable enough; but, as supposed by him, intended for those who in some sort are to be "guides to the church," quite inadequate. For the charge to these, we must look much more suitably to the foregoing instructions in that chapter, given more at large to those "who desire the office of a bishop." The neglect of this Scripture principle and precedent has produced and encouraged too many a "Diotrephes, loving to have the pre-eminence" in our churches, who, because of his wealth or standing, has been suffered to mar his minister's usefulness, destroy his peace, and become the bane and blight of the church's prosperity.

Far be it from me, however, because of this abuse of the office, to disparage an order of men of inspired appointment, or to undervalue their service, or to repudiate their co-operation in other works of faith and labours of love than those at first and expressly committed to their charge; but let us carefully distinguish between what *may* be useful and what *was* and *is* obligatory; between matters of official duty and those which circumstances may render expedient, in trust and permitted exercise. What may be conceded to character and ability is one thing, and what is sometimes claimed by arrogance and presumption is quite another. We may speak and write of deacons' "arrangements in places and times of worship," &c., until we may chance to hear, for example, what not long since was heard in one of our chapels, a deacon's notice of a service, not only without the approval and permission of the pastor, but despite his well-known and clearly-expressed judgment against it; and undue assumption may be tolerated and advocated until we find, what not a few have found in some deacons, overseers other than the chosen bishops of the church—rulers and lords over God's heritage and servants, rather than the ministrants of the church's bounty to the poor saints and brethren. I believe and am glad to admit that these are exceptions rather than rules; but where they do occur the influence is most injurious on both minister and people, producing in his mind distaste to the office of deacon, and a wish to do without it as a hinderance more than a help; and in theirs discontent, ill-will, and much that is unlovely and of ill-report. I write this advisedly, and not unacquainted with the evil I deplore.

But more than enough of these hasty and ill-digested hints, written mainly to induce you, my dear Sir, to take up your own more able pen, and give us your matured and experienced observations on a subject of peculiar interest to many, and of deep concernment to all.

Yours affectionately,

July, 1848. V. D. M.

P.S. When writing the above I had not seen Mr. Burnett's "Observations on the Authority of Pastors, with Remarks on the Office of Deacon," Green, pp. 32, on which I have since glanced, and am happy to find confirmation by so judicious an expositor of some of the views I have expressed, in terms which, if your space admitted, I should be glad to see transferred to your columns from pp. 22, 23, 30, 31, of his pamphlet; but which I cannot hope, after the length at which I have written, that you will allow me to extract at large.

AN EFFICIENT MINISTRY.

To the Editor.—Dear Sir,—Some useful hints have recently been advanced in your valuable periodical in reference to the efficiency of the rising ministry. I doubt not that the stirring appeal of that much honoured servant of Christ, the Rev. J. A. James, will create an interest among the members of our dissenting churches that so important a subject demands. The welfare of Zion, and the fulfilment of those precious promises that predict the unlimited extension of the Redeemer's kingdom, are sufficient reasons why the interest and co-operation of all the followers of Christ should be enlisted for the establishment and maintenance of an "efficient ministry."

It is a source of deep regret, that comparatively so few of the students that have completed their studies in our Dissenting colleges, and entered upon pastoral or ministerial duties, have proved successful ambassadors of Christ. I think, however, that the remedy is to be found, not so much in the regulation or alteration of collegiate studies, as in the discipline and conduct of our churches in reference to ministerial candidates. I assume that all admissions to our colleges should be by *church*

recommendation, and not by *personal patronage* or *interest*. What, then, should be the prerequisites that should distinguish those of our brethren who are anxious to study for the ministry?

1. *Genuine piety*. One who having been the subject of contrition, can preach the duty of repentance; realizing a consciousness of pardon, can proclaim forgiveness; feeling the influence of love to Christ, must exalt his character and work; and, in the enjoyment of a living faith, can advocate its triumphs, and manifest its power in a life of holy consecration.

2. There must be an *earnest, ardent* desire for the work. One that prohibits him from engagement in any other occupation, and urges him forward notwithstanding all the dangers, difficulties, and disappointments that accompany the work. Where this unquenchable desire is evinced, we find a successful minister of the cross; and the possession and manifestation of the greatest depths of learning, combined with splendid genius, can never compensate for that continued steady earnestness that should characterise every minister of the Lord Jesus Christ.

3. There must be a *studious, thinking mind*. One that takes pleasure in research; not skimming over the surface of theology, but comparing spiritual things with spiritual endeavours to ascertain the mind of Christ, and present truth under every aspect, free from confusion in all its beautiful proportions and harmony.

4. There must be *aptitude* to *speak*. Having experienced the power of Divine grace, possessing an earnest desire to proclaim the message of mercy, and enjoying clear mental perception of the truth as it is in Jesus, it is requisite that the ministerial candidate should be able to convey his ideas in suitable language, free from pedantic technicalities or wearying repetitions, simple in style, and without hesitation.

I doubt not, that if our churches confined their recommendations to candidates possessing the germ of these qualifications, we should at no distant period cease to mourn over destitute churches and dwindling congregations.

Hoping you will pardon the intrusion of a well-wisher to the cause, entirely absorbed in commercial pursuits, I am, Sir,

STEPHEN BROAD.

31, *Broad-street, Bloomsbury,*
August 11, 1848.

MIXED MARRIAGES.

TO THE EDITOR.—SIR,—Without further preface permit me to say I am a thorough-going Nonconformist, and my other half is a truly pious Episcopalian.

Twenty years ago this very day we committed matrimony; and thus having had some experience, I dare to say a word or two on the subject of "mixed marriages."

I shall start by jumping to the conclusion that they are to be *avoided*, for the following reasons, viz.:

1. It is unseemly that when there is true peace at home, we should appear to the world not to live the most happily, by our dividing at the threshold of the sanctuary of God.

2. We may, perhaps, have agreed to differ, and with real charity in our hearts, deprecate all controversy; yet occasions will arise when a third party inadvertently broaches the subject, and from the impossibility of remaining neuters when personally appealed to, there is a danger of waxing warm in defence of truth, not to say error; so that the "sun goes down upon our wrath."

3. The children—ah! here is the difficult point. Taking it as a general rule that the Episcopalian yields to the Nonconformist on the subject of baptism, what effect has this want of union upon their spiritual well-being?—alas! what? We will not say they are almost sure to become "aliens from the commonwealth of Israel, and strangers to the covenant of grace; be without God and without hope in the world!" indifferent to all religion, if not absolute infidels!

I have somewhere read the following sentiment: "marriages are made in heaven;" to which allow me to add another, which is, that "hell claims the same privilege." It cannot be a question, that when a man desires to marry, whose heart is right with God, he is directed to a proper object by the God of heaven; and, in this way, marriages may be said to be made in heaven. Again, a man desiring to marry, whose heart is not right with God, is permitted to marry where he will; but I take leave to assert, it is more than likely his matrimonial chains will be found to have been forged in hell. What is property, or beauty, or birth, or fashion, when compared with true piety? It will outlive them all—it is an emanation of Deity!

But I am got off the "line:" I set out to prove that mixed marriages are to be *avoided*, not only with Episcopalians, but Independents, and Baptists, and Wesleyans, and Methodists, with New Lights and Old Lights; and, I say again, for the sake of the children, they are to be *avoided*. A Christian marrying an undecided character, is sure of his reward; and Christians who agree to differ, if this difference causes anger, let them take care they "sin not."

Remaining, Rev. Sir,
Your humble servant,
Sept. 4, 1848. "ALIQUIS."

COLLEGE AT CALCUTTA.

TO THE EDITOR,—SIR,—Will you allow me a brief space in the CHRISTIAN WITNESS for a line or two respecting the London Missionary Society's Christian College at Calcutta?

In the course of my travels through the country, and in reply to communications, not a few interested in the success of the Institution, have expressed their *intention* to aid in the accomplishment of the object; some by pecuniary donations, others by gifts of books, apparatus, &c. On such promises I have built some hopes, and believe they will not be disappointed. I shall, however, be glad if the friends of the College who *intend* to aid me, would forward their donations and gifts to the Mission-house as *promptly as practicable*.

I am naturally anxious to ascertain the exact amount of the pecuniary donations, and extent of other gifts, in order that my future exertions may be regulated accordingly. I am anxious, also, for another reason: other matters of moment, affecting the religious welfare of India, claim my attention; but to these I cannot

attend until my mind is assured that I have realized the whole of the College fund. I have already in hand, or in immediate prospect, about £3,500; £5000 is the sum required.

Some time ago, I addressed a letter to the churches of the Independent order, asking the gift of not less than £1 from each church towards the fund: some have replied; others, I have reason to believe, intend to do so; I hope all will. Should this be the case, the fund will be in a fair way towards completion. A Christian friend has proposed in addition, that *one thousand friends* should subscribe *one sovereign each*. Should this be done, and the church donation of one pound each be forthcoming, I shall not need to take the £1000 promised by the London Missionary Society. Surely within the circle of that Society's friends there are a thousand persons who will cheerfully contribute such a sum, for such a purpose. Should these two plans be responded to, the whole fund would be raised at little cost, and without the expenditure of a large amount of time and strength, which may be devoted to other objects of importance.

It is not infrequently the case that Christian people are desirous of aiding such objects, and *intend* to do so, but allow the desire to perish, and a good cause to fail for want of promptitude. Let not this be the case with this College fund. Not only applaud, and say, "A worthy," "A noble object," but make it a real, permanent blessing to India.

What a cheering feeling it would be to think that your note was one of the thousand which had been transmitted by the one post; by the next received, opened, and appropriated; and at a cost of only one penny on the twenty shillings.

My brethren, the pastors of churches, aid us by your church gift of one pound; and the one thousand with your donations of one sovereign each; come, and let us have the gratification to say soon, "Hold, it is enough; the fund is complete, and the College is fairly and hopefully begun."

Yours truly,

THOMAS BOAZ.

London, Sept. 8, 1848.

P.S. For the information of those not fully conversant with the object of the College, it may be well to state that it is designed,

1. For the education of the youth of India on Christian principles. We have between 700 and 800 pupils.

2. For the education of native Christian men for the work of the ministry.

3. For the education, board, &c., of native orphans. We have upwards of thirty female orphans in the College.

4. It is to be a place of resort for inquirers and catechumens.

CHURCH FINANCES.

TO THE EDITOR.—SIR,—My attention and interest having been awakened to a consideration of the pecuniary difficulties with which many of our Congregational churches and congregations have to struggle, and knowing that your attention has been already directed to a more scriptural and equitable plan, which has a tendency to lessen, if not remove, the heavy burdens which press on ministers and people, I venture to send you a few thoughts on the subject.

The letter of "A Staffordshire Pastor," and the plan suggested by Mr. Kelly, are, no doubt, more in accordance with the New Testament principles laid down by the apostle Paul (see 2 Cor. xvi.), than the present mode of raising funds. I cannot suppose that those principles were revealed as a matter of suggestion, but that churches and congregations should actually adopt them; and it is a truth not to be denied, that the nearer churches approach the spirit and principles of the New Testament, the more positive and efficient is the influence with which they go forth to establish and promote the religion of Jesus Christ in the world.

After some practical knowledge of the subject, and much serious consideration, I am compelled to come to the conclusion, that such plans as before alluded to, however efficient in some instances, and desirable in all, are not practical in all, and will not be until the majority of the poorer classes who attend to hear the Gospel, will so bind it to their hearts as the most valuable blessing God has bestowed upon them, and feel it their obligation, as well as privilege, to contribute their mite to its support.

At present not a few of our congregations are in the more rural and less manufacturing districts of our country, mostly dependant upon a very small minority of individuals for the support of religion, and even these having rising families to be provided for by their exertions in business, which is so fluctuating and precarious at these times.

Now, Sir, the idea that I have is this, that as many of our Congregational churches in large towns have men of wealth; in some places many such, God having so prospered them that they are able to retire from the cares of business;—some of these worthy characters might very well be spared from the churches and localities with which they are connected, and go forth, not to say in an apostolic character, but upon apostolic principles (see Acts xv. 36), that they may become acquainted with the circumstances of religious societies in the country. And if we consider that, in most of our rural churches, the ministry is as intellectual, zealous, and devotional as what may be found in crowded towns, the settlement of such useful Christians and their families amongst congregations whose means of support to the cause of God are so very limited, would be an augmentation of power and influence for good to many. It would elevate and purify the morality of smaller towns; it would be giving strength to the weak, building up the waste places of Zion, and resuscitate that which is ready to die; and it would not injure the comfortable, and, in some cases, the superabundant support of the Gospel in those places where such able and liberal families crowd. No doubt it would call forth a higher kind of liberality for the extension of the kingdom of Christ, both at home and abroad, by the influence which their example would have on those in an agricultural town who have the power and the heart to give, but want the *idea*.

I anticipate an early objection to such an emigration as this by those who wish to settle down near where their own children who succeed them in business reside. It is not mine to say that they are not justified in doing so; but there are many who cannot bring this objection, who, in looking out for some healthful locality to settle in, can find such in many parts of the

midland counties, where they might spend the remainder of their days in quiet though ceaseless activity, for the increasing glory of the Redeemer's kingdom, in the bosom of small but intelligent and devoted churches. This would be eminently conducive to their health and their spiritual improvement; and it would give them every facility for holy exertion in the kind offices of pious benevolence.

In this way I conceive that large and wealthy churches may more effectually benefit smaller ones, and the cause of God in this country, than by any other means whatever. If ten families like Lot's had settled in Sodom, it might have been made a Zion, as to anything we know. Pardon the length to which I have gone.

Yours, A DEACON.

August 25, 1848.

COLLECTION OF CHURCH SUBSCRIPTIONS.

TO THE EDITOR.—SIR,—Having read the article in the CHRISTIAN WITNESS for the present month, entitled, "A Hint to Deacons," I beg leave to say, I am a deacon in a country town; and as I do not consider what is there stated about collecting ministers' salaries to be the best plan, allow me, through your valuable work, to suggest another. I love my minister, and am ready to do what I can for his comfort; indeed, I should not be worthy of office if I did not: but it is not reasonable to expect a deacon, or any other person, could go some three miles round the place of worship, to seatholders who probably pay but 2*s*. 6*d*. per quarter. I would therefore suggest, as an improvement on what "P." has said, (though I feel sure his plan has been from the best motives,) that on the sabbath previous to the quarter-day, the deacon should give out the following notice: "The seatholders are respectfully informed that their quarterly subscriptions will become due on the 25th; and next Sunday the deacons will stand at the door to receive their subscriptions, which they will have the kindness to enclose in paper, with their names; and all such persons will find their receipts in their pews the following Sunday morning." All who desire the comfort of the minister, I feel sure, would respond to the notice; and the deacons would have the pleasure (which now very seldom comes to their lot) of supplying the minister's wants very soon after quarter-day. We might likewise get help from persons who casually attend our places of worship, but are not acquainted with our internal government. Such persons give something at our quarterly collection for incidental expenses, under the impression that they are helping the minister: we might, by the plan I propose, correct the mistake, and give such persons an opportunity of showing their attachment to the minister by giving something when his salary is taken up. If, Sir, you should think what I have said worth inserting in your valuable work, I should like it to appear in the next month, as the subject is just now before the mind of the Christian world, and deacons especially. I am, Sir, a constant reader,

August 11, 1848. EROOM.

SABBATIC COLLECTIONS.

SIR,—In this month's WITNESS you have inserted "A Hint to Deacons." Allow me to say, the plan adopted in this place is, I think, a good one; yet perhaps you will object, on the ground of its being done on the *sabbath*. On the sabbath previous to the quarter-day, notice is given, &c.; on the following sabbath another notice, viz., "The remainder of the subscriptions, &c., will be received at the close of this service." The deacons wait in the vestry, and the subscribers pay, some on the first sabbath, and others on the second. For the past *seven years* my deacons have never had occasion to call on a subscriber; they pay in the vestry at the time, and we seldom have a defaulter. The fact is, my people would not suffer a deacon to call upon them for any such purpose. They say they have enough *tax* and *tithe* gatherers as it is, and are determined to *present* their subscriptions to their minister themselves; thus carrying out, as they think, the Voluntary principle. We have no *price* set on pews; my hearers give what they think they can afford: and I am well supported, considering the poverty of the great majority of my congregation. If it be wrong to receive money for the support of a minister *on the sabbath*, is it not equally wrong to collect for the poor after the Lord's supper, or for Foreign Missions?

The ladies in this district are in ecstasies in consequence of your "Chapter to Young Husbands:" certainly it is too true. There are several persons here who could never be induced to take a periodical, who now take either the PENNY, the WITNESS, or the BANNER. I have just been requested to order the BANNER for a liberal Churchman, the contents of which I hope, from time to time, he will "mark, learn, and inwardly digest." Wishing you increased success in your noble undertakings, I remain, dear Sir, yours most truly,

J. B. BEDDOW.

Old Sampford, near Braintree,
August 10, 1848.

EMIGRATION.

TO THE EDITOR.—SIR,—I have long had my mind directed to the subject of Emigration, and now that it appears to be taking a firm hold upon the national mind, I cannot forbear throwing out a hint which the dedication of Mr. Strongman to South Australia, at the Tabernacle, on Monday last, has again brought prominently before me.

You are aware that an enterprizing band of Germans emigrated some years ago to that interesting colony, resolving to act on the principle that union is strength; and, having carried out that principle to its full extent, have thriven and are still thriving far beyond their first expectations. How is it that no such band of British Christians have copied their example, and trodden in their steps? It appears to me that it has only been for want of some master-mind to guide the movement. Many, very many, members of our Congregational churches have gone to that thriving country, and many more are going. But why not form a company or band, determined to locate together, and there to carry out their principles, and form a church? Such a family, forming a village or town by themselves, would be happy in each other, be a blessing to the country of their adoption, and

while, in common with other colonists, they were spreading the English name and language, they would have the additional honour of extending the religion of the cross in that far distant region.

Will not some patriotic and influential individual take up this hint, and endeavour to carry it out, by allowing letters from parties wishing to emigrate to be addressed to him, and so form a band of holy men, who might go together, act in concert, and form a large and godly family by themselves? Let them do as did the German emigrants; let them take with them a suitable person, in the double capacity of pastor and schoolmaster; and let the other emigrants be suitably proportioned; and while worldly success is certain, the blessing of God would attend them. I only throw out the hint in this very hasty manner, leaving it to your discretion either to insert this letter, or to give it a more prominent bearing in your own way, as you may deem most expedient. I am, Sir,

Your obedient Servant,

August 23, 1848. J. G.

Sunday-Schools.

RELATION OF MINISTERS TO SUNDAY-SCHOOLS.

THE connection of ministers with Sunday-schools is a subject that deserves and demands consideration. It is an omen for good, that these institutions are to be brought before the Congregational Union at its Autumnal Meeting this year. As a member of that Union, and a minister somewhat interested in the matter, I, for one, cannot reflect without hope on the results of the attention given to this subject by so important a body of intelligent, Christian, and earnest men. If their minds receive the conviction that there *is* a connection between ministers and Sunday-schools, the discussion will not be in vain. The sense of deep respect entertained for the influence and character of the pastoral office, renders strong the impression that happy will be that day for Sunday-schools, for churches, for pastors, for the Congregational denomination, and the nation, when the duty of ministers to their schools is understood and fulfilled. That there is a duty at all is only beginning to be seen by many, and by many is still unperceived. The views on this branch of pastoral superintendence expressed by the BRITISH BANNER, in the review of the recent Conference of teachers in London, are worthy of much consideration, and will awaken reflection in many minds. To show that similar thoughts have been the opinions of other earnest men, the remarks of the Rev. John Todd, a pastor of a Congregational church, and a well-known authority on these institutions, are extracted for the perusal of the ministers who may not have met with them. They will carry weight, and be of use, and may be commended with confidence to the attention of all:

"*The ministers of the gospel should make the sabbath-school an important part of their pastoral charge.*

"Ministers have done much to rear up and sustain the institution of sabbath-schools. That they have not done more, and all that might be reasonably expected of them, I impute in part to the pressure which this age brings upon them, and partly to the fact that they have never examined to see precisely on what ground they should stand in regard to it. I do not believe any deficiencies on their part which might be pointed out are the result of design.

"Almost every sabbath-school contains hundreds of children in the morning of their being, open to the best impressions, and rapidly forming characters which will abide with them for ever. These hundreds of immortal beings are placed in the hands of some thirty or forty teachers—the best probably to be obtained; but all the minister is supposed to know of them is, that they are members of his church, and persons of common abilities. I ask now if he would be willing to have as many adults taken from his pastoral charge, and once a week instructed in religion by those of whom he knows nothing, except that they are professors of religion? Would he be wise or safe, judicious or justifiable, in so doing? I think not. But are not these children as liable to be led wrong, biassed by any want of judgment or piety on the part of the teachers, as the adult part of the congregation would be? It seems to me that the pastor ought to know who and what the teachers are, how they teach, what they teach, and what impressions they are making. Each teacher has some six or eight children committed to him, and he can teach them and form their character as no other human being can. Ministers may preach well, eloquently, learnedly, and powerfully; but in the pulpit they reach not the child—all goes over him. But the teacher can reach him, make impressions, and aid in forming his character, every sabbath. Were it only for the safety of the individual church, the minister ought to become deeply interested in the sabbath-school. But more: let the teachers be neglected, let them pick up knowledge as they are able here and there, let them teach error, and we have a power growing up which is irresistible. Our churches are already in the hands of sabbath-school teachers. They give character, and create the fashions and feelings of our churches. Let them believe and go wrong, and we cherish an infant Hercules, whose club will shortly be used in beating and killing his own mother. Teachers must be taught, that they may feel the ground on which they tread is firm, and that their path is through light and under sunshine. If our teachers are not held responsible for what they do and teach, to the pastor and to the church, woe be to the hopes of stability in the walls of our Zion! In order to meet the case, the minister must not be cold, formal, indifferent; but his heart must warm over the school, as over his own children. The safety of our churches, their stability, permanency, order, purity, knowledge—all, under God, depend on the character of our sabbath-schools. That character cannot

be what it should and must be, if there is any deficiency on the part of our ministers.

"Teachers are men—good men, I will suppose; but men who want improving, enlightening, and instructing. They are ready to admit this. Left to themselves, they grow discouraged and droop. They do as well as they can. The minister and the church stand off; they receive no countenance, no encouragement, no sympathy. They bring such explanations of Scripture as their limited means will allow; and thus, each one teaching and explaining in his own way, they plod on from year to year. *Is this right?* Ought not the minister to meet his teachers once a week, as a father—to feel that they are colleagues with him, aiding him to take care of the lambs—instruct them in the lesson which they are to teach the ensuing sabbath, giving them his warm sympathy and co-operation? Ought not the sabbath-school to be made an integral and an important part of his pastoral charge, so that the minister shall feel that he is to be the guide of the teachers, and that he is to keep the church awake and alive to the interests of the schools—that he is to do what he can to create an interest in the parents, in the congregation, and in all classes of his charge, so that it shall be cherished by all as the dearest boon committed to the church? If it is said that he has not time for all this, I answer, it may be true; *but he must take time.* There is no part of his work that is more important than this. He had better have fewer weekly meetings, make fewer pastoral visits, than to neglect the school.

"I cannot dismiss this topic without once more urging that the pastor meet his teachers once a week, to instruct them in the lessons. They would gladly have him as the fountain whence they draw their knowledge, and by him they are willing to have their opinions shaped. They feel, too, their need of mental discipline—their poverty of thought or illustration; and especially they feel their inability to obtain and grasp those great principles and views of the whole plan of redemption which are so desirable, and which, once obtained, give a religious teacher such power. Ministers do not get this great system fully before the mind after years of study; is it any wonder that teachers cannot? The doctrines of the Bible, the great foundation-stones of the moral temple, are what they want to measure and examine, to lay their hands, to rest their hopes upon, and by which they wish to teach better. The pastor only can thus instruct them.

"By meeting the teachers weekly, too, the minister would *preach better.* And how? Because he would be continually studying to simplify truth, and thought, and language, so that the children may understand what is taught them. In this way he will preach with more simplicity, more nature, more ease, more directness, and more illustration. So great a part of his instructions will not go over the heads of his hearers.

"I plead for *this close connection* between pastor and school, once more, because it will create *a strong, a sweet, and a delightful tie* between the pastor and his flock. The children will feel that their privileges are great, because the minister of God is so frequently present, and takes so deep an interest in the school. The teachers feel that they labour not in vain, and that however discouraging their prospects may be, there is one heart that will never grow cold, never lose its sympathy for them. The parents will feel that the piety and the intelligence of the church are enlisted in behalf of their children, and will be encouraged to co-operate. The church will feel that she must go with her leader, and will gather her sympathies around the vineyard of the Lord; and the minister himself will feel that when no success attends his labours, he has a cohort in his church, who by experience have learned what it is to labour in vain, and who will not be backward to sympathize with him. And when the holy man of God dies, there will be tears from the eyes of those in the sabbath-school room, who have looked upon him as their best friend."

This passage may be pondered with advantage, and will suffice at present from the volume entitled, "The Sunday-school Teacher."

A quotation on the same subject may be offered from the valuable work on an Earnest Ministry, by the Rev. J. A. James, pp. 176—179:

"But we now advert for a few moments to the scope for earnestness which is presented to the *pastor* by the children of the Sunday-school. By a most fatal error, too many of our ministers deem these institutions as either beyond their circle or below their notice: they are neither. A pastor is, or ought to be, the head and chief in the department of all the religious instruction which goes on in connection with the congregation under his care. He is the superintendent and the responsible organ of religious knowledge for all the flock, and the Sunday-school is a part of it. It is a wrong state of things that has grown up among some of us Dissenters, in which two, three, or four hundred rational minds and immortal souls are brought every sabbath-day to our Sunday-schools, and to our places of worship, for the very purpose of receiving religious instruction, and yet all this is to be carried on without its being once thought of by the pastor that he has something to do in this business, or by the congregation or the teachers that he has, by virtue of his office, a right and a reason to interfere. In most cases, the pastor has given the matter out of his hand, and has thus raised up, or has been accessory to their being raised up, a body of young instructors of divine truth, who are acting independently of him, and who, in some few cases, are confederated against him. This is not as it should be. The teachers are, or ought to be, a pastor's special care. To qualify them for their office, and to assist them in its duties, should be thought by him no inconsiderable part of his functions. Nor should even the children be viewed as persons with whom he has nothing to do. There are always among these some whose minds have been brought to serious reflection, who are inquiring with solicitude after salvation, and whom he should take under his own teaching and special care, and guide into the way of faith, peace, and holiness; and he should not neglect to give frequent affectionate and solemn addresses to the rest. In a Sunday-school of two or three hundred children, there are of course two or three hundred *immortal souls*, exposed, by their very situation in life, to peculiar dangers, yet all capable of eternal blessedness, and all brought weekly under the eye of the pastor; and yet by how many of our pastors is this hopeful object of religious zeal and benevolence thrown off from ministerial solicitude, and handed over to

the Sunday-school teachers; as if there were no hope of *their* saving the soul of a poor boy, or any reward for saving the soul of a poor girl. This obligation of attending to the souls of the Sunday-scholars, while incumbent on all ministers, is especially so upon those *who are labouring amid much discouragement in small congregations.* Many of these men are continually uttering their complaints over the smallness of their congregations, and the inefficiency of their labours; and yet, perhaps, have never thought of turning their attention to the two or three hundred youthful minds which are every sabbath-day before their eyes, and under the sound of their voice. No minister who ever threw his mind and heart into his Sunday-schools, had to complain that he laboured in vain, and spent his strength for nought. No part of ministerial labour yields a quicker or a larger reward. By some it is made the main pivot, on which their whole system of religious instruction turns; and flourishing congregations have risen up under its potency. I have myself been the astonished and delighted witness of this, especially in one well-known instance, and am so deeply impressed with its importance, that I conjure my brethren not to neglect this means of usefulness, nor throw away the golden opportunity which the present circumstances of our country still hold out."

Fathers and Brethren in the ministry! these passages are commended to your candid and earnest reflection. Are not these views worthy of consideration? Who can doubt the importance of this field of usefulness, in which 2,000,000 of children and 200,000 teachers are every Sunday at work? And "can ye not discern the signs of the times," which plainly indicate the necessity of pastoral attention and effort? What is practicable in it for the ministry may be suggested hereafter; enough is here urged to secure *conscientious consideration.* "Think on these things," valued and venerated servants of Him who said, "Feed my lambs." If prompt and persevering action follow devout and deliberate counsel, some good will result from the Conference of the Congregational Union on the Sunday-school.

Education.

ON THE FORMATION OF CHARACTER IN THE YOUNG.

BY THE LATE WILLIAM ALFRED GARDNER, OF BRISTOL.

ANY subject that has to do with the present and future happiness or misery of man, must be deserving of attention. The one now mentioned is evidently of that class, as the character formed in this life decides the individual's state in the next. That many of the impressions received and manners adopted in childhood, are most deeply rooted in our nature, and are often held with the greatest tenacity in after-life, is unquestionable; affording a convincing proof of the accuracy of those oft-repeated words, "As the twig is bent the tree's inclined." The tastes, dispositions, and inclinations of manhood generally correspond with those received in early life. Among the most observable of these are the feelings of love, hope, respect, desire for praise, honesty, truth, courage, &c., with their opposites. How frequently the temper and dispositions of the parent become, as it were, the leading features in the character of the child. And even in the limited time children are under the control of their teacher, many of his moral qualities become insensibly incorporated with theirs. As it is generally found that children more readily imitate example than obey precept, much care requires to be taken that these be exhibited in harmony on the part of those who have the management of youth. They of all men should be consistent in their conduct; their every act tells either for good or evil; and their very looks are understood by their youthful observers. The results that will be produced, if the good that is urged upon children to follow, and the evil commanded them to abstain from, be practically reversed by their instructor, must be injurious. Mischief cannot but be the fruit of such a course. All the advice given, and actions done to the young, will have some effect on their minds; and oftentimes their conduct shows, that even the most trivial circumstances are deeply fixed in their memories. Not unfrequently does it happen that the actions of parents and teachers are taken as precedents for the commission of right or wrong; thus making it still more apparent that in the training of the young, life and doctrine should habitually harmonize.

The human mind, being naturally sinful, requires both directing and moulding, to induce it to follow that which is good; and as this is generally done or attempted in youth, much depends on parents and teachers as to its future character and destiny. This rests more especially upon parents. They have to decide, in an important sense, by the force of their example, and by the instructions they give, and the discipline they use, and the associations they encourage, whether (as a writer in one of our popular periodicals remarks) their offspring shall bear the lineaments of heaven, the pure image and superscription of its Maker; whether

it shall be a spotless and happy spirit, redeemed by atoning blood, and exulting for ever before the throne on high, a star in the eternal diadem; or whether it shall be a guilty, polluted, suffering, and moaning spirit in the world to come. Children appear on the stage of action as candidates for endless felicity or woe. They must be happy or miserable. And very much depends on parents and teachers in which of these states they will find their ultimate and unalterable doom. Although good precepts and examples, and the habits of honesty, truth, cleanliness, and good humour, exert a very powerful influence in forming the character, yet a higher standard of morality, and a greater impulse than these, are required. Young persons should be led to seek these in a knowledge of the Scriptures. They should be taught to hate sin from a love to their heavenly Father, and a fear of incurring his displeasure. They should be advised to act always as in the sight of Him before whom they will have to give an account of the things done in the present life. Let them be directed to imitate that richest example—the Saviour. Let their minds be early impressed with the truth and value of the Bible. Instruct them to seek in it for the rules to regulate their conduct towards God and man. Let them be so taught that at all times they may regard God as one who is continually watching over and preserving them, and as being ever ready to assist them when asked. The chief object should be to prepare them for a future life, relying on the assistance of the Holy Spirit. Let parents and teachers explain to them Christ as the means of reconciliation with God—that through him they may find everlasting enjoyment. In conclusion, the work of instruction should be carried on with an entire dependence on the Divine aid, and with a steady reference to that future and eternal world where the transactions of the present life will be matter of careful review and impartial retribution.

London Missionary Society.

NECESSITY FOR INCREASING THE PERMANENT INCOME OF THE SOCIETY.

Special attention is directed to the following extract from the Annual Report of May, 1848:

"The state of the Society's funds has demanded the most serious consideration of the Board. For seven years past, the average expenditure has exceeded the *ordinary* income by £9,000 per annum. This large and continued excess in outlay has arisen chiefly from the extension of the Society's Missions in Polynesia and the West Indies—the former under the delightful and stimulating details of the devoted Williams; the latter from the urgent claims arising from the abolition of slavery throughout our colonies. Although these enlarged efforts have involved a degree of financial embarrassment, which has sometimes awakened the painful anxiety of the Directors, the blessed results not only forbid regret but demand thanksgiving. Thousands of miserable savages in the isles of the Pacific are now rejoicing in the love of God, and living in love with one another; and thousands of emancipated negroes in Jamaica and British Guiana, are triumphing in the liberty wherewith Christ hath made them free.

"This large and continued excess of expenditure, amounting during the last seven years to more than £63,000, has been met—as every Annual Report and Balance Sheet of the Society show—by the sale of funded property, the amount of the jubilee fund, and the produce of occasional special efforts. But these sources of extra supply are nearly exhausted; and this fact, accompanied by the unprecedented commercial vicissitudes of the past year, induced the Directors to adopt precautionary measures, in order to maintain the high credit of the Society, as well as the comfort and efficiency of its Missionaries.

"The recent special appeal of the Directors to their more affluent friends was, however, made with great reluctance: such a measure, they think, can only be justified on rare occasions, and by the strongest necessity; and while they are gratified with the issue, they are constrained to state, as the result of deliberate calculation, *that to continue and carry out, on the present scale, the ever-extending operations of the Society, a permanent augmentation of its income, to the amount of from* £8,000 *to* £10,000 *per annum, is indispensable.*

"Such an amount, though large in itself, would not press heavily, if divided among the numerous auxiliaries throughout the country. An increase of one-fifth only on the present scale of contributions is required. Let the wealthy give as God hath prospered them; let the poor do 'what they can;' and especially let an improved system of Missionary organization, *that shall include all classes*, be adopted, and the Directors trust that the requisite increased amount may yet be realized. But, if this be not accomplished, the alternative is *inevitable*—faithful labourers, ready to spend and be spent in their Redeemer's service, must be recalled; and fields already white unto the harvest must be abandoned."

To the importance of the case presented in the foregoing statement, the Directors most urgently invite the serious consideration of the friends of the Society both at home and abroad. The recall of Missionaries and the abandonment of Missions would be an unparalleled event in the Society's career, and the possibility of such an occurrence it is most distressing even to contemplate; but the Directors are compelled to repeat their statement, that such a measure must become a *painful reality*, unless the funds of the Society can be permanently augmented.

To avert this dreaded necessity, nothing, however, is required but the adoption of the means suggested in the preceding extract from the Society's Report. The addition of one-fifth to its ordinary income the Directors believe to be practicable, and not difficult, if the effort be made by all classes of its numerous and devoted supporters. It only requires that every friend of the Society should augment his contribution in that proportion—that the subscriber who, from the fruit of his indutry, has hitherto given a Penny per week, or one Shilling per quarter, should add one Shilling more to his offerings for the year, and that the annual subscriber of a Guinea should advance to £1 6*s*., or as much beyond that moderate limit as his means may permit.

In the case of annual subscriptions, the Directors are, indeed, strongly convinced that it behoves the friends of Missions seriously to review their *scale* of contribution. A large majority of this class of contributors have hitherto satisfied themselves with the *very inadequate* sum of a single Pound or Guinea. The wealthy often give no more, while the names of their humbler neighbours are found in the same list, as equals in contribution; and this measure of support, which might be suitable in aid of a school or some other local charity, is all that is afforded to a cause involving the Christian education of multitudes, and the salvation of the heathen world. If the Scriptural rule of *proportion* were uniformly honoured by the friends of the Society, and every contributor gave weekly or annually as GOD HATH PROSPERED HIM, the dread of recalling faithful Missionaries would never be entertained, but, on the contrary, more labourers might be sent forth to reap the fields already white.

To accomplish the necessary increase, however, *regular* and *systematic* efforts are indispensable; and if the effective measures applied by some of the pastors of our churches were adopted by all, the result would prove no less surprising than delightful. An inspection of the Society's Report will prove that several congregations both in London and the country, *neither distinguished by wealth nor numbers*, contribute annually a larger amount than all the churches of a county; and this applies not to a single county, but to several. Now it cannot be doubted, that in these districts the aggregate number of friends of the Society is tenfold that of each of the particular congregations referred to, and their amount of resources is unquestionably also much greater; but, in the one case, there is an Association including all classes, wisely formed and zealously worked by the minister, from the beginning of the year to the end of it, while the contributions of the other are restricted to an occasional, or at most an annual effort.

Most respectfully and earnestly, then, the Directors entreat the co-operation of their ministerial brethren and others in this effective form of operation; and it will afford them peculiar gratification to aid in the formation of such Congregational or District Associations, by a supply of suitable Publications, Collecting Cards, and Missionary Boxes, on receiving application to that effect. Or should the assistance of one of their officers or agents be deemed desirable in commencing such a course of regular operations, it will be cheerfully and promptly rendered whenever requested.

CULLING E. EARDLEY, *Treasurer.*
ARTHUR TIDMAN,
JOSEPH JOHN FREEMAN, } *Secretaries.*

Blomfield-street, Finsbury,
Sept. 21st, 1848.

REMARKS ON THE ABOVE APPEAL.

WE need do no more than call the attention of our readers to the foregoing Appeal of the London Missionary Society, as it sets forth the whole of the matter in a manner so clear, so impressive, and so satisfactory, as to require neither advocate nor commentator. We shall, therefore, just glance at the issue. The hour of trial approaches, and a very serious hour that will be, unless the friends of Missions, those who desire to extend the kingdom of Messiah upon earth, shall begird themselves afresh to the work, as men who really believe "that the kingdom is his, and that he is the Governor among the nations." Combining practical prudence with faithful stewardship and devout zeal, the Directors have wisely determined, henceforth, to regulate the expenditure by the income, and on no account to incur debt by exceeding it. They very properly feel, that it is not only no part of their duty to do so, but that it is not quite compatible with the great principles which ought, in all cases, to regulate the business proceedings of religious men. On this principle, they no more see their way clear to the contraction of debt, to propagate the Gospel abroad than at home; they resolve to be no longer misled by their corporate and representative capacity, justly believing that it cannot be right for a number to do that which it would be wrong in an individual to do. They consider themselves as appointed to expend only such monies as are remitted to them, either as a matter of course, or in answer to special appeals, and not such monies as are still in the pockets of their constituency. It is, they think, no part of their duty; and, if permitted to them, at any rate not enjoined upon

them, by the constitution of the Society, as a Board of Directors, on their own responsibility—the only method of raising such monies—to borrow sums to carry on the work of heathen evangelization. All the Missionary Societies, it is true, have hitherto erred in this direction; and surely, if on earth there is any error that is venial, it is this. Their sanctified feelings and Christian compassion have often got the better of their best judgments; and hence, to save souls, they have, from time to time, plunged into debt and consequent difficulty, and then thrown themselves upon their constituents for indemnity and extrication. In this way, there can be no doubt that much more has been done for the great cause than would otherwise have been accomplished. It has served as a cord to draw, or a lash to drive, a sluggish church; but the thing is wrong, and fraught with much occasional perplexity to the officers, and sometimes with no small measure of hazard to the credit of the Society, and the honour of the Gospel. It is time to change the plan, and to let the Constituency take the place of the Direction as to matters of responsibility; to let all exigencies abroad be met by special efforts at home, and the money be secured before it be expended. Let the power of principle among the churches, take the place of venturesome speculation and authorised zeal among the Directors.

The case of the London Missionary Society is so frankly stated, and so clearly put, in the Appeal, as to bring the whole within a very small compass. The sum of ten thousand pounds more, of permanent income, is wanted, is absolutely indispensable, not to extend the Society's operations, but to maintain them on their present scale; or else to that extent the force now in the foreign field, whatever the consequence to the perishing heathen, must be withdrawn. This is the simple state of the case. There must, therefore, be no mistake. Now, this sum can be raised only in two ways—either existing contributors must contribute more, or a new class of contributors must be brought forward. It admits of no dispute, that great things, in both these respects, may be realized. A very large number of churches have never yet betaken themselves to the business as they ought, nor raised more than twenty-five per cent. of the sum to which they are fully equal, and in duty bound, to give; and a still larger number of individuals are grievously lacking in their personal duty to Him who loved them and died for them. They are only giving such a sum to those of their brethren, the Directors, who represent Him, in the management of his cause among the heathen, as they would not dare to present to himself, inasmuch as it is not in proportion to their means; nor, in many cases, a tenth, a twentieth, or even a fortieth part of what they ought to contribute. The guinea system is the scandal of Christendom and the curse of the heathen! It is time it were put an end to. The great evil, the chief short-coming, in this matter, of course, lies among the more opulent class of Christians, many of whom will have a fearful account to present on the appearance of the Son of God! No man of intelligent faith would stand in their place for a thousand times their fortune! They go on to call him Lord, and to pray for the coming of his kingdom, while, towards its establishment, they are contributing less than many who are toiling with their own hands for their daily bread. Several times all they give, *per annum*, for the world's salvation, would not bear the expense of one of their humblest entertainments or cheapest luxuries. This class of Christians *alone*, contributing as true faith and fervent charity would prompt, and as at the hour of death and day of judgment they will wish they had done, would produce twice the present annual revenue, great as it is, of the London Missionary Society. What luxury of benevolence might be theirs! What spiritual usefulness to perishing millions! What honour, in the great day of reckoning, for earthly stewardship! Fools they live, fools let them not die!

The Mission year is rapidly passing away. It will be dangerous, therefore, for any church to postpone much longer those arrangements which may be deemed expedient or essential for realizing the necessary increase of contribution. Let every church, therefore, contribute and intercede as if on its efforts success were wholly dependent. Let every man give and labour as if the fate of the Society were in his hands. It may be proper earnestly to caution the churches against a mistake which will inevitably prove fatal to the extent of its indulgence, and which consists in supposing that, on the present occasion, the words of the Directors are words of course, and that, therefore, the Constituency may just go on as they have gone on in times past; that

money will be borrowed to meet the deficiency; and that, therefore, the churches may take it easy. It is not so! The words of the Directors are words of solid truth, and the expression of a resolute determination; and, if the churches fail, the dreaded contingency will inevitably be realized, and whatever, in point of personal grief or agony, it may cost them, they will be driven to the performance of their word, by an all-controlling necessity. But, courage! Nothing more is wanted to success but regular and systematic effort. The following words of the "Appeal of the Directors," above referred to, are worthy of serious consideration:

"If the effective measures applied by some of the pastors of our churches were adopted by all, the result would prove no less surprising than delightful. An inspection of the Society's Report will prove that several congregations, both in London and the country, *neither distinguished by wealth nor numbers*, contribute annually a larger amount than all the churches of a county."

Taken as a whole, there can be no doubt that the London churches are much more efficiently worked than those of the country. We cannot do better, perhaps, than instance this in the case of a single church—that presided over by the Foreign Secretary, in Barbican Chapel. This somewhat ancient edifice is one of comparatively small dimensions, and such as admits of no further enlargement. In point of wealth, the church assembling in it occupies only an average place among Nonconformist churches, both in the city and in the country: in the language of the "Appeal," it may be correctly designated as "*neither distinguished by wealth nor numbers;*" and yet, from their unity, zeal, system, principle,—an efficient body of deacons, a few thoroughly working members of both sexes, and the presidency of a pastor who, to his other eminent accomplishments, adds those of a consummate man of business,—from these this comparatively small community works wonders, presenting an example and a reproach to the great majority of British churches. One part of its excellent policy is, the publication of periodical reports of its religious and benevolent institutions, containing simply the receipts and disbursements of the several Societies, and the list of the subscribers by which they are severally supported. These documents form the best proof and illustration of the passage in the "Appeal of the Directors" anywhere to be found; and, for the present purpose, they possess an obvious pertinence and value which could not attach to like documents from any other source, showing, as they do, that he who penned the "Appeal" practises the precepts he recommends to others. His own flock affords a most striking example of what he so respectfully suggests to the churches of every community who support the London Missionary Society. Consistency always strengthens the hands and fortifies the counsels of official men, and it is, therefore, of some importance that such consistency should be known. It is, therefore, with no small satisfaction that we proclaim it on the present occasion, even if by so doing we should give a gentle shock to the nerves of the Foreign Secretary, who, we need hardly say, is utterly ignorant of our present lucubration, and will come to be apprized of it only in the same way, and at the same time, as the public at large. He is, we believe, wholly unacquainted with the fact that we possess the documents, which have long been lying by in store, as they belong to a class of papers to which we are exceedingly partial. The following statement shows the contributions to the several Societies for three years, viz., 1839, 1843, and 1845:

1839.			
Chapel expenses	£163	3	0
Christian Instruction	86	5	5
Sabbath-school, about	65	0	0
Samaritan Society	38	12	10
Dorcas ditto	58	18	4
Missionary ditto	309	16	0
Irish Evangelical ditto	60	18	6
Cheap Clothing ditto, about	15	0	0
Colonial Mission	42	10	8
	£790	4	9

Total Contributions to the above Societies for 1843	£640	14	7
Ditto for 1845	£769	15	0

The money contribution for the poor at the Lord's table, amounting to about £80 per annum, has to be added to each of these totals, as also a variety of collections, from time to time, for divers objects; for in this way, perhaps, no City congregation does more. The pastor's salary, it will be observed, is not included, this being simply the proceeds of the pew-rents. To the church and congregation, then, of Barbican Chapel, under the pastoral care of the Rev. A. Tidman, we point the entire body of the churches which support the London Missionary Society, as supplying an example deserving universal imitation. Were every part of the vineyard to be wrought

with equal skill and system, we hesitate not to affirm that the proceeds of the Society would fall little, if at all, below the annual sum of £200,000!

It can hardly be necessary to say, that the Directors of the London Missionary Society, with their Secretaries, are in no respect whatever parties to this homily; nor are they, even in the slightest degree, cognizant of it. It is simply our own interpretation of the language of their Report of last May, and of the accredited statements of the several speakers by which that Report was sustained. In thus pressing the subject on the attention of our readers, we are simply discharging what we conceive a great public duty, devolving upon us in virtue of our functions.

LATEST INTELLIGENCE.

HANKEY INSTITUTION, SOUTHERN AFRICA.

The native teacher, to whom reference is made in the subjoined communication, is supported by Christian friends, at Stromness, in the Orkney Islands. The Rev. T. D. Philip, under whose superintendence he acts, corresponds with his kind supporters; and the following letter, dated June 1, 1848, is the latest which they have received from him. It embraces an interesting view of the labours of the Missionary, and the progress of his station, both in its secular and religious interests, since the month of October, 1847, when the locality was visited by one of those destructive floods which so frequently occur in this part of the world. The dispensation was indescribably painful and distressing; but the statement of Mr. Philip shows, that it has been sanctified to many of those who suffered by it:—

"*To the Church at Stromness.*

"My dear Friends,—A longer interval has elapsed since last I wrote to you than I had ever intended, but the nature of my duties is such that I must plead them as my excuse. You will, doubtless, have sympathised with the church at Hankey, in that distress into which they were thrown by the flood. They have now, in great measure, recovered from that blow; have resumed the building of the new village with zeal; and have done much towards repairing the evils which it brought on them. The inhabitants of this colony behaved towards them with the greatest liberality; and their generous donations have been employed by me chiefly in removing the obstruction in their water-courses, which are truly the sources of their livelihood.

"I am happy to inform you that we have very nearly finished a new school-room for the children and people under the charge of the native teacher, Cupida, who is supported by your donation. It is forty feet long by twenty wide, and will serve for chapel as well as school-room. It has been no expense to the Society. His labours have been for some time interrupted by the want of a suitable school-room, but will very shortly be resumed in the new house. He is not so energetic in character as could have been wished, but he is steady and influential among the people, and the children make progress. I wish he were a livelier preacher.

"I am happy to report to you that the providential dealings of God with us have not been without a beneficial effect. Several have been admitted to church membership, and between thirty and forty are now inquiring, and in the position of candidates, respecting many of whom I have a good hope. The solemn scenes of that fearful day, when the waters went over so many of their friends, and the deeply affecting circumstances of Mrs. Philip, my mother's, death, were not lost to them, but will, I trust, bring forth among them the peaceable fruits of righteousness.

"My exertions have latterly been directed to restrain the prevalence of drunkenness, which, although it has always been sufficiently virulent as an evil in this colony, has since the Kafir war become much aggravated. All classes are very much disposed to it in this country; and I found that many who maintained an orderly conduct *on* the place, were liable to be led into it when temptation was thrown in their way *without*.

"Now temptations are by no means wanting in this colony, for large quantities of brandy are manufactured from all kinds of fruit by the farmers (a very fiery spirit), and the coloured people have the art of making honey ferment very rapidly, by the mixture of certain drugs with it. Now, honey is to be found here in extraordinary profusion, and the liquor made from it is very intoxicating; and as it will not keep, they generally drink up at once all they make. I felt, therefore, that this evil which had begun to show itself on the place, needed something more than stringent laws and outward applications. It needed to be reached in the heart itself. I therefore sought first, by frequent conversations, to engage the zeal of the most influential church members in the matter. Several church meetings were held, in which the case was solemnly laid before the members, not without prayer, and their zealous and honest co-operation was urged. I then ventured to lay the thing before the people in a general meeting, and invited them to join me in signing the total abstinence pledge. To this appeal almost all the church members responded, and a number of the other people; and I am happy to say, that the influence of these proceedings has been anything but superficial—a most beneficial effect has been exerted even upon those of whom we had the least hope, and we have experienced the leavening effect of the total abstinence principle, I should rather say of Christianity, when carried out, not in its letter merely, but in its true spirit, even upon those who do not make any such resolution.

"I have lately organised our adult sabbath-school upon a new footing; the principal differences of which from the former and common plan are, that I give the monitors of the various classes written questions and answers in the passage to be read, upon which I examine them three or four times during the week, so that they may be fully prepared to instruct their class, and give them all proper information on the sabbath. I then publicly examine the school upon the lesson thus taught on the sabbath afternoon. Their acquaintance with the Scripture becomes more extensive and

accurate, and they learn to think upon what they read. There has, therefore, been a very visible improvement in the attendance upon these schools, and the interest of the learners. I hope thus to see them become, like the Scotch nation from a similar training, eminent for their knowledge of the Scriptures. In this respect I must acknowledge them to be at present very deficient. I am happy to express my conviction, not that they are as a people without faults, but (which is all that a reasonable supporter of Missions could require) in *a state of progress*. The Gospel has not become a lifeless form; it is still a living principle, urging them forward in Christianity as well as in civilization.

"You are, perhaps, not aware that I have several Missionaries' sons along with me here, studying in preparation for the same work. They necessarily take up a large portion of my time, and make my other duties heavy; but, I trust, the Lord will sustain me, and enable me to persevere in them all.

"The church of this place present their Christian love and intercessions on behalf of their brethren and sisters in Stromness, with many thanks for their liberality. The Lord reward you who have loved those who were unknown to you!

"I have great pleasure in joining my own best hopes and prayers for your welfare to theirs; and desire that we may meet one another as large companies of believers in the inheritance of the blessed!

"I remain, my dear Friends,
"Yours sincerely,
"THOMAS DURANT PHILIP.

*** "The people have built many neat cottages in the village since the flood, upon a site where the water can hardly be expected to reach them in the event of any future flood.

"*Hankey, June* 1, 1848."

INDIA.—AUTOBIOGRAPHY OF A NATIVE EVANGELIST.

THE subject of this narrative is a devoted native evangelist labouring at Neyoor, South Travancore, under the superintendence of the Rev. Charles Mead. The statement, which was written by himself, includes a brief record of the Divine blessing on his faithful and persevering labours; and our brother, Mr. Mead, fully sustains the testimony which it yields to his Christian character and usefulness:—

"I was born at Saynamvilly, near Knill Chapel, in 1811. My parents were part-owners of several idol-temples, in which Pathra-Kalee and other demons were worshipped. Each partner contributed from one to ten fanams a year, and sacrificed sheep and fowls, accompanied with playing of musical instruments, letting off fire-works, and other amusements. My father was the priest, and had charge of the temples. Whilst my relations were thus zealously serving the devil, I was sent to learn in the Mission-school at Valuthalam-pallam. It was afterwards commonly reported, that the children taught in these charity-schools were to be taken by 'the white men,' and sent away in their ships. My mother being frightened, went one morning before the dawn of day to the school, and brought away my lesson-books, and sent me to learn in a heathen school.

"Soon after this, a teacher, named Paul, collected several families by the preaching of the Gospel, and came to our house with the moopen, or elder of the congregation. On seeing them approach my mother cried out, 'See the reader is coming; go and hide.' I immediately went and concealed myself. They had no encouragement given them to read or speak that day, and they left the house; but the reader afterwards began to converse with me about Christianity, and placed in my hand a tract, entitled, 'The Pearl of Great Price.' I was not able to read it fluently, and the reader encouraged me to go to the Mission-school. There I began to learn with diligence, and to perceive the importance of Christianity. I spoke to my parents of what I felt, and urged them to receive the true religion. My mother said, that, as I was their only son, she was afraid of provoking the devils, who would kill me if she became a Christian. She remained for a time firm in her belief and dread of the demons. I ceased not from advising her to forsake her destructive ways; and it pleased the Lord in his own time effectually to turn her mind. One day in the month of March, 1829, when every preparation was made for us to go to the feast of Mundacandoo, my mother unexpectedly said to my father, 'Let us now leave these devils, and give ourselves up to the service of the true God.' Then we all went and joined in Christian worship at the school-room, which was then only a small shed made of bamboos and cocoa-nut leaves.

"I was admitted about two years afterwards into the Home school at Neyoor, where I acquired a further knowledge of the truths of Christianity, and became convinced that my nature was corrupt, and my conduct sinful. Whenever I reflected on this I was much disturbed, and nothing relieved me but the thought that there was a Saviour willing and able to deliver me. I gradually perceived that forgiveness and sanctification could only be had through Jesus Christ, and that I must repent of my sins and flee to him with my whole heart or perish.

"Several years after, I was sent out as an assistant to the native teacher, Paul. We read and taught the Catechism and Scriptures at Saynamvilly and other places, where most of the people had newly come forward and forsaken idolatry. I married in 1832, the daughter of the late reader Antheandoa, near Nagercoil. We have three children, one boy and two girls.

"In 1833, I was appointed to Vadacancary. The number of Christian families at that time was sixteen, at present there are fifty-two. I am thankful to state that the blessing of God has attended my labours in this neighbourhood. At Sellenconam a small congregation has been collected, and a Mission chapel commenced; at Cadeyoor several families now regularly assemble for prayer in the school-room, which was built partly by the people themselves; and at Mancodu a number of families and school-children are under instruction.

"I feel much delight in my duties; and when I witness the conversion of those who had long refused to turn to God, and perceive others growing in grace and knowledge, I am encouraged in my efforts to be increasingly useful. Several heathens at Carucupany and other

places, who had long turned a deaf ear to the word of life, seem somewhat convinced of the sinfulness of idolatry.

"Those who have been under the sound of the Gospel for a considerable time, express sincere contrition for their sins, pay good attention to my exhortations and reading of the Scriptures, regularly attend the chapel for Divine worship, and have family prayers: eighteen have been baptized, and there are five candidates. A few of the congregation conduct themselves in a very distressing manner; they sometimes break the sabbath, listen to the advice of their idolatrous relations in time of sickness, and, through fear of those in authority, assist in doing work for the idol temples.

"Among several devoted disciples in the congregations who have entered into the joy of their Lord since my labours commenced, were the following:—

"1. A Christian named Kunamudean, who was generally remarked for his holy conduct. His occupation was climbing the palmyra trees. Though he had to climb from sixty to seventy palmyras daily, he would on Sundays finish climbing before seven in the morning, and afterwards attend the chapel for both services. He was suddenly removed by cholera in the thirtieth year of his age, to enjoy, we trust, the happiness of heaven.

"2. The late Davavarun, of Pitchenvilly, was an interesting character. A long time before renouncing idolatry, he used to attend the chapel without kneeling down in prayer; but, at length, he joined the congregation by falling on his knees, and praying to Christ for the pardon of his sins. From that time he openly professed to be a Christian. His wife and children, brother and brother's wife, are all baptized. He died of dysentery after a protracted illness. As his end drew near he sent for all his children and other relations (forty in number), and told them not to be grieved at his leaving them, for he was going to a better world. He exhorted them to hold fast the faith they had embraced to the end of their lives, that all might be well with them as it then was with himself. There were about fifty of his heathen relations likewise present on this occasion.

"3. My deceased mother was a sincere and humble follower of Christ. She had never been taught to read, but could repeat a number of passages from the Gospels and Epistles. She was always ready with her texts, which she repeated in the chapel with interest and child-like simplicity. She was a member of the church, and attended regularly at Knill Chapel. She was accustomed to visit the sick, to assist and comfort them in their affliction, but avoided as much as possible any intercourse with her idolatrous relations. In 1840 she was afflicted with rheumatism, and, after some suffering, died in the sure hope of eternal life.

"4. Parinbamsotto, at Suttanvilly, was a very pious man. As he could not read, he used to assemble his family, repeat the passages he had learned from the readers and assistants, make a few remarks on them, and offer up his fervent petitions to the throne of grace. He never left the house in the morning till he had engaged in private devotion and meditation. When he was from home he embraced every opportunity of speaking to the heathen about the excellency of Christ and his salvation. During his last illness he was asked, 'On what his hopes of heaven were founded?' He said, 'On Christ; and I believe firmly that the Lord Jesus will not forsake me now, but receive me into his kingdom.' He gave directions that his remains after death should not be given up for interment to his heathen relations. He made a will, written on the palmyra-leaf, bequeathing some garden grounds, worth about 500 fanams, toward the enlargement of Dartmouth Chapel, and calmly departed.

"In conclusion, I am glad to add that several of the Vadacancary congregation are in the habit of visiting the sick, and relieving the poor either by money or grain. They also render general assistance in promoting the cause of God; and they will do still more when they become better acquainted with his love, in providing redemption for sinners, and sending the Gospel to the 'ends of the earth.'"

Review and Criticism.

Our Scottish Clergy: Fifty-two Sketches, Biographical, Theological, and Critical, including Clergymen of all Denominations. Edited by JOHN SMITH, A.M., Author of "Sacred Biography," &c., &c. Super octavo, pp. 400. Oliver and Boyd; Simpkin and Marshall.

WE are pleased, at length, to see this mass of masterly Sketches embodied in a volume, as thus it is put in the way of general circulation and permanent usefulness. Having read them, mostly, as they appeared from time to time in the columns of our excellent contemporary, the *Glasgow Examiner*, our minds have long since been made up as to their merits; and as we have more than once given public expression to our opinions, we have little to add that has not been already stated. Viewing them as a whole, they are incomparably the best thing of the kind that has yet appeared on either side of the Tweed; indeed, the only thing of the sort really worthy of the subject. The three volumes of Onesimus, which appeared some thirty years ago, were all that could be expected from the author, although they were but rubbish. Now, for the "Sketches of our Scottish Clergy," which in every point exhibit very unusual merit, they are strongly marked by that which must ever form the basis of all

true criticism—vigorous common sense; and hence arises their self-evident quality, which bears the reader forward in a very pleasing manner. Seldom has he the smallest disposition to dispute points with his teacher. The intercourse resembles that of refined, high-toned company, in which the stream of conversation flows rapidly and strong, and yet without the slightest ingredient of controversial harshness. Again, the theology is remarkable for its luminousness and soundness. There is, moreover, a generous strewing of the whole with principles both rhetorical, ethical, and literary, which cannot fail to be very useful, both to the present and the coming age. Again, the Sketches, as a whole, are marked by a keen sense of propriety, which has not been sparing of its favours when they were required. Propriety—pulpit propriety—is a quality which, in pastors, can scarcely be overvalued, and yet a quality in which some worthy men are greatly wanting. There are few pulpit evils of magnitude that have not been specified and exposed in some of these Sketches. Never was the subject of chronology turned so ingeniously and successfully to practical account. The proportion of the several parts of a public service has been excellently and profitably discussed, and cannot fail to be generally useful. The writer's notions of Lecturing and Preaching seem to us quite correct, and both exceedingly just; and, as such, are adapted to profit the parties immediately concerned, and also all those of whom they may severally be considered the types. They have no stock either of stereotyped phrases or images; they take each case *per se*, and deal with it according to its qualities and circumstances, and hence they show no signs of exhaustion. Lastly, but not least, the Sketches are distinguished by a goodly measure of integrity, which the public will not fail to appreciate. We have observed with satisfaction that ministers of every sect and class are treated with proper freedom. Such, from the first, were the general impressions made upon our minds by the series; we confidently predicted for them great popularity both in Scotland and England, and now the hour for testing the truth of the prediction has arrived, our confidence is by no means shaken as to the results.

We have only further to add, that these Sketches must not be confounded with anything of the sort that has yet been given to the public. The only thing that can be compared with them is the "Centenary Sketches of the Wesleyan Conference Ministers," which, in their own way, possess extraordinary and unrivalled merit; but that celebrated volume, in character and object, differs materially from the work before us, which is more thoroughly a volume on preachers and preaching, and the conduct of the exercises of public devotion; and in these aspects it is calculated to be exceedingly useful. It is, in fact, a course of lectures which might have emanated from the Academic Chair; they abound in great principles and just canons, confirmed and illustrated by these living examples. As we have said on a former occasion, they exhibit the application of sound criticism to the highest of all functions, in the spirit alike of the true gospel and of true philosophy. It is a fact deserving of notice, that most of the Sketches are actually connected with some special or common sabbath service, conducted by the individual in question, from which they derive a peculiar air of real life, which belongs to no other compositions of this sort. The exact propriety of employing any part of the sacred day to this species of delineation, is no part of our present inquiry. Were the object or the tendency of these disquisitions to convert a worshipping assembly into a senate of criticism, we should certainly entertain doubts, and feel disposed to go somewhat into the matter; but of this there is no fear whatever: and in the individual case of the critical authors of "Our Scottish Clergy," were it needful, we should find little difficulty in defending the deed. As a specimen of the goodly volume, we offer the following extract from the sketch of the venerable Dr. Wardlaw, which will, we think, fully sustain the opinions we have here adventured. The number of sketches is fifty-two:

In giving a rapid outline of Dr. Wardlaw as a preacher, theologian, and ethicist, we shall proceed in a philosophical order, however much we may violate philosophical accuracy in our progress. The two great divisions of philosophy are observation and deduction—the inspection of facts, and accounting for these facts. According to this order, we consider first the position and the influence of the subject of our sketch. The author of "Literary Portraits" acknowledges Dr. Wardlaw the *facile princeps* of Dissent, and almost the unanimous public affirms the correctness of this allotment. The place assigned him in all public meetings, whether political, educational, or religious, the verdict of the entire public press, the deference with which his opinions are received, and the number and character of his ecclesiastical assailants, all confirm the correctness of the above opinion. A whole host of scribblers have most perseveringly

attempted to bring themselves into notice, and make to themselves a name, by assailing his views, and exposing what they call his inconsistencies. So much for his position, now for its causes. Does he owe it in part, or in whole, to his denominational connections? Unquestionably some prefer to be connected with small sects through desire of fame; and such often find it easy enough to command the wished-for honour—they become the heads of tribes, and receive all possible party *eclât*. Beyond the limits, however, of their own beloved Zion, their fame never extends—they are great lights to a very small part of the world, and they prudently avoid the obscuration which might be caused by other luminaries, by abjuring all connection with them, and by moving in their own uncontrolled, though oftentimes narrow, and eratic orbits. While the subject of our sketch occupies a prominent denominational place, his influence, unlike those referred to, extends over all the different sections of the church. One of John Foster's reviewers makes a curious attempt to prove, that the chief cause of that profound thinker's popularity was his connection with a small sect; but the attempt is a manifest failure, and proves the reverse intended. Generally speaking, sectional connection is sectional limitation, and the man able to make himself felt, almost equally, by all denominations, must be one possessed of very peculiar qualities. The people of Scotland are pre-eminently a Presbyterian people, and Dr. Wardlaw is an avowed Congregationalist. With his ecclesiastical views not a tithe of the people of Scotland agree, and consequently to his ecclesiastical relationship his popularity owes nothing. Does he then owe his fame to his doctrinal orthodoxy? That he is strictly evangelical in his views few have dared to doubt; but his orthodoxy on not a few questions of grave importance, has been long matter of dispute, and men of great name, and of no name, have made themselves very active in exposing his errors and proclaiming his heterodoxy. When engaged in the Socinian controversy (thirty-three years ago), his views of the Sonship of Christ, and the common operations of the Spirit, excited many surmises as to his soundness in the faith; and, during later years, his views of the atonement have been denounced from a thousand pulpits, and deprecated in numerous pamphlets. It deserves special notice, that his departures from the usual paths of orthodoxy have none of those extravagancies that secure the temporary admiration of novelty-seekers. Their character is so metaphysical as to place them altogether beyond the reach of such, and consequently can add nothing to his popularity among those who delight in palpable absurdities or flagrant impostures. The unthinking and superficial, who attempt to grapple with them, find nothing to alarm their fears or kindle their enthusiasm. While, therefore, some make to themselves a name by assaulting truths generally believed, and by bringing to light palpable truths hitherto undiscovered, the subject of our sketch can gain nothing, in point of popularity, from any peculiarities that attach to his theology. Does he owe his celebrity, then, to a ready utterance, a popular and thundering address, and a dogmatic and infallible asseveration? Those who know anything of him will answer this at once in the negative. One attribute of the popular demagogue he certainly does not possess. Though he can express himself with propriety on any given subject, without premeditation, he is no platform orator. Though he speaks with energy, he avoids everything approximating to violence; he works himself into no passion, and astonishes his audience with no violent gesticulation. To that extravagance of figure and clap-trap oratory of which many are fond, he is an utter stranger. On questions regarding which his views are peculiar, he speaks with doubt and deference. He never makes the matter of eternal salvation hinge on his doctrinal peculiarities; and he fulminates no thunder-bolts against those who reject them. It is obvious, then, that we must seek for the causes of his eminence neither in his denominational connection, nor in his reputed orthodoxy, nor in his popular talents. These we have seen can contribute nothing either to an evanescent or permanent eminence.

Among the causes of his pre-eminence, we may notice what we may designate the *completeness* and *elegance* of his mind. Most minds are distinguished by one or more preponderating faculty, which quite overbalances the others. Imagination rules the judgment, or the affections master the understanding. In the subject of our sketch it is impossible to detect any such discrepancy. There are men that possess some one faculty in a higher degree, but few possess the whole in such harmony. Symmetry, not strength—health, not robustness—beauty, not sublimity—characterise his mind. Modesty and shrinking sensitiveness govern his proceedings. He makes no adventurous voyages, no Alpine journeys, in quest of materials for thought. The dangers of the distant, the gloom of the profound, and the risk of the daring, he never ventures upon. He has never raised the (Eureka) "*I have found*," for he never went in quest of the marvellous. The materials on which he operates are perfectly common; yet these, subjected to the crucible of his mind, assume new and beautiful forms. Of a huge folio thrown into that crucible, three-fourths go to dross, and the residue comes forth like gold purged. His mind is not creative, but *assimilative*. Send it in quest of materials, and its very fastidiousness would send it back empty a thousand times; but give it those that have occupied the attention of men of note, and its experiments are most successful. We do not say that it is perfect in its analytical operations. Our opinion is, that it is, if possible, too analytical. It analyses what every other will consider ultimate facts, and makes occasional distinctions without a difference. Sometimes, when expounding the Scriptures, this excessive analysis is painful. He sees a principle, or precept, involved in a passage, and labours with extreme ingenuity to make that palpable to others; and hence, instead of adopting the usual and obvious sense, he occasionally deduces meanings which are far-fetched, and therefore doubtful. With this exception, an exception occasioned by superabundant acuteness, the action of his mind is exceedingly healthful. When he is about to assail some argument, he is not satisfied with taking a general survey of it; he inspects it minutely as a whole, and as made up of parts. The terms in which it is couched are first subjected to a scrutiny, and often a double meaning, which becomes the point of his assault, is detected in them, and the point, too, at which he is most

successful. He never is diverted from this minute inspection by a fair and symmetrical exterior. An edifice, which others would pronounce at once faultless, is unable to forbid his keen search; and, under the most specious external, he often discovers rottenness and corruption. The extreme quickness of his mind renders him a formidable antagonist. He often, instead of defending his own hypothesis, demolishes his opponents with their own weapons, by showing them that whatever be the character of the views they assail, they use weapons that are more dangerous to themselves than to the assailed. Frequently his antagonists on the Voluntary and Atonement controversies, have been astonished to find that their assaults on his views completely destroyed their own. No man can use the shield with more effect. The arrows glance on it, and return upon the strongholds of the assailants. Grant his premises, and his conclusions are generally inevitable. Give him unquestionable propositions, and he will speedily construct a perfect syllogism. It is almost impossible to convey a full idea of his mental completeness. His mind cannot move unless it can move with certainty. All haphazards are bugbears to it. He is no smatterer, and no pretender; what he knows he knows thoroughly. This peculiarity runs through the extent of his knowledge. He never guesses at the meaning of a word in his own, or in any other language; before he uses it, he must know it. Nor is he satisfied with ascertaining its meaning, he must be sure of its pronunciation. Where he doubts, he must stop. He can refer to no subject in theology, in science, in philosophy, or politics, with which he is not thoroughly versant. Such severe accuracy deprives him of the advantage of that show of learning which mere dabblers can readily command. In the professorial chair this peculiarity is strikingly apparent. If he never astonishes his students with the extent of his learning, the thorough mastery of the topics brought under review edifies and delights them. He can never speak of what he has seen *somewhere*, he must be able to tell the exact place. He seldom speaks of what one says in *substance*, he must be able to give his exact words and meaning. The disarrangement of a sentence—the false measure of syllables—improper intonations, all grate on his ear like harsh thunder. The pain such occasion him is wholly indescribable. One may conceive something of it when his arm is dislocated, or when his eye-tooth is being torn from its socket. Often must the subject of our sketch envy those whose minds are so disjointed that a false measure, a limbless argument, or a barbarous intonation chime in with them; and hence, when he shrinks and shudders, these harshly utter the enraptured "Hear, hear."

Probably another of the chief causes of his popularity is his long-established mental integrity. The entire community give him full credit for stern honesty. In argument he may be mistaken, but he is not wilfully mistaken. He may assail truth, but it is because he believes it to be a lie. He can believe no statement to have another meaning than that educible by strict hermeneutics. He cares not what meanings are attached to certain statements, he will admit no meaning but the one they naturally bear. In dealing with arguments, he is scrupulously faithful in endeavouring to ascertain the meaning of their authors. He takes no undue advantage of obscure diction, or seeming verbal disagreement; he ascertains what his antagonist means, and, if his fair meaning is invulnerable, he at once owns it. His honesty is sometimes troublesome to his admirers. When such draw consolation, for instance, from a mistaken view of some Scripture passage, he at once declares such consolation a delusion. The popular errors in spiritualising the historical he cannot endure; and, consequently, astonishes, and sometimes offends, by sweeping away such mistakes. Notwithstanding his frequent assaults on Established Churches, he is almost universally respected by their ministers and members, and readily finds access to their pulpits. They know that his opposition is the result of intelligent conviction, and they consider him on that account but, at the worst, a mistaken friend.

His gentlemanly bearing and numerous accomplishments augment his reputation. In native powers and in extensive learning he has not a few equals, and, in some particulars, superiors; but in accomplishments he is probably without a rival among his clerical brethren. In the discharge of his public work there is a modest dignity, slightly tinged, perhaps, with a conscious superiority—a severely strict propriety in all his gestures, and actions, and sayings, and a watchful avoidance of what would offend the greatest stickler for etiquette. In private there is suavity rather than sweetness—a dignity that forbids undue familiarity, while his cheerfulness and pleasantry dissipate the anxiety of the most timid. He possesses a rich vein of quiet humour; and, had he cultivated the sarcastic, few would have excelled him in that department. His regard for the feelings of others, and the consciousness that he had higher ends to serve, repressed that playful pleasantry, which, in his early days, was rather formidable to those who crossed his path. Possessing a high sense of honour, he is unsuspicious of others, unless he has strong proof of their obliquity. The mean, and gossiping, and malicious, he frowns from his presence, while real worth, though found in humble forms, he cherishes and encourages. Of his personal appearance, and of his claims as a preacher, the celebrated Gilfillan, a popular writer, and minister of the Secession Church, says: "As a speaker, Wardlaw's tones are soft, tender, and trembling. The key he assumes may be called a long, audible whisper. There is a silvery sweetness in his notes, like that of gently flowing streams. He reads, and reads so easily and elegantly, with such earnest quiet of manner, and with such minute and fairy music of intonation, that you wish him to read on for ever. Yet there is nothing mawkish in his tones. You may, indeed, on reflection, wish that there had been a greater variety; that, instead of the eternal dropping of honey from the rock, there had been a mixture of manlier melodies, the crash of the thunder, the shivering burst of the cataract, the full-lipped harmony of the great deep river, the jagged music of the mountain stream, or the boom of the breakers in the 'half-glutted hollows of reef-rocks:' but you do not feel this at the time. While the preacher's voice continues to sound, you listen as to the song of the Syren; it winds round you like an enchanted thread; you suck it in like 'honey-dew, or the milk of paradise.' The mildness of tone comports with his character (a man of

timid and gentle temper, foaming and thundering in the pulpit, may well remind us, as well as the French, of a *mouton enragé*); it points his sarcastic vein (how do a mild lip and tone acerbate a keen sneer); and it is in keeping with his personal appearance. Gravity without sternness is the leading expression of his countenance, which also beams with a certain thoughtful sharpness, like the face of one who has often leant over and looked up from an adversary's book."

He was educated in the Secession Church—a church of which his progenitors were among the distinguished founders. We have seen in his possession some of the relics of Ralph Erskine, to whom he is related. At the time he was to receive license he joined the Independents, who were then instituting the present form of Congregationalism. He was ordained in North Albany-street Chapel—a building now otherwise occupied—in 1803, where he laboured about twenty years, when his people erected their present place of worship, in West George-street, at a cost of above £10,000. He has generally preached twice every sabbath, and often three times. During the earlier part of his ministry he preached without notes, but since that time he generally reads his sermons; and it is universally admitted, that he reads gracefully as well as energetically. As a reader of the Scriptures he is certainly without a rival.

His people love him ardently, and allow him the largest income of any Dissenting minister in Scotland. Still we doubt whether his income is equal to his merits; and certain we are that it is much less than it would have been had he complied with urgent invitations to go to England. We had almost forgot a very general complaint—the extreme length of his public services. Generally these occupy two hours, and last sabbath evening the lecture itself occupied exactly one hour and twenty minutes. We had prepared an outline of that lecture, but we cannot find room for it, and there is less need, as he has published so much.

Come to Jesus. By NEWMAN HALL, B.A. 18mo, pp. 64. London: Snow.

WE should find some difficulty in naming anything of this sort more excellent. Dr. Williams, speaking of the sermons of the late Mr. Walker, of Edinburgh, said, they were "the sermons of Whitefield, polished by Blair;" we should say, this is the famous "*Sinner's Friend*," polished and perfected by a Christian public speaker. It may be doubted, if anything since the appearance of "Baxter's Call," has been equally honoured by usefulness to the souls of men with the "Sinner's Friend;" but admirably adapted as it is to the masses, something more was needed for the days we live in, to meet the case of a more cultivated portion of society; and with that something we are now supplied. We presume the author of the "Sinner's Friend" will not be greatly offended at finding a superior; we are satisfied he will not; and our readers will concur with us, when we tell them that the writer is none other than the author's son—the Rev. Newman Hall, of Hull, one of the most efficient ministers of the day of his own age in the Nonconformist body. In the way of fault we have little to say, except that the section, headed by the question, "Who is Jesus?" should have followed immediately after the section headed, "*Come to Jesus*," from which it is now separated by a series of reasons for so coming, before the reader is taught who he is. Then, that being corrected, we would throughout expunge the phrase with which the book opens, and which occurs six times, viz., "*Listen! dear fellow-sinner!*" Now, this is bad, very bad, in writing, and still worse in speaking; it is one of the most mischievous phrases that ever found its way either to the pulpit or the press. It confounds light with darkness, enmity with love, loyalty with rebellion, and life with death! It forms a barricade between the arrow of truth and the sinner's heart; it so sheathes the sword of the Spirit, that it loses its power either to cleave or pierce. The phrase originated, doubtless, in some confused notion of humility, leading the saint to take his place on the same level with the sinner; but such humility is false, and, like all falsehood, it is fruitful of evil. It was not thus the apostles spake to the Gentiles; they discoursed of "fellow-citizens with the saints;" that is, of fellow-saints—of "joint heirs" of God, and "heirs together of the grace of life." Referring to the part of their own history, they said, they "were by nature children of wrath, even as others"—they were *then* "fellow-sinners" with those others: but they had ceased to be so; and ceasing to be, they ceased to speak to, and of one another, as sinners. Even Paul, in one of his deepest insights into the evils of his own life as a persecutor, when he exclaimed, "I am less than the least of all saints," yet still claimed a place among them. Whatever the real and felt imperfections of the children of God, they are no longer, in the Scriptural sense of the term, "sinners"—they have their sins, but they are not sinners—sin is the exception, not the rule: "grace reigns through righteousness;"—"sin has no dominion over them"—the steady bias of their hearts is towards God, and the mass of their actions consists of works of faith and labours of love; and the mass, the majority, determines character. A block of unpurified silver is pervaded by streaks of tin, but still it is a block of silver; and by the mass of the finer metal, not of the alloy, it is designated, and according to that it is valued. Impression and efficiency in public speaking and writing demand accuracy of phrase as well as of statement. This jumbled diction is in doctrine what mixed fellowship is in National Churches; and as to its bearing and consequences, even more pernicious: for a minister to talk as a sinner to sinners, is an error and an absurdity, which can be paralleled only by the notion of a magistrate or a judge adopting similar language, when the impropriety and the preposterousness would startle every ear. Let us only conceive of Mr. Norton addressing some of the ruffians brought daily before him, as "*Dear fellow-pickpocket!*" or of Lord Denman addressing a prisoner, "*Dear fellow-felon!*"—the language is utterly monstrous! If a preacher wishes for a little practical light on the point, let him only confer with a shrewd wicked man as to the effect of the phraseology, and he will see reasons not to repeat it. Those who do so would do well to ponder the word of the prophet: "And they shall teach my people the difference between the holy and the profane, and cause them to discern between the unclean and the clean."

A Residence in the Marquesas. 2 vols. square 8vo, pp. 285. London: Murray.

These volumes are rich in interest, and, although the production of a man not under the influence of the truth of the gospel, they contribute not a little to illustrate human nature as it exists in the Marquesas. The writer is sketchy, sometimes fantastic, and a little inclined to exaggeration; but, with these drawbacks, there is much in it of an extraordinary character. The following respecting Mrs. Pritchard will excite feelings of grateful pleasure and sincere admiration in many an English heart:

On this buccaneering expedition, Rear-Admiral Du Petit Thouars, leaving the rest of his squadron at the Marquesas—which had then been occupied by his forces about five months—set sail for the doomed island in the Reine Blanche frigate. On his arrival, as an indemnity for alleged insults offered to the flag of his country, he demanded some twenty or thirty thousand dollars to be placed in his hands forthwith; and, in default of payment, threatened to land and take possession of the place.

The frigate, immediately upon coming to an anchor, got springs on her cables, and, with her guns cast loose and her men at their quarters, lay in the circular basin of Papeete, with her broadside bearing upon the devoted town; while her numerous cutters, hauled in order alongside, were ready to effect a landing under cover of her batteries. She maintained this belligerent attitude for several days; during which time a series of informal negociations were pending, and wide alarm spread over the island. Many of the Tahitians were at first disposed to resort to arms, and drive the invaders from their shores; but more pacific and feebler councils ultimately prevailed. The unfortunate queen, Pomare, incapable of averting the impending calamity, terrified at the arrogance of the insolent Frenchman, and driven at last to despair, fled by night in a canoe to Emio.

During the continuance of the panic there occurred an instance of feminine heroism that I cannot omit to record.

In the grounds of the famous missionary consul, Pritchard, then absent in London, the consular flag of Britain waved as usual during the day, from a lofty staff planted within a few yards of the beach, and in full view of the frigate. One morning an officer, at the head of a party of men, presented himself at the verandah of Mr. Pritchard's house, and inquired, in broken English, for the lady his wife. The matron soon made her appearance; and the polite Frenchman, making one of his best bows, and playing gracefully with the aguilettes that danced upon his breast, proceeded in courteous accents to deliver his mission. "The admiral desired the flag to be hauled down—hoped it would be perfectly agreeable—and his men stood ready to perform the duty." "Tell the pirate, your master," replied the spirited Englishwoman, pointing to the staff, "that if he wishes to strike those colours, he must come and perform the act himself; I will suffer no one else to do it." The lady then bowed haughtily, and withdrew into the house. As the discomfited officer slowly walked away, he looked up to the flag, and perceived that the cord by which it was elevated to its place, led from the top of the staff, across the lawn, to an open upper window of the mansion, where sat the lady from whom he had just parted, tranquilly engaged in knitting. Was that flag hauled down? Mrs. Pritchard thinks not; and Rear-Admiral Du Petit Thouars is believed to be of the same opinion.

The following case of the singular preservation of a vessel we cite for the boys:

I heard of one whaler, which, after many years' absence, was given up for lost. The last that had been heard of her was a shadowy report of her having touched at some of those unstable islands in the far Pacific, whose eccentric wanderings are carefully noted in each new edition of the South-Sea charts. After a long interval, however, "The Perseverance"—for that was her name—was spoken somewhere in the vicinity of the ends of the earth, cruizing along as leisurely as ever, her sails all bepatched and bequilted with rope-yarns, her spars fished with old pipe staves, and her rigging knotted and spliced in every possible direction. Her crew was composed of some twenty venerable Greenwich-pensioner-looking old salts, who just managed to hobble about deck. The ends of all the running-ropes, with the exception of the signal halyards and poop-down-haul, were rove through snatch-blocks, and led to the capstan or windlass, so that not a yard was braced or a sail set without the assistance of machinery.

Her hull was incrusted with barnacles, which completely encased her. Three pet sharks followed in her wake, and every day came alongside to regale themselves from the contents of the cook's bucket, which were pitched over to them. A vast shoal of bonetas and albicores always kept her company.

The author's testimony relative to the conduct of Europeans, and its deplorable consequences, is in harmony with the unanimous report of our Missionaries:

I shall never forget the observation of one of our crew as we were passing slowly by the entrance of this bay in our way to Nukuheva. As we stood gazing over the side at the verdant headlands, Ned, pointing with his hand in the direction of the treacherous valley, exclaimed, "There—there's Typee. Oh, the bloody canibals, what a meal they'd make of us if we were to take it into our heads to land! but they say they don't like sailor's flesh, it's too salt. I say, maty, how should you like to be shoved ashore there, eh?" I little thought, as I shuddered at the question, that, in the space of a few weeks, I should actually be a captive in that self-same valley.

The French, although they had gone through the ceremony of hoisting their colours for a few hours at all the principal places of the group, had not as yet visited the bay of Typee, anticipating a fierce resistance on the part of the savages there, which, for the present at least, they wished to avoid. Perhaps they were not a little influenced in the adoption of this unusual policy from a recollection of the warlike reception given by the Typees to the forces of Cap-

tain Porter, about the year 1814, when that brave and accomplished officer endeavoured to subjugate the clan merely to gratify the mortal hatred of his allies the Nukuhevas and Happars.

On that occasion I have been told that a considerable detachment of sailors and marines from the frigate Essex, accompanied by at least two thousand warriors of Happar and Nukuheva, landed in boats and canoes at the head of the bay, and, after penetrating a little distance into the valley, met with the stoutest resistance from its inmates. Valiantly, although with much loss, the Typees disputed every inch of ground, and after some hard fighting obliged their assailants to retreat and abandon their design of conquest.

The invaders, on their march back to the sea, consoled themselves for their repulse by setting fire to every house and temple in their route; and a long line of smoking ruins defaced the once-smiling bosom of the valley, and proclaimed to its Pagan inhabitants the spirit that reigned in the breasts of Christian soldiers. Who can wonder at the deadly hatred of the Typees to all foreigners after such unprovoked atrocities?

Thus it is that they whom we denominate "savages" are made to deserve the title. When the inhabitants of some sequestered island first descry the "big canoe" of the European rolling through the blue waters towards their shores, they rush down to the beach in crowds, and with open arms stand ready to embrace the strangers. Fatal embrace! They fold to their bosoms the vipers whose sting is destined to poison all their joys; and the instinctive feeling of love within their breasts is soon converted into the bitterest hate.

The enormities perpetrated in the South Seas upon some of the inoffensive islanders well nigh pass belief. These things are seldom proclaimed at home; they happen at the very ends of the earth; they are done in a corner, and there are none to reveal them. But there is, nevertheless, many a petty trader that has navigated the Pacific, whose course from island to island might be traced by a series of cold-blooded robberies, kidnappings, and murders, the iniquity of which might be considered almost sufficient to sink her guilty timbers to the bottom of the sea.

Sometimes vague accounts of such things reach our firesides, and we coolly censure them as wrong, impolitic, needlessly severe, and dangerous to the crews of other vessels. How different is our tone when we read the highly-wrought description of the massacre of the crew of the Hobomak by the Feejees! how we sympathise for the unhappy victims; and with what horror do we regard the diabolical heathens, who after all have but avenged the unprovoked injuries which they have received. We breathe nothing but vengeance, and equip armed vessels to traverse thousands of miles of ocean in order to execute summary punishment upon the offenders. On arriving at their destination, they burn, slaughter, and destroy, according to the tenor of written instructions; and sailing away from the scene of devastation, call upon all Christendom to applaud their courage and their justice.

How often is the term "savages" incorrectly applied! None really deserving of it were ever yet discovered by voyagers or by travellers. They have discovered heathens and barbarians, whom by horrible cruelties they have exasperated into savages. It may be asserted, without fear of contradiction, that in all the cases of outrages committed by Polynesians, Europeans have at some time or other been the aggressors, and that the cruel and blood-thirsty disposition of some of the islanders is mainly to be ascribed to the influence of such examples.

The next extract presents an affecting picture of a contrast between a patriarch sovereign of a petty isle and an admiral of France:

It so happened that the very day I was in Tior, the French admiral, attended by all the boats of his squadron, came down in state from Nukuheva to take formal possession of the place. He remained in the valley about two hours, during which time he had a ceremonious interview with the king.

The partriarch-sovereign of Tior was a man very far advanced in years; but, though age had bowed his form, and rendered him almost decrepid, his gigantic frame retained all its original magnitude and grandeur of appearance. He advanced slowly and with evident pain, assisting his tottering steps with the heavy war-spear he held in his hand, and attended by a group of grey-bearded chiefs, on one of whom he occasionally leaned for support. The admiral came forward with head uncovered and extended hand, while the old king saluted him by a stately flourish of his weapon. The next moment they stood side by side, these two extremes of the social scale—the polished, splendid Frenchman, and the poor tattooed savage. They were both tall and noble-looking men; but in other respects how strikingly contrasted! Du Petit Thouars exhibited upon his person all the paraphernalia of his naval rank. He wore a richly-decorated admiral's frock-coat, a laced chapeau bras, and upon his breast were a variety of ribbons and orders; while the simple islander, with the exception of a slight cincture about his loins, appeared in all the nakedness of nature.

At what an immeasurable distance, thought I, are these two beings removed from each other. In the one is shown the result of long centuries of progressive civilization and refinement, which have gradually converted the mere creature into the semblance of all that is elevated and grand; while the other, after the lapse of the same period, has not advanced one step in the career of improvement. "Yet, after all," quoth I to myself, "insensible as he is to a thousand wants, and removed from harassing cares, may not the savage be the happier man of the two?" Such were the thoughts that arose in my mind as I gazed upon the novel spectacle before me. In truth it was an impressive one, and little likely to be effaced. I can recall even now with vivid distinctness every feature of the scene. The umbrageous shades where the interview took place—the glorious tropical vegetation around—the picturesque grouping of the mingled throng of soldiery and natives—and even the golden-hued bunch of bananas that I held in my hand at the time, and of which I occasionally partook while making the aforesaid philosophical reflections.

We have next a description of a native

orator, which puts one in mind of some of the inspired ebullitions of Lord Chatham :

Never, certainly, had I beheld so powerful an exhibition of natural eloquence as Marnoo displayed during the course of his oration. The grace of the attitudes into which he threw his flexible figure, the striking gestures of his naked arms, and above all, the fire which shot from his brilliant eyes, imparted an effect to the continually changing accents of his voice, of which the most accomplished orator might have been proud. At one moment, reclining sideways upon the mat, and leaning calmly upon his bended arm, he related circumstantially the aggressions of the French—their hostile visits to the surrounding bays, enumerating each one in succession—Happar, Puerka, Nukuheva, Tior; and then, starting to his feet, and precipitating himself forward with clenched hands and a countenance distorted with passion, he poured out a tide of invectives. Falling back into an attitude of lofty command, he exhorted the Typees to resist these encroachments; reminding them, with a fierce glance of exultation, that as yet the terror of their name had preserved them from attack, and with a scornful sneer he sketched in ironical terms the wondrous intrepidity of the French, who, with five war-canoes and hundreds of men, had not dared to assail the naked warriors of their valley.

The effect he produced upon his audience was electric; one and all they stood regarding him with sparkling eyes and trembling limbs, as though they were listening to the inspired voice of a prophet.

But it soon appeared that Marnoo's powers were as versatile as they were extraordinary. As soon as he had finished this vehement harangue, he threw himself again upon the mats, and, singling out individuals in the crowd, addressed them by name, in a sort of bantering style, the humour of which, though nearly hidden from me, filled the whole assembly with uproarious delight.

Sale's Brigade in Afghanistan, and the Taking of Jellalabad. Square 8vo, pp. 182. London: Murray.

This work is largely composed of those materials which form the staple of all such productions, during two-thirds of the volume, which, towards the close, becomes more than ordinarily tragic; but passing by details of suffering and of blood, we select the following account of an earthquake, which contributed not a little to the solemnity of the scene—an event, says the author, "so sudden and so awful, that, to his dying day, none who witnessed would ever be able to forget it:"

The morning of the 19th set in cold and windy. It was perhaps as comfortless an opening to the day as had been experienced since the occupation of the town; yet there were no manifestations in the sky or in the state of the atmosphere of any storm brewing. Accordingly the men marched out as usual, carrying their arms with them; and having piled the latter, took spade and pickaxe in hand, and plied them cheerfully. The guards were, as usual, at the gates; the sentries occupied their accustomed posts along the ramparts; and the officers not on duty sought amusement in walking or riding, some outside the walls, others within the circle of the lines. Colonel Monteith, who happened to be field-officer for the day, had ascended one of the bastions, and was sweeping the horizon with his telescope, when all at once the earth began to tremble, and there was a noise, not so much like thunder as of a thousand heavily-laden wagons rolling and jolting over an ill-paved street. The effect upon all over whom the spell of the phenomenon was cast is not to be described. They looked up and around them with a stare of consternation; and then, as if actuated by one common influence, the parties in the trenches, seizing their arms, rushed out. It was well for them that they did so; for scarcely had they reached the glacis ere the whole of the plain began to heave like billows on the surface of the ocean, and walls and houses, splitting asunder, came tumbling down upon the space which but an instant before had been crowded with workmen. No man who saw that sight could any longer be at a loss to realize the "opening by the earth of its mouth, and the swallowing of Dathan and Abiram, and their household:" for the earth did open her mouth and close it repeatedly, receiving on one occasion into the horrid gulf an officer high in rank, and throwing him forth again, happily without the infliction on his person of any serious damage.

The earthquake of the 19th of February undid in an hour all that it had taken the garrison of Jellalabad three months to accomplish. The whole of the parapets which had been with so much skill and diligence constructed were thrown down, with a fearful crash, into heaps of ruins. In the walls breaches were made, more accessible than any which the troops found when they first entered the place; and the entire circuit was more or less shaken. As to the houses in the town, there was scarcely one of them which escaped more or less of damage. Some fell in altogether; others had their fronts or flanks destroyed, and the roofs shaken down; and the cloud of dust which rose immediately on the occurrence of the catastrophe is described as having been portentous. Happily, very few lives were lost. By far the greater number of the troops, being without the walls when the shock came, stood upon the glacis, or lay flat, while it heaved beneath them, to witness the overthrow; and the guards, making for open spaces, escaped. Some natives were overwhelmed in the ruins of the houses where they sojourned; and Colonel Monteith, before he could escape from the rampart, sustained some bruises. But, on the whole, the casualties were wonderfully rare; and the stores, both of ammunition and salted provisions, sustained no damage.

It is at moments like these, and amid such a convulsion of nature, that the sense of his own nothingness is forced upon the least considerate of men. Battle and the tempest at sea are in some sort familiar both to soldiers and sailors; and if the occurrence of either sober them for the moment, the impression soon wears off when the cause which immediately produced it has ceased to operate. But the earthquake, and especially such an earthquake as this, speaks to

their moral nature in a sterner tone, and awakens in them emotions which do not pass away in an hour. I could, if delicacy did not forbid the proceeding, specify more than one instance wherein the effect of the convulsion of that day was to stir for the first time the religious principle in bosoms which had never before acknowledged it. At the same time none could look round upon the havoc that had occurred without feeling that the place, with all its inmates, was as open to the assault of the enemy as it had ever been since the brigade took possession of it. Indeed, circumstances were so much less favourable now than formerly, that the armed strength of Afghanistan was free to be carried whithersoever Akbar Khan might direct; and his desire to make himself master of the town was too openly expressed to admit of a doubt regarding his application of it to that purpose. Now, as his army stood scarce six miles from the glacis, it was impossible to imagine that he would long remain in ignorance of the havoc which had been wrought in the defences. What was to be done? That point the decision of the commander, and the excellent spirit that pervaded the troops, decided at once. Throughout the 19th, whenever from time to time shocks, though less violent than the first, occurred, the garrison was satisfied to maintain an attitude of watchfulness; and at night all lay upon their arms, sleeping at their alarm-posts. But the dawn of the 20th found them once more with spade and pickaxe in hand, clearing away the rubbish and filling up the breaches as well as they could. At the same time Sir Robert Sale considered it expedient to despatch a hasty messenger to Peshawur, with a letter which contained a full account of the catastrophe, and urged General Pollock to march to their relief. But General Pollock either did not receive the despatch, or he found himself unable to comply with the requisition which it contained; and the garrison was in consequence left, as it had been before, to depend upon the care of Providence, and its own vigilance and exceeding gallantry.

Letters from Madras. By A Lady. Square 8vo, pp. 145. London: Murray.

These Letters are exceedingly full of interest. They abound in fact, anecdote, and incident, both by flood and field. They will be read with unflagging delight, by old and young. We extract the following account of a snake and a hyena, for the latter class:

September 16th.—A day or two ago the Maty bolted into the breakfast-room, exclaiming, "Sar! one snake, sar! One big snake in godown! He very good snake, sar!" They call the venomous snakes "good" by way of propitiating them: they consider them as a species of evil-disposed gods; and pay them some kind of worship, though they kill them too whenever they can. This brute was a large deadly cobra capello: it had hidden itself behind some bottles in a recess under the steps where the water is cooled. A—— went directly to load his gun, and I peeped out, but could not go near enough to see the creature on account of the sun, and I *calculate* I should not have gone any nearer if it had been ever so shady. There stood all the palanquin-boys with bamboos in their hands, ready to beat it if it came out, and all the Peons peeping over their shoulders, array enough to attack a tiger. A—— forbade their killing it in that way, on account of the danger of their getting bitten if they missed a blow; and he shot it dead himself, after which they all dragged it out, and beat it to their hearts' content. Two days afterwards we were told of another cobra, in a hole of a tree at the bottom of the garden; but while A—— was preparing his gun, one of the snake-conjurors came and charmed it out of its hole, and brought it into the garden to show us; it was quite fresh, its teeth not extracted, and its bite certain death; but this man had it perfectly under command: he set it up and made it dance, and, when it tried to strike, he just whisked the tail of his gown in its face, and quieted it again. I offered to buy it, and pay him for killing and bottling it, but I could not persuade him to sell it at any price; he thought its possession would bring him good luck. In answer to my offers, the butler, who was interpreter, told me, "If Missis put snake in bottle of rack, snake dead." "I know that," said I, "I like it dead." "Yes, ma'am, but that man like 'live." "What is the use of his keeping it alive? sometime snake bite." "No, ma'am, no can bite; that man make conjure." However, to-day the conjurer came to say that he had found another cobra, so he was willing to sell me one if I liked it. Accordingly, he took it with his bare hands out of a brass pan which he brought with him, set it up, made it show its hood and dance a little, and then put it into a bottle of spirits, which soon killed it, and I have it now on my table corked up. It is a magnificent specimen, four feet long, and quite uninjured.

The snakes have very much confirmed my belief in physiognomy. They certainly have a great deal of countenance; a cunning, cruel, spiteful look that tells at once that they are capable of any mischief; in short, "*beaucoup de caractère*," and the more venomous the snake, the worse his expression. The harmless ones *look* harmless; I think I should almost know a "too much good snake" by his too much bad countenance. The cobra is the worst, his eyes are quite hideous; and that boa constrictor at the Cape was very disgusting: but after all I do not know that there is anything more horrid in the way of physiognomy than a shark; there is a coldblooded, fishy malignity in his eyes that quite makes one shudder.

September 26th.—There was a hyæna killed to-day, about half a mile from the town; it had attacked a poor old Brahmin, and wounded him severely, which is very extraordinary, as they almost always run away from men. I have ordered the tail to be kept as a trophy for Frank. Also I have a beautiful leopard's skin for him, to be sent by the first opportunity.

Memorials of Bertie, the Taught of God. By His Mother. 18mo, pp. 170. London: Ward.

The piece belongs to what is called the New Lights in Scotland; but, new or old, it is a piece of deeply affecting and beautiful biography.

FUNERAL DISCOURSES.

Sanctified Intellect: its Character, Work, and Reward. A Sermon suggested by the Death of the Rev. R. W. Hamilton, LL.D., D.D., preached in Esher-street Chapel, Kennington. By WILLIAM LEASK, Author of "Our Era," &c. 8vo, pp. 16. London: Ward and Co.

AMONG the men of ability whom the death of Dr. Hamilton has conducted to the press, is the Rev. William Leask, who has just published the above sermon in a very cheap form. This discourse, while it bears marks of haste,—or, at least, is not distinguished by the author's usual care and finish,—presents a body of sound thinking, and passages of great power. Men have been discovering of late years that the pulpit has lost its hold, and that henceforth the great instrument of a world's reform is to be looked for in some other quarter; for we are not very clearly told what is to follow—only that there is an end to all hope from the pulpit. On this point Mr. Leask has expressed himself in a manner which does him great credit. His views are as correct as they are noble, and the time comes when they will obtain a world-wide circulation. The preaching of the gospel has ever been, is now, and will to the end continue to be, the power of God to man's salvation; but it is easy to pass from contempt of the vehicle to contempt of that which it conveys, and hence it has also been discovered that there is an end to the power of the gospel, as well as to the power of the pulpit. The discovery as to the pulpit has been made by men not ill-disposed to religion, and men of speculative habits, and deficient in Christian principle and feeling. The discoveries as to the gospel itself, however, comprise a larger number of men, and men of a very congruous character. We speak not of the wise men of the world, who have ascertained that Christianity itself is a failure; we have, at present, nothing to do with these; the reference is to men of a different order—men who are all out of sorts, and yet scarcely know what is the matter with them. Christian men, after a fashion, they are; but their condition indicates their personal religion to be either doubtful in character or in amount. They agree only to one thing,—all is wrong with the gospel ministry of the present day, both as it respects the matter, and the method of ministration. Mr. Leask vividly describes these murmurers, by drawing a sad picture, which is but too correct. Everybody would seem to have found out that there is something wrong; but it deserves special remark, that all appear to be quite satisfied with themselves! There is nothing amiss in the flock; the shortcoming, the evil, and error—all these are with the shepherds! Yes; the people are all very good indeed; nothing is wanted but better ministers. With this notion the poet-preacher deals very effectively.

Spiritual Worth: its Departure Lamented. By DAVID THOMAS. 8vo, pp. 28. London: Green.

AN excellent discourse, commemorative of a worthy and excellent man; profound, awfully solemn, as it well might be, from the circumstances in which the preacher was placed. Mr. Thomas, referring to his own settlement, says:

> Four winters are not gone since then. But how rife with death hath that short period been! Many now start up to memory from their grave, with whom I mingled my first devotions here. Out of the five gentlemen who were then the managing committee of your temporalities, there is but one who survives. Theoderick, Boquet, Frame, and now another, whose name as yet is too near the heart to pronounce, are all gone the way in which they shall no more return. It is scarcely eighteen months since you made choice of four deacons; and two of them are now sleeping in the dust.

The Elements, Influence, and Issues of Genuine Piety. A Sermon occasioned by the Death of Mr. Thomas Kilpin. By JOHN JUKES. 8vo, pp. 30. London: Partridge and Oakey. Bedford: Rowland Hill, High-street.

A DISCOURSE and address worthy of the venerable and invaluable man whose death occasioned it. Some notion of this patriarch may be formed from the testimony of his pastor, who says:

> He never neglected on any account, the exercises of the *closet*. To these, let the engagements of business or friendship be what they might, he invariably gave half an hour in the morning, half an hour in the evening, and half an hour immediately *after dinner*. This will account for the otherwise inexplicable fact, that he read *through*, in private, *three times*, the Bible and the whole of Henry's Commentary upon it; and acquired a familiarity with devotional hymns almost peculiar to himself.

Oh for a million of such men in these days of cold secularity!

The Grace of God in the Cause of Ministerial Excellence and Usefulness. A Sermon occasioned by the lamented

Death of the Rev. John Ely, preached at Queen-street Chapel, Leeds, October 24, 1847; together with the Address delivered at the Interment, on Friday, October 15. By Thomas Scales. London: Hamilton.

A sermon and address resembling the object of them. He was truly noble, and so is this touching record, in which his honoured memory is embalmed. Mr. Scales, alike distinguished by the clearness of his intellect, and the warmth of his heart, is peculiarly adapted to the sorrowful services of the sepulchre; and twice within a space,

"Alas! how brief, and how unlooked for!"

he has been called to commemorate the virtues of the dead, and to moderate the flow of grief among the living.

The Rectitude and Fidelity of the Divine Administration. A Pastoral Address, including a Discourse preached in Carr's-lane Chapel, December 5, 1847, on the occasion of the Death of Mrs. Thomas Smith James. By John Angell James. 12mo, pp. 50. London: Hamilton and Co.

This is a gush of mingled grief and tenderness, in which the Christian, the pastor, the parent, the counsellor, the comforter, and the sage, are beautifully blended. In a prefatory note the sorrowful writer says:

Her mortal remains were laid in a vault at the base of the pulpit of Carr's-lane Chapel, prepared for the minister and his family at the time of the decease of Mrs. James James, my brother's wife, who was the first to occupy it. The next to follow was my own wife; and now thus suddenly and unexpectedly, *they* have been joined by the bridal wife of my son. There the three wives sleep together till the morning of the resurrection, to be joined, at what time is known only to Him who sees the end from the beginning, by those who yet remain to mourn their loss.

The Experience of a Departed Christian, a Testimony and an Encouragement to the Living. A Sermon occasioned by the Death of Mrs. Pratt, of Kingston-upon-Thames, who departed this life on the 21st of December, 1847, in the Ninety-first Year of her Age. By John Edwards. 8vo, pp. 34. London: Snow.

An admirable sermon on an admirable subject. The delineation of character is copious and beautiful in a very high degree. Seldom, indeed, is such a subject furnished as this, and every way worthy of the mode of treating it; seldom is it that a pastor has to deal with a member whose race extends to ninety-one years, and her profession of faith to nearly half a century; while, during lifetime, she burned with the fervour of charity, and shone with the beauty of holiness.

SERMONS AND LECTURES.

Scriptural Ordination, neither a Sacrament nor a Form. A Sermon, by the Rev. Andrew Reed. 8vo, pp. 21. London. Jarrold and Sons.

Mr. Reed is not an every-day man, nor is this an every-day sermon; it is marked by much thought and great ability—the very notes are worth ten times the money. We transcribe the following:

The Rev. Lindsay Alexander, in a very able discourse before the Autumnal Meeting of the Congregational Union at York, in 1847, represented the retention of the usage of ordination by neighbouring ministers among our ecclesiastical customs, as a virtual admission of the distinction between the lay and clerical orders; and he founded on it an appeal to Congregational ministers on the importance of forming associations between themselves, for the purpose of guarding the admission of persons into the ministerial order or profession. It is not difficult to show that this was by no means the sense which our fathers put upon ordination. That service was performed amongst them, not by ministers as such, but by delegates of surrounding churches; the ministers only conducting the religious exercises on the occasion. Such was the practice of the ancient churches in Norfolk, as the church books at our Old Meeting and the Yarmouth church abundantly prove. Such "messengers," or delegates, were sent shortly after the formation of our church, to aid in the "setting down" of ministers in all the principal churches in our neighbourhood. To unite ministers into societies distinct from the churches, in order, by means of ordination, to regulate the admission of candidates to the ministry, so as to keep up the dignity of ministerial character, would be an entire departure from the custom of our earliest churches. Private associations among ministers, for the purpose of fraternal intercourse on their peculiar studies and for prayer, and stirring up each other's spiritual zeal, are much to be desired, but by no means such clerical societies as shall take away from the churches their own proper business.

It is generally felt that our ordination-services are very susceptible of improvement. Instead of being one long service, it is usually now divided into two—morning and evening. In a few cases two succeeding evenings have been set apart, and have obtained larger attendance. These are considerable reforms. Ordinations are often periods of no little interest and quickening, especially to ministers. We do not wish our ministers to be subjected to a Presbyterian examination on classical and theological litera-

ture; but it would be well for an occasion to be afforded to confer privately with the pastor elect and a portion of his members, on any topics which needed explanation, so that the public service might be perfectly satisfactory. There have been cases where, for want of such an opportunity, most untoward circumstances have spoilt the ordination. In former times great publicity in such services was not sought, and therefore a meeting of messengers held *immediately* before the ordination was in good time; but now that public notice is given some time before, any deliberate meeting must be held previously to such notice, or public expectation might be disappointed. Would it not be possible and desirable, so soon as a church has settled with a pastor, to give notice to neighbouring churches to send delegates to a convenient place for conference on the subject, before issuing a public invitation? At such a conference the statement of the church and the pastor might be heard—any questions might be proposed and answered—a decision might be come to relative to the ordination—persons doubtful on some ground whether they could properly attend the ordination, might have their doubts resolved—in case of any undesirable circumstances transpiring, delegates present might, without any public slight, refuse to attend the ordination, and, if thought proper, that service might be postponed or abandoned without occasioning any public remark. For want of these precautions, ministers have often hesitated whether to go to an ordination, because of doubts they could not get solved; when present, they have been compelled to retire from something in the engagement they were forced to disapprove, and have felt bound publicly to express their dissent in a most painful and almost indecorous manner; or they have retired with the conviction that they have given their sanction without proper information, or even against their judgment, to an unsuitable connection. A change which would obviate these and other evils must surely be desirable. It only remains for some churches to adopt this course when they are placed in the position of selecting a minister; the alteration among us can only arise by custom, for we cannot constrain one another. Let the subject receive a fair and full consideration.

A Commemorative Discourse, delivered in Hornton-street Chapel, Kensington, on Sunday, April 13th, 1845, to celebrate the Fiftieth Anniversary of the Formation of the Christian Church assembling in that Place of Worship. By JOHN STOUGHTON, Minister of the Chapel. 8vo, pp. 36. London: Jackson and Walford.

BY a strange oversight this magnificent discourse, which has long been lying beside us, has escaped notice till the present time. Mr. Stoughton, like his friend and predecessor Dr. Vaughan, particularly excels on great occasions, always rising to the level, and sometimes vaulting beyond it—the present presents a high example. Fifty years—such years as the last that have past over us—have in them the events of many by-gone centuries. On this occasion, Mr. Stoughton, addressing his flock, proceeds to review their history, their opinions, their position, and their character. This single stroke indicates genius and power. These four points are centres round which great facts and fine thoughts are collected. Where all is excellent, and much is splendid, selection is difficult; but the third division deserves special mention. Here we find the germ of the great and meritorious movement for rearing a new house of prayer in Notting Hill, in the following interrogation:

I repeat, does it not admit of question, whether we are doing all that might be fairly expected of us, for the diffusion of the truths we so much value throughout the neighbourhood where we are located—whether our energies are put forth to the full, for the extension of the cause in a place which numbers its 27,000 inhabitants, nearly four times the number of the population fifty years ago, when this chapel was built—whether we have provided all the means of Christian education we might and ought, especially for those of our neighbours, who are lying around in vast masses, covered with the gloom of spiritual ignorance, and paralyzed to an awful degree by moral insensibility? While there is much, very much, already done, which should encourage our hearts and fill us with gratitude, is there not much, very much, yet to be accomplished, to which Providence seems most urgently to bid us put an earnest, steady, persevering hand?

Mr. Stoughton is one of those in whose removal to London the public have reason to rejoice. In Windsor, although the seat of royalty, he was comparatively thrown away; in London he has full scope for all his energies.

The Unchangeableness of Christ. A Sermon, by the Rev. SAMUEL THODEY. London: Hamilton and Co.

THIS is beyond doubt a very superior sermon, and had it been preached on some general occasion, it would have been entitled to very high praise; as it is, there is rather a want of adaptation and penetration. It is too much a mere theological, although a very valuable, dissertation. To the occasion itself the writer devotes only three short paragraphs; but in these there is both weight and pathos, as when he says:

Since I entered the county, every pulpit but one has been vacated, and Mr. Holmes, of Wisbeach, and myself, are the only pastors in our denomination who retain at the present moment the position we then occupied. Several of the pulpits have been more than once vacated, either by death or removal; and, in some, I

have taken part in more than one ordination-service. In this town, the Rev. Professor Scholefield and Mr. Edmonds are the only ministers who were here when I came; and of those who took part in my ordination-service, all but two are gone to their rest.

A moiety of thirty-five years involves serious considerations, and would have supplied abundant materials for solemn record, monition, and valediction.

The Right Use of Leisure. An Address delivered before the Members of the Lincoln Early Closing Association. By GEORGE BOOLE. 8vo, pp. 25. London: Nisbet.

WE congratulate the young men of Lincoln on the possession of such monitors as Mr. Boole. This is a noble discourse, incorporating the two subjects of study and of literature, while every page indicates the presence of Christian principle, without any unseasonable and incongruous mixture of matter directly religious, neither necessary nor pertinent to the occasion. We heartily commend it to all young men.

Divine Laws ordained for Blessing. A Discourse by WILLIAM URWICK, D.D. 8vo, pp. 52. London: Mason.

A VERY great sermon by a very small man! There is no risk in saying that of the multitude of admirable discourses that the Missionary enterprise has called forth during the last fifty years, there are few sermons superior to the present, if sermon it can be called, for it is a treatise of fifty-two pages; but its enormous length was necessary to the wide sweep of its statements and developments. On a foundation deep and broad the preacher has raised a noble superstructure of Missionary truth. It is most deserving of very wide circulation.

Discourses delivered at the Recognition of the Rev. George Thompson, Hackney. 8vo, pp. 48. London: Jackson and Walford.

THIS was an occasion of great interest, and the various services were every way worthy of the occasion. The statement of the young minister is marked by special excellence, and in the charge Algernon Wells comes forth to great advantage, with his affecting pathos, broad views, and deep sagacity. The charge contains an unusual amount of religious philosophy, pervaded by the spirit of the seer. Mr. Wells was worthily followed by the Rev. John Kennedy, of Stepney, whose special performances are always superior. His address on this occasion to the church is distinguished by passages of great worth, and contains strictures on certain matters that are needful to a class to be found in all churches of any magnitude, —strictures which that class much require, how little soever they may desire them.

The First and Second Advents, with a View of the Millennium. By JAMES CARLISLE, D.D., Scot's Church, in St. Mary's-abbey, Dublin. 12mo, pp. 31. Edinburgh: Johnstone.

DR. CARLISLE, of Dublin, is a solid scholar, already well-known to the British public in connection with the Irish Board of Education. His views as set forth in the present discourse, are grand and cheering. The close of the sermon presents a vivid and animated delineation of the present workings of Providence on the Continent of Europe. The discourse is rich in thought and in illustration.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

TENTH AUTUMNAL MEETING OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

THIS important series of proceedings will take place at Leicester, commencing on the evening of Monday, the 16th of October, with a preliminary devotional meeting, and closing on the evening of Thursday, the 19th of October, with a public meeting for promoting the cause of Voluntary Education. The order of arrangements will be found fully set forth on the last page of our Advertising Wrapper for the present Number.

The subjects that will claim attention on this occasion—the objects for promotion of which counsel will be taken and efforts made, are of the greatest interest and importance.

The morning meetings will embrace:

1. Free and confidential conference on the State of Religion within the Denomination.

2. Discussion on the Methods by which the Independent churches can most effectually promote the Religious Welfare of the Working Classes.

3. Consideration of our Sunday-school operations, with a view to their encouragement and improvement.

4. Report of progress in the Deferred Annuity Scheme.

5. Report of proceedings of the Board for General Education.

6. Other subjects of great public interest and importance will probably claim attention of the morning meetings.

7. Report of results in respect of Membership founded on Annual Contribution.

In the public meetings, those two vital questions—British Missions, and General Education—will be advocated openly and vigorously, as they claim and deserve to be.

Fellowship, devotion, counsel, and brotherly regards will be promoted. Unity and co-operation will form the essence of the proceedings. Joy, strength, and encouragement are sought in these gatherings of brethren, full of agreement and mutual confidence. Usurped authority and vexatious disputation are equally eschewed. They are meetings of equal brethren for great public objects, on which their sentiments and interests are one.

And now brethren are respectfully invited to this convocation; not ministers only, nor deacons only, but other brethren also, deputed by churches to attend as their representatives. Congregationalists! you have inherited from your fathers a noble cause, and an honourable reputation. Your theology, your liberty, your literature, your spirituality are a sacred inheritance and trust. The times in which your lot is cast require your zealous advocacy of them, as much as any in which your venerated predecessors acted their noble and devoted part for their defence. You are vehemently assailed and resisted by adverse parties, and require the more internal union, vigour, and mutual support. Nothing can damage your cause from without, while you remain sound and steadfast within. The glorious future lies in prospect. For that future our present fidelity and zeal are demanded. Let us hand forward Congregationalism not only unimpaired, but invigorated. Whatever promotes union, love, and courage among our brotherhood, will conduce to that end. May the Assembly at Leicester be impregnated for that end with spirit and power from on high!

APPEAL FOR SIMULTANEOUS COLLECTIONS IN AID OF BRITISH MISSIONS,

On Lord's-day, the 29th of October, 1848; or on some other more convenient Day in connection therewith.

1. BRITISH MISSIONS—the scene of their operations: England, Ireland, and the American and Australian Colonies; three important and principal divisions of the great British empire. Not Scotland: for the Independent churches in that country have, from their first origin, vigorously prosecuted Home Missions on their own resources. With honourable independence and enlightened zeal they have cultivated their own proper field, and have largely reaped as they have wisely sown. Not Wales: for its various Evangelical denominations have filled every nook of their mountain land with humble sanctuaries and simple ministrations, suited to the circumstances and genius of the people, on which a blessing and a power have rested, not always vouchsafed to more costly and more showy efforts. Not British India, the Cape Colony, or the West India Islands: because in those regions, Europeans being few and heathens many, the London Missionary Society has in them long and nobly represented the Congregational churches of England in effective and prosperous evangelic labours. But England, Ireland, and the American and Australian Colonies, present the extensive and important field to be occupied by the three British Mission Societies—the Home Missionary Society, the Irish Evangelical Society, and the Colonial Missionary Society.

2. THE PECULIAR CHARACTER AND WANTS OF THE FIELD TO BE CULTIVATED BY THE BRITISH MISSION SOCIETIES.—England, the selected department of the Home Missionary Society, is a land, with all its advantages, still presenting to the evangelic eye immense spiritual dangers and necessities. The sons of the soil—her numerous toiling husbandmen scattered over the land with their families, are to a vast extent in a state of gross ignorance and apathy with respect to the gospel. Her artisans, swarming in the great towns, in the manufacturing and mining districts, and along the chief lines of traffic, and in the principal ports, are more alienated from the Gospel, and hostile to it, than ignorant respecting it. False doctrine, political interests, and social power are all over England vigorously active to resist the Gospel and all efforts for its diffusion. Sabbath-breaking, intemperance, profanity, scoffing infidelity, and family wretchedness, still fearfully abound. Ireland need not be described. It has not merely an European, but a world-wide renown for transcendant misery. Popery leads on the train of its calamities, itself the chief of them all, and the cause or the aggravation of them all. Poverty, hovels, rags—indolence, squalor, mendicancy—crimes, sedition, turbulence—are the standing insignia of this abject and multitudinous race. History gives no record of any people like them in past ages, and happily the contemporaneous world has no second example of such an opprobrium on mankind. Without the common virtues of manliness, exertion, economy, and self-respect, they would seem thus sunk for a trial, whether the Gospel itself can lift them up out of this horrible pit and miry clay. The American and Australian Colonies—these are filled with the sons of calamity, misconduct, and enterprise, who find themselves where restraints are weakened, where habits grow rough, and where the earthly in its grosser forms gains fearful sway. These early settlers in new regions exceedingly require a sabbath, a ministry, a school. As they gather into towns, and begin to take form as communities and governments, they no less want religion and education to supply the primary elements of liberty, order, and well-being. They have carried with them, or there have followed after them, every European folly, vice, and error. Yet are these the beginnings of empires, the parents and patriarchs of nations!

3. THE KIND OF OPERATIONS NEEDED IN THESE FIELDS OF EXERTION.—First, they must be denominational, simply because co-operation with other bodies of Christians cannot be obtained. These have all undertaken labours on their own several resources, and on their own distinctive principles. There are, therefore, none

with whom Independents could unite in this work. But even were this not so, there are some objects that could not be accomplished, some principles that could not be maintained, by united labours, in the absence of which Congregationalists at this period would think their work most defective. They must, in England, Ireland, and the Colonies, bear testimony to the principles wherein they differ as well as to those wherein they agree with their fellow-believers of other views, on many subordinate yet important points. Second, they must be evangelical, thoroughly evangelical. Against Popery, against Puseyism, against formality, the pure, simple Gospel must be opposed. Salvation by grace, justification by faith, regeneration by the Spirit, Gospel holiness of heart and life; the Word of God, the instrument and the Spirit of God, the agent in all Gospel labours and blessings,—these are the great things once delivered to the saints, which must form the sacred themes of all Missionary ministrations in England, Ireland, and the colonies. Third, they must be voluntary, purely voluntary. No Government grants must be touched. A protest of deeds as well as of words must be steadfastly maintained against the pensions of the State. We must keep ourselves pure. No otherwise can we be free and strong for our protest, that Christ's kingdom is not of this world. Fourth, they must be prompt and energetic. There is no time to be lost by further delay. Too much precious opportunity has been thus irrecoverably sacrificed already. And this is a work for energy no less than for promptitude—the energy of prayer, of liberality, of wisdom, of union, and of some of our best men devoted to the work. For this work is great and difficult. There are many obstacles and adversaries. Only true principles worked by true men, can, by God's blessing, be successful in this struggle.

4. THE SPECIAL REASONS AND MOTIVES FOR ZEAL IN THIS CAUSE. First, the love of our country, which is well worth our love. With all its faults we love it still. And there is no conceivable way of proving our love to our country equal to vigorous, generous labours to enlighten and imbue it with the Gospel. Second, the love of the Gospel. England, Ireland, and the Colonies, present a noble field in which to do the Gospel honour. To uphold the Gospel in England against Puseyism working for its destruction all the power of wealth and rank—to spread the Gospel in Ireland, despite of popery, degradation, and recklessness—to introduce the Gospel into the colonies as a germ to grow with their growth, and strengthen with their strength —will be a work equally to glorify the Gospel and to bless the empire. Third, the order of duty. All duties have not equal claims. All things desirable to be done are not equally obligatory on the same persons. Of those works we ought to engage in, some require our first efforts in order, and our greatest in degree. These distinctions are founded in relation—the nearer the relation, the stronger the claim. Our relation to country is very close; our interest in our own land and people is deep and strong: therefore, in attempting the spread of the Gospel, ought we "to begin at Jerusalem."

5. APPEAL FOR EACH OF THE THREE SOCIETIES SEVERALLY.—The Home Missionary Society carries a charm and a plea in its very name. For twenty-nine years it has prosecuted extensive and successful labours. It has sustained a band of faithful labourers, by whom churches have been founded, schools established, souls converted, and many a benighted neighbourhood penetrated with Gospel light. No other agency could take up its operations. It intrudes on no man's field, it builds on no man's foundations. Where the people are scattered, remote, poor, and neglected, thither it sends its messengers. In populous towns, where, without external aid, the Gospel in Congregational administration could not be introduced, it has most successfully given its aid. The Society has never been upborne by *eclât* and show, but it has accomplished unobtrusively a great and a good work. Never were its operations more needed, its agency more competent, or its success more encouraging.

The Irish Evangelical Society has most peculiar claims. The misery of the country; the overwhelming power of Popery; the absence or paucity of any middle class; the high qualities and ability required to render any agency adequate to the work; and the necessity that nearly all the funds required should be supplied from England and Scotland;—these considerations, rendered still more onerous by the fact, that much visible and encouraging success cannot be soon expected, render this Society difficult just in the degree in which it is neeessary and important. Moreover, its claims are now doubled, as it has to provide for all the Missionary operations formerly carried on by the Congregational Union of Ireland. This arrangement was deemed indispensable by the wisest and most influential brethren of our churches. They brought it about by great labour and patient adjustment. It is working most advantageously for the common cause. But greatly enlarged resources for the Irish Evangelical Society, thus required to provide almost all the funds for both Missions, are indispensable.

The Colonial Missionary Society, of more recent origin than its two associated institutions, grew out of that great step in the onward progress of modern society, the renewed activity of British colonization. The old colonies, now forming the nucleus of the United States of America, had been separated from the mother country. Vast regions had been acquired by England either in war or through discovery. A long period of hostilities came at last to a close. Distress and want of employment pressed on the people of these islands; they began to flow as a mighty stream to Canada and Australia; there are they multiplying in numbers, forming institutions, constructing nations. To them the Gospel must be sent. Congregationalists must do their part in this great work. They have commenced and done well; but more and more is the constant demand. Three thousand pounds should be the minimum amount yearly devoted to this work.

Brethren!—the pastors and deacons of our churches!—you are earnestly appealed to for an annual collection to promote this great undertaking! The appropriation you can direct at your pleasure—all for one society, or a division to any two of them, or a portion for each. How this easy, regular, inexpensive, and effectual method of supporting this most important work, has advanced in the approval and adoption of the churches, will be seen by the following statement:

		£	s.	d.
Collected 1840-1, by 136	churches	2,124	13	5
„ 1841-2, by 213	„	2,778	17	7
„ 1842-3, by 239	„	2,972	19	9
„ 1843-4, by 249	„	3,352	13	4
„ 1844-5, by 311	„	4,224	14	11
„ 1845-6, by 304	„	5,585	12	8
„ 1846-7, by 298	„	4,345	14	2
„ 1847-8, by 375	„	5,214	6	5

The Home Missionary Society has 121 stations, employs 50 Missionaries, assists 65 grantees in village labours, is educating eight students for the work; numbers 5,167 members in its churches, 47,747 hearers in its congregations, and 13,710 children in its Sunday-schools. Its agents labour in 417 parishes; they have gathered into communion, during the last year reported 681 new members; and have distributed 61,231 tracts, 48,324 periodicals, and, by sale, 3,180 copies of the Scriptures.

The Irish Evangelical Society sustains 26 pastors and missionaries, and employs 25 Scripture-readers; its stations and out-stations are 144; its agents preach to 7,000 hearers, and conduct 36 sabbath, daily, and infant-schools, with about 1,710 scholars.

The Colonial Missionary Society has sent forth from the parent land, for labour in the colonies, 22 ministers; it has educated, for labour in the colonies, 20 young brethren; it has assisted to sustain more than 30 ministers, who have entered the colonies on their own resources, or who were in the field before the formation of the Society, but could not have maintained their ground without such aid. It has now on its list of brethren receiving aid 35 ministers labouring in the colonies, and eight young men receiving education for the ministry therein. The number of members in the Colonial churches probably exceeds 4,000. It is likely that 20,000 persons hear the Gospel from our Missionaries. The sabbath-schools contain many thousand children. And the work and its results are ever growing.

HOME MISSIONARY SOCIETY.

WHY SHOULD CHRISTIANS, WHO LOVE THEIR COUNTRY, MAKE OCTOBER COLLECTIONS?

LET the thoughtful and conscientious friends of England peruse the following details of a *Home* Mission, and, during the month, ponder what answer they shall make when support is solicited for British Missions. "How much owest thou my Lord?" Does our native land require evangelical labours? and will the extension of such operations over the country be a blessing to the people?

What follows is an abridged narrative of proceedings at only one station, occupied by a Home Missionary Society agent. There are others possessing equal interest; and we should ardently desire to multiply them abundantly.

J. W. MASSIE, *Secretary*.

Sept. 28th, 1848.

"The day and Sunday-schools are doing a noble, a glorious work. We had no small difficulty in establishing these fountains of knowledge, and now we rejoice in their completed and promised usefulness. We have 113 pupils in W—— day-schools, and 89 in L——; and the teachers are up and doing in the good work. The sabbath-schools are our joy too; for they are clearly preparing the minds of many for future and extended usefulness.

"We had a visit lately here from a young man, who was reared up from a little boy in W—— Sunday-school; and it gladdened all our souls to hear that he has now been sent forth to preach Christ in the villages around, by the Rev. H. M——, his present pastor. This is encouraging; and with many other cases of decided good, arising from the labours of the Sunday-schools, urges to onward and increased effort.

"The local preachers are valuable helpers: devoted to their work, and well calculated to promote the grand object of disseminating truth around them. When the Lord sent me here there was neither local preacher, sabbath-school teacher, nor tract distributor, so far as I knew; now we have a band of some seventy useful labourers of the above sorts on this station!

"The CHRISTIAN WITNESS and PENNY MAGAZINE are powerful auxiliaries. John Campbell is our revered name: the scourge of error—the foe of ignorance. Long live the man of power!—for as penknives are not quite the instruments to cut down the gnarled oak, so neither are milk-and-water men the most fitting ones to exhibit the legion-evils of State-churchism. No men in England are half so well qualified to tell of the horrible evils of our well-fed and worse than useless establishments, as are the Home Missionaries. We are compelled to study it in its awful and ruinous influence on the souls of millions. It is delightful to see the good effects of the Magazines on many, many minds, and they are doing a noble service to the cause of God and truth. Dr. Campbell is the best Home Missionary in England. Let us help him, and he will help us; for if you were here to see our monthly parcel arrive, you would rejoice to see so much spirit-stirring printed matter spread monthly over our locality. These and the BRITISH BANNER are widely circulated all around here.

"Religious tracts are distributed in not less than thirty parishes. I gave this day a large parcel to a devoted Christian woman, who lives in one of the most desperate places in this county, famous for impiety, having a notoriously wicked rector. She will scatter them far and wide around her; and the day will declare, whether the little messengers of truth have, or have not, been useful. I know, perhaps, twenty useful Christians who buy quantities of religious tracts, penny and juvenile magazines, to give away on the roads, &c.

"Deaths—Sickness. I have often had to transmit to the office pleasing accounts of happy deaths; and now am gratified at having a very decided case of this character to forward. We have one young woman, at present lying on her death-bed, (at least this is fully expected,) and she is certainly a lovely instance of the power and triumph of Divine grace. She has been humbled, made penitent, and is now rejoicing in heart that she has been laid low in affliction's bed; for until then, three or four months ago, she was one of the most careless young persons around us. Her gratitude for the visits paid to her, and for the Christian sympathy she has met in her affliction, is great. I now direct attention to the pleasing case of

"S—— T——, who has been a regular attendant at our chapel for a long time, and was for

about six months before her death observed to be under deep and solemn impressions. I was sent for by her two days before she exchanged worlds; her abode was poor. I felt that I was called to do serious business for God, believing that the poor creature was soon to appear at his bar, either to condemn or approve of my treatment of her soul. She entered freely into interesting conversation with me on the things of eternity; and she expressed herself as greatly benefited by the numerous opportunities she had had of attending the services of the chapel. I made plain and affectionate inquiries as to her views of sin and salvation—of human depravity and Divine mercy; and was much gratified at the distinct and proper answers she gave me. We conversed for a long time; a portion of which I give:

"*Missionary.* Well, my dear friend, tell me —without asking you many questions, for you are not able to bear much talking now—how you feel as to your soul's interest and welfare, and I will give you Scriptural counsel as to your present and future happiness?

"*S. T.* Why, sir, for many years I have felt much concern at times now and then for my poor soul; but, I am sorry to tell you, it wore off, although I knew that it was my duty to press forward more and more, even to the end.

"*Miss.* If you had felt the full value of your precious soul, and had yielded your heart unto God, don't you think it would have promoted your happiness?

"*S. T.* Surely, sir, it would; but the trials we have gone through, and the want we have suffered, drove us to think too much of the poor body. These trials ought to make us go to God for his salvation; but, I am grieved to tell you, and it does grieve me to think of it, they did not. She here paused, being faint, and soon continued: Now, sir, I hope I have felt the power of religion—(she laid much emphasis on the word 'power'); and I can, indeed, trust to my blessed Saviour for his mercy and compassion.

"*Miss.* Have your views on these subjects been long as you now express them to me, Sally; and are you not greatly comforted in being thus enabled to cast your precious soul on the blessed Redeemer?

"*S. T.* No, sir, my mind has not been long in this happy state. About three months ago I heard you preach on *the penitent returning to God*, and I felt then as I never felt before: I could not think of anything night or day but the sinfulness of my character; and I almost fell to the ground under the burden of my grief on account of my sin. I wondered to see anybody laughing, although it was what I had done hundreds of times; but I thought that now every one could see into my heart, and know how I was in such trouble.

"*Miss.* Well, my dear friend, and have you the same feelings as to the evil of your nature now—do you think sin to be the plague of your heart?

"*S. T.* Oh, sir—Here she got too weak to go on, and remained about two minutes quite silent; when she said, in a very feeling tone:—Oh, sir, what a mercy!—what a mercy!—what a mercy!—is it not, sir?

"*Miss.* I shall be glad to give you my opinion, Sally, when I know what you mean as being a mercy?

"*S. T.* Oh, sir, what a mercy that I was not cut down in my sins, and before I felt a gracious Saviour's love!

"*Miss.* Yes, indeed, my dear friend, it was; and it rejoices my heart to hear that you look at it in that way: you can never be sufficiently thankful to God for thus enlightening your mind on those all-important subjects.

"*S. T.* True, sir. Oh, yes, you are right: may God bless you abundantly!—and go on, sir, do go on, to tell of the good things to all the people. I have trifled with convictions; heard many scores of faithful sermons; been in many a dying chamber; and yet my hard heart did not give up. What a mercy! Oh, what a mercy that I was not cut down in the midst of my carelessness and folly.

"*Miss.* Well, my friend, all this is very pleasing to me; but I am very anxious to know how you feel as to the salvation of Jesus Christ, and as to your entire dependence on him for eternal life?

"*S. T.* Why, sir, all along, and nearly for three months, and when my sins lay like a mountain on my heart, I tried to get peace by myself, but I could not find it.

"*Miss.* No, indeed you could not; but, being acquainted with the Gospel plan, why did you not go at once to Jesus, the sinner's friend, for his mercy and grace?

"*S. T.* Oh, I'll tell you, sir: I thought that I must do some great thing, and by that means I blinded myself.

"*Miss.* And what was that 'great thing' which you thought you had to do?

"*S. T.* I could not tell, sir, only that was what I thought; and often since I wondered at myself for being so dark, after all the instructions I received from you and others: but nobody knows what I passed through for all the time that I was in that state.

"*Miss.* Oh, yes, Sally; many know it well, and can tell you what such a wounded, agonised spirit means: but in what light do you now look at the "great thing" which you thought you had to do?

"*S. T.* Oh, sir, this is just what I think: as you tell us all, Jesus Christ has done all for us —he has done the great thing; and I go to him as a poor sinner, and he will receive me, I know.

"*Miss.* This, my dear friend, is a matter of the greatest importance; and how do you know that he will receive and pardon you?

"*S. T.* I read it, sir, in the Testament in many places, and it comforts my soul, and now I can die happy; for while my sins are beyond counting, Jesus is able and willing to save me.

"My joy was inexpressible to hear this artless and heartfelt testimony; and perceiving that she closed her eyes, I sat still for a little. She broke the silence by speaking slowly, as if to herself: 'Oh, that chapel—that chapel! oh, the schools—the schools! the tracts—the meetings! what would us be only for it all!' She then opened her eyes, and, shedding tears, said: 'I love you, sir; I love Mr. L——, Mr. A——, Miss M——; and I now think that I shall never again enter that sweet chapel; but I do hear the beautiful singing from where I lie. Oh, the chapel—the chapel! what a blessing it is! and may God bless you, sir, and all your good people, who are trying to do us good for soul and body! may they all go on well to the end!'

"My heart was full; I poured my soul out in

supplication to God for her; especially that covenant mercy might illumine and comfort her dying moments. When I arose from prayer, she said, 'Thank you, sir—thank you; and thank God.' I said: 'Well, my dear friend, yours is a very solemn position: my counsel to you is, look alone to Jesus; cast your soul on his merits; lean on his power; and he will sustain and comfort you.' 'I feel all that, sir, to be true; he is, indeed, my Saviour! Oh! what shall I do to praise him for keeping me to this happy hour! May God bless my dear children and husband! May he bless you, sir, and restore you to health of body, making you more and more useful to all around!'

"I saw her only once again after this interview; and, on the sabbath after her interment, her death was improved for the edification of the living. The chapel was crowded, and I read the above notes for the congregation, having written them out on the evening of the day when I was with her.

"As to persecution I could fill sheets with details of its working; but it is nothing new. Some are bought away from the place where they wished to attend; but the majority are not of this character. A parish clerk, being convinced of the sinfulness of his position, has given up his place; and this has created no small stir among his neighbours. If a child comes to our day-schools, the parents are visited by the rector, and very significant hints are given that the parents may live to regret their having thus acted; and, indeed, everything done that can be possibly thought of in order to effect the ruin of our schools: however they prosper. May they be a very great blessing!

"The Dorcas Society, under our female management, is doing much good for our numerous poor people. They are materially relieved by it. I request that this institution may not be forgotten by our worthy secretary, if temporal things be placed at his disposal for us."

IRISH EVANGELICAL SOCIETY.

THE Committee would respectfully direct the attention of the friends of the Society to page 90 of the Report of British Missions, recently published, in which is recorded a statement of the special contributions made for the purpose of liquidating the debts of this Institution and of the Colonial Missionary Society. It is a circumstance that calls for devout thankfulness that the effort proved so successful. Great praise is due to one gentleman in particular, by whose unremitting exertions the work has been accomplished. In the Report it is stated, that "when the accounts of these two Societies were audited in May, 1846, the debt on the Irish Evangelical Society amounted to £1,722 0*s.* 2*d.*, and arose chiefly from liabilities assumed on account of the Congregational Union of Ireland, upon the happy adjustment of all differences with that body." Of the amount contributed towards the arrears of both Societies, the sum of £1,635 has been appropriated to the Irish Evangelical Society. Two or three of the promised donations are not yet received, but may be confidently expected. The difference between the amount contributed and that of the debt, has been met by a portion of a legacy subsequently received by the Committee. This is a joyful release, awakening gratitude, and affording encouragement and hope for the future.

The Committee would reiterate a sentiment found in their Report, to which they attach great importance: "They would assure their friends that the most rigid economy will be observed, and that future debts will, as much as practicable, be avoided. Desirable as it may be to extend the operations of the Society, and loud and vehement as the cry may be from the sister land, 'Come over and help us!' they would incur no responsibility which the contributions of the churches will not afford them reasonable prospect to meet." That they may be enabled to fulfil this pledge, the Committee earnestly appeal to the pastors and churches of Britain for that pecuniary support which, it is confidently believed, they are able to render. Unless a much larger amount of contributions be received than heretofore, not only will no new stations be adopted, but existing ones must be abandoned. This will be greatly to be deplored, as a strong feeling in favour of our operations in Ireland, awakened by the distribution of the Relief Fund during the famine, still exists. Shall the cause of Christ in our distracted sister country be suffered to languish? Shall the opportunity opened up to us by the providence of God, be permitted to pass by unimproved? This must be the case unless vigorous efforts are made to replenish the funds of the Society. The Committee indulged the hope that the adjustment of the unhappy differences that too long existed amongst the friends of the Society, would have enkindled a more glowing zeal for the spread of the Gospel in Ireland in connection with our distinctive principles as Congregationalists; and have secured for the Society a more generous and greatly-enlarged measure of pecuniary support. The Committee regret to state that hitherto their hopes have not been realized. Nothing has been received since the Annual Meeting in May beyond the ordinary receipts at this period of the year. There is, therefore, grounds for serious apprehension that the income of the Society will after all fall short of its expenditure. The Committee will, however, still cherish the hope, that the result of the simultaneous collections for British Missions to be made at the close of the present month, will dissipate their fears. To the pastors of the churches the Committee would especially appeal. They would urge upon them the importance of making themselves acquainted with the operations of the Society. Let a fair exposition of its labours and its claims be laid before the people, and it may be confidently expected, that, to the extent of their ability, they will cheerfully respond. Ireland never more required the faithful exhibition of the Gospel than at the present moment, and was never more ready to receive it. Let the increased expenditure of the Society, consequent upon the amalgamation with it of the Irish Congregational Union, be urged as a reason for enlarged benevolence. Let all the churches do something, the smaller as well as the larger, and the result will be as cheering as the necessity is great. The Committee, with great anxiety, but not without some hope, would now leave the cause in the hands of their brethren throughout the country, praying that the blessing of God on those who "devise liberal things," may rest upon them.

Theology.

BURIAL OF THE WICKED.

Solomon says, "I saw the wicked buried, who had come and gone from the place of the holy," Eccl. viii. 10. The moral, amiable man we are now considering is not yet *buried:* that event is yet to come. He is now going and coming from "the place of the holy"—where the pious meet to worship God; where God comes to meet his people; where holy services are performed; where holy communion is enjoyed; where preparation is made for the holy assemblies and employments of heaven. He helps to build the house, and support its ministry. He regularly attends the public exercises; is an attentive hearer; and understands and approves the doctrine, and order, and public duties of the house. Yea, more; he sometimes feels sharp conviction, and is afraid of being lost. He is not a new creature in Christ Jesus, and feels himself to be liable to die in sin. He may die, and be "buried, and in hell lift up his eyes, being in torment." He goes and comes. He makes no disturbance. He countenances nothing unbecoming. He finds no fault with the preaching. He speaks not of the faults of Christians. We respect and love him, and greatly desire his salvation. O that he might be converted, and live before the Lord! But,

1. He is *destitute of spiritual discernment.*—He is "the natural man" still; and "receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned," 1 Cor. ii. 14. Intellectual beauty, propriety, and fitness, he perceives, understands, and approves; but the holiness of God's truth, law, and character, he does not receive. The excellency of Christ, as "the Lord our righteousness," reliance on him, and devotion to him, as "all his salvation and all his desire," he does not feel, so as to esteem and love him supremely. To the new nature, repentance, faith, and new obedience, he is experimentally and practically a stranger.

2. He does not *worship in spirit and in truth.*—While his understanding is informed, and his judgment satisfied, his soul is not drawn forth after God, as his supreme delight and portion. The glory of God he does not behold; nor can he say in heart, "O how love I thy law!" "How sweet are thy words to my taste:" "more to be desired than gold; yea, than much fine gold." "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee!"

3. He does not *enjoy holy communion with God and his people.*—"Enoch walked with God." "Noah walked with God." Communion is the common interest and happiness which friends enjoy in each other. They meet together as friends. They sit and talk together as friends. They communicate and receive mutually each other's thoughts, emotions, and counsels. So God and his people commune in the sanctuary. They mutually love each other, and the same things. Thus they walk together: "But how can two walk together, except they be agreed?" The sinner has another interest, in which God finds no pleasure. The world engrosses his thoughts, affections, and pursuit: his heart is not with God.

4. He is not *preparing for the sanctuary above.*—A kind of indefinite opinion he may have of heaven, as a place of happiness: but to the particulars which go to make up that happiness he is experimentally a stranger. As communion with God and his people is no part of his happiness on earth, so has he no conception of the same as an essential part of the happiness of heaven. "That they may behold my glory," prayed the Saviour, for his

people's presence with him in heaven. But this man does not see the glory of Christ at all; nor has he any just thought of it as filling heaven with holy delight and joy. Much rather would he have heaven like earth, than have earth like heaven. The essential thing is wanting in his preparation for heaven—*a taste for the enjoyment of heaven.*

Thus the sinner, of whom we speak, is the same in the family, on the sabbath, with his books, and in the house of God. He is amiable, but defective in the essential pre-requisites for the service and enjoyment of God. He is an unregenerate man; and therefore "he cannot see the kingdom of God." The Lord Jesus wept over such an one. He is of an earthly mind. He desires to be saved; but his self-righteousness is a garment in which he hopes to appear at the marriage of the King's Son. "He goes to, and comes from, the place of the holy;" but without an essential change he will be *buried* with the wicked. We see him always, when at the house of God. We weep and pray over him. "Lord, open his eyes, that he may see!"

GOOD MEN THE BEST DEFENCE OF A COUNTRY,

Being the Substance of a Discourse delivered in the Congregational Chapel, St. Andrew's, on Sabbath Evening, the 1st of October, 1848, on occasion of the Death of the Rev. Dr. Russell, of Dundee.

"Now Elisha was fallen sick of his sickness whereof he died. And Joash, the king of Israel, came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof," 2 KINGS xiii. 14.

AMONG the faithful witnesses for God under the Old Testament dispensation, few occupy a more prominent place than the prophet Elisha. He was originally a person in good circumstances; yet, like the disciples of Jesus on a similar occasion, when the prophet Elijah cast his mantle over him, "he left all and followed him." He was anointed as successor to Elijah by the special appointment of Jehovah himself, and had the honour of waiting on that illustrious man of God during the latter years of his life, of enjoying his instructions, and witnessing his miracles. He was the only person that was allowed to be present on the memorable occasion of Elijah's translation, and was favoured with his parting counsels. He was emboldened to ask, that a double portion of his master's spirit might rest upon him, and obtained his request. He beheld, when the chariot and horses of fire appeared, and parted them both asunder, and saw the prophet go up by a whirlwind into heaven. God also wrought special miracles by the hand of Elisha, as recorded in the preceding chapters of this book, not inferior to those of his predecessor. But from the period of Jehu's accession to the throne of Israel, we hear nothing of him till towards the close of his eventful life, about forty years afterwards. Yet it is probable that he continued to work miracles, to teach the people, and to superintend the schools of the prophets, as he had opportunity; and it marks the goodness of God to Israel, that Elisha was spared so long, and that he was suffered to go on with his work without molestation. But the longest and most useful life must have an end: after a ministry of upwards of sixty years, the time drew near when Elisha must die. He was now seized with his last sickness, and was laid upon a death-bed, and waited in faith and hope for his approaching change. The illness of the prophet was reported to King Joash, grandson of Jehu; and though he seems to have paid little attention to Elisha during his life-time, he was now sensibly affected with the thought of losing so wise a counsellor, and so faithful a subject. Laying aside the cumbrous forms of royalty, he came to visit him as a private individual; and as he stood by, and saw the venerable man under his own humble roof, and stretched on the bed of death, he could no longer control his feelings, or conceal his emotions, "he wept over his face;" and exclaimed, in the fulness of his heart, "My father, my father! the chariot of Israel, and the horsemen thereof!" It is somewhat singular that these were the very words which Elisha himself had used when Elijah was parted from him and caught up into heaven. It is possible that the king might be aware of this fact, and that he could not find more appro-

priate terms to express the feelings of his heart; or the language might be proverbial in Israel to denote the value of wise and good men, and to intimate that they are the only true patriots—the best bulwarks of their country. Chariots and horsemen were the principal means of defence at that period, and constituted the main strength of an army (Psalm xx. 7). The kings of Israel had lately been taught the folly of trusting in such resources, and had been greatly reduced by the invasion of their enemies: the Syrians "had left them but fifty horsemen and ten chariots, and had made them like the dust by threshing," (ver. 7.) And Joash, though no friend to real religion, was now obliged to confess that such men as Elisha were the true defenders of their country; and, no doubt, he regretted that he had not prized so faithful a monitor as he ought, and only awoke, as it were, to a discovery of his value when he was about to lose him. It is thus with good men in every age: they are treated with neglect by the world while they live, and their worth is not known till their services are no longer available, and they are removed by death. The doctrine of the text is, that *good men, and especially eminent and faithful ministers, are not only the brightest ornaments, but the best safeguards of their country.*

1. They are so, first, by the wholesome *instructions* which they inculcate. It is the tendency of Christian doctrine to promote the best interests of the community. The Gospel is designed, not only to bring glory to God in the highest, but peace on earth, and good-will to men. Its object is to enforce *that* righteousness which exalteth a nation, and to denounce *that* sin which is a reproach to any people. "The grace of God, that bringeth salvation, teacheth us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Now it is easy to see, that were men to live in accordance with the principles of true religion, which it is the business of ministers to teach and enforce, the world would present a very different aspect from what it does now. Intemperance, with its vast train of attendant evils, would disappear, and they would learn to cultivate sobriety and self-denial, which of themselves have a tendency to promote health and prolong life, to strengthen and exhilarate the powers both of body and mind, and to ensure social comfort and domestic peace. Instead of indulging in *sensual* pleasures, which debase the moral character, and sow the seeds of disease and death in the physical constitution, they would learn to crucify the flesh with its affections and lusts, and to cultivate purity and chastity in heart and life, which are essential not only to peace of conscience, but to bodily health. Dishonesty and fraud would be put down, and men would act towards each other with integrity and uprightness. The angry passions would be kept in abeyance, and they would learn to love one another, to forgive injuries, and to render good for evil. Wars would cease to the ends of the earth, and they would cultivate and diffuse the arts of peace. Indolence and sloth would be put to shame, and they would learn to labour, working with their hands the thing which is good. The hearts of the fathers would be turned to the children, and the hearts of the children to the fathers, so that the duties of domestic life would be faithfully and cheerfully performed, and there would be no neglect on the one side, nor insubordination on the other. Husbands would love their wives, and wives would reverence their husbands. Masters would render to their servants that which is just and equal, and servants would study to be obedient in all things to their masters according to the flesh. In a word, the evil-doer would cease out of the land; the functions of magistrates and judges might be safely dispensed with; nation would not lift up sword against nation, nor learn the art of war any more; there would be nothing to hurt or to destroy; the paradisaical state would be restored, and "there would be no more curse." Thus godliness is profitable for all things, and wisdom is better than strength; and those who inculcate such doctrines are "the chariots of Israel and the horsemen thereof."

2. They are the best defence of a country by their holy and blameless *example.* They are not among those who "despise governments," and who are accustomed to "speak evil of dignities;" they honour all men; and not only fear God and love the brotherhood, but honour the King. They submit to every ordinance of man for the Lord's sake: they render unto all their dues, "tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour." The most devout Christian is generally the most loyal and dutiful subject. They are also exemplary in all the relations of private life: they are

kind husbands, tender and watchful parents, steady and faithful friends, peaceable and obliging neighbours. If engaged in secular pursuits, they are diligent in business, punctual to their promises and engagements, and study to owe no man anything but love. They are ever ready to embrace opportunities of doing good; and none are more active than they in devising means for promoting the temporal or spiritual welfare of their fellowmen. They enter heartily into every scheme which has for its object the diffusion of Divine truth; and, by promoting the cause of pure and undefiled religion, accelerate the civilization, and consequent peace, prosperity, and happiness of the world. They seek to reclaim the wanderer, to reform the profligate, to instruct the ignorant, to soothe and comfort the mourner, and thus strengthen the weak hands and encourage the feeble knees; they are eyes to the blind, and feet to the lame; the blessing of him who was ready to perish comes upon them, and they cause the widow's heart to sing for joy. Such persons are the salt of the earth, the pillars of society, the ornament and defence of their country, "the chariots of Israel and the horsemen thereof."

3. Good men are especially the true defenders of their country by their *prayers:* "The effectual fervent prayer of a righteous man availeth much;" and who knows what evils may have been averted from a land, or what blessings obtained, in answer to the intercessions of the faithful servants of God? The statesman may rely on the wisdom of councils or the faith of treaties, the warrior on the bravery and discipline of his soldiers, and our own countrymen may think themselves secure from invasion behind "the wooden walls of old England;" but may not our safety as a nation be traced rather to the fervent prayers of some poor neglected Christians, unknown and despised by the world, but precious and honourable in the sight of God; or to the powerful pleadings of zealous and faithful pastors, "who sigh and cry for the abominations that are done in the land." God complains of ancient Israel, that "there was not a man among them to stand in the gap before him" to avert his wrath; which indicates the importance attached to such intercessions: the same thing is intimated, Ezek. xiv. 14, Jer. xv. 1. Examples of this kind abound in Scripture. The intercession of Abraham would have saved Sodom, had ten righteous persons been found in it; the prayer of Moses secured the victory to Israel over Amalek; at the intercession of Joshua the sun and moon stood still in their habitation. The efficacy of prayer is also seen in the victory obtained by Jehoshaphat over the Ammonites and Moabites, 2 Chron. xx. 12. We see it especially in the destruction of Sennacherib's army; we see it also in the infliction and removal of the great drought, at the intercession of Elijah, in the reign of Ahab (James v. 17, 18); and it is said of Mary Queen of Scots, that she dreaded the prayers of Knox more than the English army. Good men are also the peculiar care of Providence: so, where Elisha prayed that the Lord would open the eyes of his servant, "the young man saw the mountain full of horses and chariots of fire round about Elisha."

As the servants of God are thus the best defence of their country, so their removal is a public calamity, and ought to be mourned as a general loss; even this ungodly king "*wept* over the face of Elisha," and "devout men carried Stephen to his burial, and made great lamentation over him."

Among other losses of this kind which the Christian church has lately been called to sustain, we have to lament the removal of a well-known master in Israel—Dr. Russell, of Dundee. He was a native of Glasgow, where he was born, in October, 1779. In early youth he had few advantages of birth, fortune, or education; he was tossed on the rough ocean of life, and had to fight his way through many difficulties and discouragements, arising from the neglect of those to whose care he was committed. But whatever might be the motives or intentions of his friends, this mode of training, no doubt, contributed to that firmness of mind and independence of character which so strongly marked his subsequent career. Like most of our first pastors, he was originally designed for a mechanical employment, but God had reserved him for a higher sphere. At a comparatively early age he was admitted as a student into Mr. Haldane's theological academy, in the year 1803, and soon gave indications of future eminence: he had a great thirst for general knowledge, and was of retired and studious habits. After preaching for some time in Montrose, he received a call to Aberdeen, and was ordained over the church in Frederick-street, in 1807; but his style of preaching was not appreciated, and he was unable to maintain

himself in that city. At this period the church in Dundee had sustained a shock by the removal of Mr. Innes to Edinburgh. The cause was also weakened by frequent changes and intestine divisions. The few who adhered to the principles of Independency, were recommended to invite Mr. Russell to labour among them. He accepted the invitation, and commenced his ministry there, in the Sailor's Hall, in 1809, thirty-nine years ago. In consequence of the translation of Mr. Campbell to Glasgow, the chapel in Temple-lane, West-Port, formerly belonging to the Relief body, became vacant, and he removed thither, where the congregation rapidly increased, and persons of all ranks and denominations were attracted to the evening service by the fame of his abilities as a preacher. The number of church-members was augmented by the junction of part of Mr. Campbell's adherents, and continued to increase till it reached an average of from 400 to 500; and many individuals of wealth and influence joined this communion. About the year 1832, he received a unanimous call to the church in Albany-street, Edinburgh; but the people in Dundee, unwilling to lose the benefit of his services, came forward with great readiness, and offered to build a new and more commodious place of worship in a better part of the town, if he would consent to remain among them: he yielded to their request, and the present spacious and elegant edifice, called Ward Chapel, was erected at an expense of about £4,000. To this building were lately added commodious school-rooms for children of both sexes. In this place of worship he continued to officiate for the last fourteen years, three times every Lord's day, with scarcely any interruption, till the close of his life. He conducted also a weekly lecture on Thursday evenings, and, till of late years, preached once or twice every week in the adjacent towns and villages; he had also constant invitations to preach in various places, on sacramental fast-days, at the ordination of pastors, and for the benefit of religious and charitable institutions. He preached at the first meeting of the Scottish Congregational Union, held in Edinburgh in 1812; and delivered one of the Anniversary Sermons before the London Missionary Society, in Tottenham-court Chapel, in 1826. Preaching seemed to be his element: he was never happier than when in the pulpit, and scarcely ever availed himself of help, even when other ministers were present. His people were never so well pleased as when he himself entered the pulpit; of this he was aware, and seldom were they disappointed. When solicited to engage an assistant, or to restrict himself to two services, he declined both, and remarked, that when unable for his usual duty he would give it up *at once*. This was almost prophetic, and was literally the case. He had a dislike to collegiate charges, as frequently leading to jealousy and strife; and, from having seen so many instances of this result, perhaps carried his apprehensions to excess. Hence all was left dependent on his own life, and no provision was made for keeping the congregation together in the event of his sickness or death.

Dr. Russell was best known as an expositor of Scripture. He seldom preached from detached passages or isolated texts, and preferred taking the words in their connection, following a regular course of exposition on the various books of Scripture in order. This plan, which would be fatal to the popularity of some preachers, was highly appreciated by his own congregation, and proved the cause of its stability and increase. The people, after the exposition of an epistle or gospel was begun, became anxious to follow their pastor through it, and dreaded being absent from any of the services, lest they should lose the scope of the passage; for the same reason they generally brought their Bibles with them, with the places *already marked down*, so that he scarcely needed to announce his text. Yet his ordinary *lectures* were not mere collations of different commentaries, but were the fruit of much study, and abounded in original thoughts and happy illustrations.

Like Apollos, he was "an eloquent man and mighty in the Scriptures:" difficulties that would have baffled other men, particularly in the department of prophetical interpretation, did not deter him; passages that required peculiar delicacy in handling, he boldly took up, and succeeded in bringing out their spiritual meaning and practical bearing, while nothing was advanced that could offend the taste of his most fastidious hearers. He excelled in opening up the connection between the Old and New Testaments, and illustrating the harmony that subsists between the predictions of the one and the facts of the other. In his hands the types and ceremonies of the law became a mirror, in which the truths and doctrines of the Gospel were luminously and

felicitously displayed. He especially delighted to unfold the unsearchable riches of Christ, and to exhibit the Divine glory and suitableness of his mediatorial offices, as the great Prophet, Priest, and King of the Church. The supremacy of the Saviour's priesthood to that of Aaron was a favourite theme. He had a thorough insight into the whole scheme of redemption, as intended at once for the pardon and sanctification of sinners; and while he held that faith alone is the appointed medium of justification, he also showed, from the nature of the truths believed, its obvious tendency to work by love, to purify the heart, and overcome the world. He exhibited the gospel under the light of a medicine, designed and fitted to cure the disease of sin, and to impart not only peace but holiness, which he justly considered as the proper health of the soul. He never lost sight of the inseparable connection between justification and sanctification,—proving from Scripture that the latter is the fruit and evidence of the former, and that in the possession of *both* the believer has the only satisfactory assurance of being in a state of salvation. He dwelt with much interest on the freeness, riches, and sovereignty of Divine grace; showing how the lively apprehension of the mercy of God in Christ, is the only specific that will melt the heart and draw the soul to God. At the same time he proved that, however admirably adapted the gospel method of salvation is for the restoration of man to the favour and image of God, it owes all its efficacy as an instrument to the mighty agency of the Holy Spirit; and while he constantly insisted on the responsibility of man, he never failed to ascribe the work of conversion to the preventing grace of God. As he advanced in life his preaching became more practical, and he gave greater prominence to the doctrines of Divine influence and effectual grace.

He possessed an extraordinary insight into human character, and was a close student of men as well as books. This enabled him to detect the various refuges of the self-righteous, the hypocrite, and formalist, and to expose the futility of those excuses which men plead for their impenitence and unbelief; for the same reason he often astonished his hearers by the intimate knowledge he evinced of the ways of men in the ordinary affairs of life. Persons following particular professions, could not conjecture how he came to understand what are called the secrets of trade; for this purpose he mingled freely in society of various kinds, and had both his eye and ear open to observe what was going on.

He was a great economist of time, and every part of the day was methodically laid out for its appropriate work; he was also strictly punctual to his engagements, and scarcely ever missed a conveyance, or was too late for a service. He possessed an extraordinary faculty of abstraction, and could compose a discourse, and arrange all the leading ideas in his mind, while walking by the way, or even travelling in a stage-coach, with the passengers conversing around him. This made him appear at times absent and taciturn: but the reserve was only *apparent*, for when his mind was relieved after preaching he was remarkably lively, communicative, and even facetious; yet there was nothing coarse, offensive, or personal, in his occasional sallies of humour. The power of abstraction just referred to, united with a most tenacious memory and great self-possession, made him one of the ablest extempore speakers of the present day. He scarcely ever wrote any notes in preparing for the pulpit; yet his language was remarkably correct, and his style plain, copious, and forcible. His discourses were the result of careful study; and so fully were they composed in his mind, that he has been known to write them out after delivery, at the request of his hearers, with scarcely any variation either of sentiment or expression. During the latter period of his ministry, however, he seems to have been conscious of a partial failure of memory, and made considerable use of his manuscript in the pulpit, which, while it served to condense his ideas, and to give greater accuracy to his language, must have added seriously to the amount of his labour.

Dr. Russell was remarkably distinguished for firmness of mind and decision of character. Amidst the changes which were constantly taking place in the religious world around him, he "held on the even tenor of his way," and steadily adhered to the principles of Christian doctrine and Church polity, which, from a careful study of the Scriptures, he had been first led to embrace. In regard to points of inferior moment, he was an advocate for forbearance, and was ready to sacrifice much for the sake of peace; but where he considered the truth of God to be endangered, or the integrity of the gospel likely to be com-

promised, he took up his ground at once, and would "give place by subjection" to no man, "no, not for an hour." He was no "reed shaken by the wind," but set his face like a flint to oppose prevailing errors; and discovered great tact in exposing the plausible sophistries of those who, under pretence of superior zeal for the interests of religion, were virtually obscuring the glory of the gospel. In this way he set himself vigorously to refute the doctrine of universal pardon, and other novelties of a similar character, though his faithfulness on such occasions sometimes exposed him to the charge of undue severity, and produced a coldness between him and certain advocates of the new systems, whose friendship he otherwise highly valued. For the same reason, though he took no *active* part in agitating the Voluntary Church controversy, he boldly advocated the scriptural authority of this principle, and gave considerable umbrage to some of his hearers who were attached to the Establishment, and, of course, favourable to the union of Church and State. In the exercise of church discipline, (one of the most delicate and difficult duties of a Congregational pastor,) he was fearless and impartial; and while he allowed to all the right of private judgment, and afforded opportunity to every member of the church to express his opinion, he knew how to check any appearance of factious opposition, and where to draw the line between Christian liberty and lawless anarchy. His singular prudence enabled him to avoid bringing forward crude and hasty measures, which have often laid the foundation of irreconcilable differences between pastors and people, and to maintain an uncommon degree of harmony in a large and influential society, where different elements were combined, and the successful management of which required great caution and extensive knowledge of the world. He was a shrewd observer of passing events, but was slow in expressing his opinion of individual characters, and had a great abhorrence of everything like gossip, backbiting, and evil-speaking. This made him averse to mingle much with the people in private life, unless where family affliction called him to the duty of pastoral visitation, or where he saw a reasonable prospect of doing good. He was ever ready to advocate the cause of Christian benevolence; and his people, animated by his spirit-stirring appeals, became distinguished for their liberality, contributing large sums annually to religious and charitable institutions.

In administering *consolation* to the *afflicted*, Dr. Russell was peculiarly happy and successful; his own domestic bereavements had led him to seek the abundant consolations of the gospel, and he was thus enabled to avail himself of every topic fitted to soothe and tranquillize the mind of the mourners in Zion, and to "comfort others with the consolation wherewith he himself was comforted of God." The sympathy of Christ, our great High Priest, was a source of peculiar delight to his own mind, and was presented in every variety of light to the consideration of those who were suffering under the chastening rod. In connection with this he dwelt, with much enlargement of soul, on the peculiar causes of the Saviour's sufferings, and displayed a remarkable insight into the character of our Lord, considered in his human nature as the man of sorrows. This peculiarity strikingly appears in the series of Letters addressed to a Lady, which were originally inserted in the *Christian Herald*, and formed the foundation of the two volumes of Letters he afterwards published.

His firm confidence in the wisdom and goodness of God in afflictive dispensations, was practically exhibited under the successive bereavements with which it pleased Divine Providence to visit him. Of his numerous family only one survived; some died in infancy, and three daughters were removed in the bloom of youth. On occasion of the death of the youngest, (an amiable and accomplished girl,) he attended public worship before the funeral took place on the sabbath following, and conducted one of the services, preaching with much feeling and composure from those precious words of our Saviour, in John xiv. 27. His only son was mercifully spared to him; and he had the satisfaction of seeing him settled, some years ago, over a Christian church in Glasgow, where he continues to labour with much acceptance and success.

Though he could not fail to be conscious of his great popularity, and original powers of mind, or be insensible to the marked attentions paid to him by all classes of the community, he retained his simple manners and unassuming deportment to the last. At the meetings of his ministerial brethren, which he punctually attended, he spoke but little, and only when his opinion was called for. At the

same time he took a deep interest in the prosperity of the body, and was always ready to give his advice to neighbouring pastors and churches; and his uncommon sagacity and lengthened experience gave great weight to his suggestions.

It was not without considerable reluctance that he consented to appear as an *author*, to which step he was urged by his near neighbour and intimate friend, the late Mr. Orme, then of Perth. His first work, which discovers much originality of thought and profound reasoning, was on the state of those dying in infancy, in which he maintains, with great force of argument, the salvation of all dying at that age. This was followed by two volumes of "Letters, Practical and Consolatory," which have passed through several editions, and which is the best known and most popular of all his writings. Subsequently to these he sent forth two volumes of a more systematic character: the first, "On the Adamic and Christian Dispensations," in which he enters more at large on some of the leading ideas contained in his work on infant salvation, and draws a striking and instructive contrast between the first parent of the human race and the second Adam, the Head of the new creation, founded on the apostle's reasoning in the fifth chapter of the Romans;—the second of these volumes, his treatise "On the Covenants," may be regarded as a continuation of this work, and exhibits a connected and interesting view of the different dispensations which God has been pleased to establish with men: this work deserves to be better known, and is remarkably rich in scriptural illustration. Besides these, Dr. Russell published a Catechism of first principles, for the use of Bible-classes; he also published several occasional sermons, and was a frequent contributor to the pages of the *Christian Herald* and *Congregational Magazine*.

Dr. Russell was blessed with a strong and vigorous constitution, and had scarcely ever been laid aside from public duty by sickness during the long period of his ministry; and, though now approaching to the allotted limit of human life, threescore years and ten, his numerous friends were unwilling to anticipate any change of circumstances, but fondly indulged the hope that he might yet be spared for several years of usefulness; but the hope was fallacious, and Divine wisdom had determined otherwise. His last illness was of short duration. He had, for some time previously, complained of a slight debility in his limbs; to provide against the inconvenience arising from which, his affectionate people, ever alive to whatever might promote his comfort, with great readiness placed a carriage at his disposal. He had also been observed at home to be subject to frequent fits of drowsiness, and on the week before his death, felt rather indisposed. He, however, went through his usual duties on the sabbath, and preached three times with his accustomed energy. In the evening the congregation was very large, and he was more than usually animated. To some friends who had tried to persuade him to give up this service, he replied, that he was unwilling to disappoint his young people—of which class a great proportion of his evening audience consisted; and, in his discourse, made some powerful appeals to the conscience. On returning home he appeared in good spirits, and said his preaching had cured him of his complaints; but, on the following day, he was seized with apoplexy. The more alarming symptoms were subdued by copious bleeding, and the physicians expressed themselves favourably of his recovery. But, on the evening of Thursday, signs of erysipelas appeared in the face, and he sunk rapidly. Still his mental faculties were preserved entire, and, though unable to converse from inflammation of the throat, his mind was calm, and even happy. He seemed pleased with all that was done for him; and to several friends who visited him, and kindly inquired into his state, he intimated his firm reliance on the work of Christ, and his readiness to depart and be with him. He continued sensible to the last. The laborious breathing suddenly ceased; and he expired without a struggle between one and two in the morning of Saturday, the 23rd of September, in the sixty-eighth year of his age.

During the few days that elapsed between the first attack of illness and his death, the utmost solicitude was evinced on his behalf by all classes of the community. The case of Dr. Russell formed the universal topic of conversation among the inhabitants of Dundee; the door of his house was besieged from morning to night by groups of anxious inquirers, eager to obtain information respecting his complaint; and meetings were held every evening in his own place of worship, attended by upwards of 400 persons, where prayer was offered up to God without ceasing by his sorrowful flock on his behalf. Indeed, no event

had occurred to produce such a sensation in the populous town of Dundee since the lamented death of Mr. M'Cheyne. But the impression in each case was different. In that of Mr. M'Cheyne, the sympathies of the people were powerfully excited by the sudden removal of their youthful pastor, whose piety and worth were only beginning to be known. In the case of Dr. Russell, the grief felt was like that which fills the breasts of children who have been suddenly bereft of a loved and tender father, whose instructions and counsels they had enjoyed from their infancy, and whose persuasive voice they shall hear no more. The removal of such a man is an irreparable loss, not only to his family and flock, but to the whole denomination, and to the Christian church at large. His usefulness, like that of Dr. Chalmers, whom he resembled in some points, was not confined to his own immediate sphere: his piety and talents as a preacher were universally acknowledged, and almost equally appreciated by all denominations. To his mourning widow, who for more than forty years was the constant companion of his joys and sorrows, and who ministered to his comfort with unwearied assiduity to the last, our sincere gratitude and affectionate sympathy are due. To his numerous and attached flock we offer our Christian condolence; their privileges, in being so long favoured with the ministry of such a pastor, have been great, and their loss is proportionably severe: may the great Head of the Church preserve them in the enjoyment of peace, and guide them in the choice of a successor! They may be ready to bewail the *suddenness* of his removal, as depriving them of the benefit of his dying counsels in this important matter, and of his parting blessing; but to *himself* it must be viewed as an evidence of the Divine goodness. Such an active mind as *his* would ill have brooked the languor of a slow disease, or the mental debility which is so frequently the concomitant of advancing age, and the Lord in great mercy relieved him of his burden, and took him to himself soon as his work was done. His sun went down without a cloud, and, like the venerable lawgiver of Israel, "his eye was not dim, nor his natural strength abated."

He was interred on Wednesday, the 27th, in the old burying-ground of Dundee, beside the remains of his beloved children; and a monument to his memory is already in course of preparation, on the site of the unpretending tombstone which he had erected to their memory—a spot endeared to him by many tender associations, and which he had been observed frequently to visit of late years for the purpose of devout meditation. About an hundred ministers and friends met in the house, where the funeral-service was conducted by Mr. Tait, of Blairgowrie, and Mr. M'Gavin, of the United Presbyterian Church, Dundee. On the removal of the body several hundreds of the most respectable citizens of Dundee fell into the procession, and, as it moved slowly along, vast multitudes of the inhabitants lined the streets, anxious to catch a parting glance of the remains of the venerable pastor, and the windows on both sides were filled with spectators. No such concourse of people had been witnessed in the city since the time of the Queen's visit; and the unaffected and unbought tribute of sympathy and respect, thus paid by all classes to departed worth, was such as no rank or wealth could have purchased.

In contemplating such an event, we feel "as when a standard-bearer falleth," and are constrained to say, "How are the mighty fallen! Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men!" May his brethren who survive emulate his zeal, his faithfulness, and diligence in the work of the Lord, and study like him to make full proof of their ministry! May his bereaved people remember him who so long had the rule over them, and so often spoke to them the word of God! may they follow his faith, and consider the end of his conversation—Jesus Christ, the same yesterday, and to-day, and for ever! And may all lay to heart the solemn warning: "Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh!" W. L.

DECLINE OF THE SPIRIT OF PRAYER.

There is another topic which I must not wholly omit, relating to those public exercises we are accustomed to denominate devotional—our meetings for prayer and praise. Why should not services like these be exclusively and altogether those which, by their very title, they assume to be? Why must the voice of the pastor be always heard amidst them, and the fellowship and presence of our great Master be deemed too little to repay an hour's attention, or to collect together

more than the most discouraging and the scantiest assemblage? Has prayer, then, become so unimportant that it may be delegated to a few—and these the infirm and aged—to offer it in the name of all the church? Or do we regard the season as unprofitably spent which has been spent at the gates of heaven, and might have seen us, had we but duly estimated its advantages, almost within their threshhold, blending our voices with adoring seraphim, and the first-born children of light? Never shall we witness any great and signal reformation, until prayer shall have been elevated to its proper rank among means and privileges. It must become more distinctively the chief characteristic of our worship. From being subordinate and secondary, it must be restored to the highest place. And though it is easier to descant on such a change than to secure it, much might be effected by steady and serious determination that in our individual sphere it should never be lost sight of or forgotten. O that this spirit might be shed more abundantly upon us! Every other blessing would follow in its train. Nothing could be denied to humble, united, persevering prayer,—prayer which embraces effort, embodies fervent desire, confirms pious resolution, lays fast hold upon the hand of mercy; or, prostrate at her feet, weeps, pleads, expostulates, presses on her suit, refuses to be thrust away or silenced, urges the promises, alleges the securities of an inviolable compact, and by conscious weakness, mingled with importunity, infallibly prevails.

But if the disposition to cavil or debate —or to speculate on the more mysterious principles of revelation—or to magnify the peculiarities of our individual belief —or to hear indolently or critically the word of life—or even to contribute of our labour or possessions to the designs of Christian charity, be substituted for this "spirit of grace and supplication," we have but too surely fallen below the just and proper standard both of relative and personal godliness. A power, like the blast from the desert, has seized upon our souls; and our blooming promise of fertility, as short-lived as it is deceitful, shall stand blighted and stricken in hopeless desolation, like a sepulchral garland, withering in solitude and darkness, and shedding its dying odours only through the regions of the dead!—*M'All.*

THE UNSEEN AND ETERNAL.

While encompassed by the rush and bustle of the world, you must strive to preserve the calm of elevated thought, and rise to the very loftiest contemplations, amidst the interruptions of business and the intrusion of folly. While surrounded by a crowd of dizzy and bewildering shadows, you must strive to penetrate beyond them, and come into contact with the substance and reality of things. You must lose sight of the living phantoms we call men, together with all their accidents, while beholding, grasping, seeking to arrest and to renew "the hidden man of the heart." What is great to others must by you be regarded as infinitely little; and what is by them accounted little, as immeasurable in its greatness. The relations and visible proportions of all things that encircle you must thus become practically inverted, if you would escape from the illusions with which they will otherwise beguile you. Compared with this, the seeming paradoxes of astronomy, sublime and overwhelming as they are—making the globe on which we dwell dwindle into a speck, amidst the vastness of those glittering atoms we discern in the midnight sky, or exhibiting what here seems fixed and stable as in a condition of perpetual efflux, and what is, in our eye, a vortex of chaotic splendours, as the only scene of permanence and repose—might almost disappear. These correct the fallacies only of the world of matter; your sublimer philosophy, those of the universe of mind. Space, and magnitude, and physical dependency, are all which they affect; but it is to essences, and vital powers, and the most elemental modes of being, that yours extends its operation. They depress into insignificance and meanness what every sense instructs us to value as important; but this reduces it to nothing. The one diminishes—the other annihilates.—*Ibid.*

CHARACTER OF ST. PAUL.

The success of his labours in the cause of Christ was, like his devotedness, beyond all parallel. No danger could quench his ardour, no difficulty abate his confidence. To hardship, opposition, delay, his spirit was invulnerable. Whatever could be achieved by effort, or acquired by perseverance, he infallibly accomplished. Where others would have fainted, or sunk in despair, he discerned

only causes of more fixed determination: where they would have relaxed into supineness, he perceived only the occasion for more vigorous activity. To affirm of such a man that he was unconquered, or even that he was invincible, would be to say infinitely less than the truth; since the very causes that might have been expected to enfeeble or to weary out his spirit, became his safeguard, and supplied resources to insure his victory. Violence, tumult, bloodshed, obloquy, treachery, desertion, the loss of all things, and the endurance of all—whatever was most abhorrent or most perilous, was converted only into an omen of conquest, and an incentive to exertion. We cannot gaze on such a spectacle without practical advantage, proportioned to the wonder and delight which we receive from its inspection. Nothing is so fitted to lift us above what is feeble in sentiment, or timorous in action; while the sanctity emanating from the whole casts a glow of beauty, like its own, over the soul, which it at once elevates and humbles, till we come insensibly to partake in all its purity, as we follow in the train of all its greatness. —*Dr. M'All.*

Biblical Illustration.

HYSSOP.

A GREAT variety of opinions have been entertained respecting the plant translated "hyssop" in the authorized version both of the Old and the New Testament; but as yet no satisfactory investigation has been made, so as to enable us to fix with certainty on the plant intended. The difficulty appears to have arisen from the similarity of a Greek to a Hebrew name, whence the former seems, from an early period, to have been considered synonymous with the latter, and used for it in referring to the passages of the Old Testament where it is mentioned. As the word used by the Greek authors is generally acknowledged to signify the common hyssop of botanists, it has been inferred that it must also be the plant of the Old Testament, as well as that referred to in the New Testament. This inference has not, however, been universally acquiesced in; for the different plants which have been adduced by various authors, as the hyssop of Scripture, are enumerated by others under no less than eighteen heads. The first notice of this plant in the sacred writings occurs in Ex. xii. 22, where a bunch of hyssop is directed to be dipped in blood, and struck on the lintels and two side-posts of the doors of the houses in which the Israelites resided. It is next mentioned in Lev. xiv. 4, 6, 52, in the ceremony for declaring lepers to be cleansed; and again, in Num. xix. 6, 18, in preparing the water of separation. To these passages the apostle alludes in Heb. ix. 19: "For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people." From this text we find that the Greek and Hebrew names for this plant were considered synonymous, and also, from the preceding passages, that the plant must have been leafy, and large enough to serve for the purposes of sprinkling; and that it must have been found in Lower Egypt, as well as in the country towards Mount Sinai, and onwards to Palestine. From the following passages we get some information respecting the habits and the supposed properties of the plant: thus in 1 Kings iv. 33, it is said, "Solomon spoke of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall;" and in the penitential psalm of David (li. 7), "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." In this passage, it is, no doubt, considered by some commentators, that hyssop is used in a figurative sense; but still it is possible that the plant may have possessed some general cleansing properties, and thus come to be employed in preference to other plants, in the ceremonies of purification. It ought, at all events, to be found growing upon walls, and in Palestine. In the account of the crucifixion of our Saviour, the apostle John records (John xix. 29), "Now there was set a vessel full of vinegar, and they filled a sponge with vinegar, and put it upon *hyssop*, and put it to his mouth." In the parallel passages of Matthew (xxvii. 48) and Mark (xv. 36), it is stated that the sponge filled with vinegar was put upon a reed or stick. To reconcile these statements, some commentators have supposed that both the sponge and the hyssop were tied to a stick; and that one apostle mentions only the hyssop, because he considered it as the most important; while, for the same reason, the other two mention only

the stick: but the simplest mode of explaining the apparent discrepancy is, to consider the hyssop and the stick to be the same thing; in other words, that the sponge was affixed to a stick of hyssop.

A great variety of plants have been adduced by different authors as that alluded to in the above passages, though some do not seem to think it necessary to reconcile the plant which they prefer to more than one or two of the passages, and seldom take the trouble of proving that it is found in the localities where the hyssop is stated to have been employed.—*Cyc. Bib. Lit.*

Lessons by the Way; or, Things to Think On.

THE BIBLE IN THE FAMILIES OF THE EARLY CHRISTIANS.

NOTHING in the history of the early Christians is more worthy of our respect and imitation than their profound reverence for the word of God, and their familiarity with its truths. Many are said to have learned the entire Scriptures by heart. A martyr in Palestine is mentioned, who could from memory repeat passages from any part of the word of God, as exactly as though he had read them. Eusebius describes such a man in these words: "Whenever he willed, he brought forth, as from a repository of science, and rehearsed either the law of Moses, or the prophets, or the historical, evangelical, and apostolical parts of Scripture. Indeed, I was struck with admiration when I first beheld him standing amidst a considerable multitude, and reciting certain portions of holy writ. As long as I could only hear his voice, I supposed that he was reading; but when I came close up to him, I discerned that, employing only the eyes of his mind, he uttered the Divine oracles like some prophet." It was customary, day by day, for each individual of a family to commit portions of Scripture to memory. In the evening these were repeated to one another.

During their meals the early Christians were accustomed to listen to the reading of the Scriptures. When the appetite for the food "that perishes with the using" had been satisfied, each member of the household having washed his hands that no stain might fall on the sacred volume, and having put himself in a becoming and reverential attitude, took his roll and joined in the exercises of family worship.

In the training of children, great care was taken to instil in early youth the truths of the Gospel. The first thing that was taught was the Bible. The following passage from Jerome's Epistle to Lœta, on the Education of her Daughter, may well close these remarks: "Let her first learn the Psalter, and give her hours of leisure to those holy songs. From the Proverbs of Solomon she will gather practical instruction; Ecclesiastes will teach her to despise the world; in Job she will find examples of virtue and endurance. Then let her go to the Gospels, and never lay them down. The Acts of the Apostles, with the Epistles, must be imbibed with all the ardour of her heart. When her mind is thoroughly stored with these treasures, she may commit the Prophets to memory, together with the Heptateuch, and the books of Kings and Chronicles, with those of Esdras and Esther."

Would that modern Christians were as "mighty in the Scriptures" as these men of old: "Thy word have I hid in my heart, that I might not sin against thee."

A GREAT DISCOVERY.

IN D'Aubigné's "History of the Reformation," we have a great graphic account of the discovery which Luther made of the Bible, at the time when Providence was preparing him to be the grand instrument of a resurrection of the religion of the Bible. He had been two years at the University of Erfurth, and was twenty years of age. One day he was opening the books in the library, one after another, in order to read the names of the authors. One, which he opened in its turn, drew his attention. He had not seen anything like it till that hour. He reads the title: it is a Bible, a rare book, unknown at that time. His interest is strongly excited. He is filled with astonishment at finding more in that volume than those fragments of the Gospels and Epistles which the church has selected to be read to the people in their places of worship. Till then he thought that they were the whole word of God; and here were many pages and many books of which he had no idea. His heart beats as he holds in his hand all the Scriptures divinely inspired. With eagerness and indescribable feelings he turns over the leaves of God's word. He returns home with a full heart. Oh! thought he, if God would give me such a book for my own! He soon returned to the library to find his treasure again: he read and re-read, and then, in his surprise and joy, he went back to read again. The first gleams of a new truth then arose upon his mind.

This event had a sublimity in it, because that the impulse which the discovery gave to Luther's mind, was to be communicated to the millions of other minds; because the whole Reformation lay hid in that Bible. This book on the unknown shelves of a dark room, was, through his mind, to become the book of life to nations. It had now fallen into the hands of its translator, who was about to give it tongues to speak to all Europe.

THE BIBLE.

THE writer recently asked an intelligent traveller for some striking testimony to the value of the Bible. He replied, that some years since, at the meeting of a country Bible Society, a very wealthy infidel, the president of a bank, presented the society with a sum of money, saying that he did it not because he had any belief in the Divine inspiration of that book, but because, in his estimation, it contributed above all other books, and all other influences, to make men

honest, faithful, kind, and happy. Now this was a noble specimen of ingenuousness, reason, and philanthropy; and probably nine-tenths of our intelligent citizens would say, *Amen:* but will they go and do likewise? Will they lend their whole influence, so far as is consistent with other duties, for sustaining the hallowed rights and benign influence of the Bible?

THE BIBLE IN EUROPE.

At the Anniversary of the Worcester Auxiliary Bible Society, Lieutenant Wilson gave many interesting details of the progress of the Society on the continent of Europe, especially in France and Belgium. In the former country 145,000 copies of the Scriptures had been distributed during the past twelve months, in spite of the increasing opposition of the Roman Catholic clergy; and he cited one instance, where, through the dissemination of the Bible in a particular parish, a great majority of its inhabitants, the mayor of the town, and a priest, all expressed their determination to come out from the Catholic communion, and they claimed the parish church for Protestant worship. This was conceded to them, and the Roman Catholic clergymen were obliged to perform mass in a barn they purchased for the purpose; but they could not get a single individual to attend its celebration.

In Belgium the demand was unprecedented; and the decree which the Bishop of Rome issued against their being read had only excited the curiosity of the people, and made them anxious to procure the book which the Pope was so much afraid of.

In Holland great quantities were being disposed of; and in the Carpathian Mountains, where the people were steeped in poverty, the Society had given away a great number, at the urgent request of a clergyman there.

In Spain they had not been able to do much, owing to the state of the country, and the influence of the priests; but a few friends of the cause had circulated a considerable number privately, during the past year.

CRUSADE OF CHILDREN.

The following is a note to Mills' "History of the Crusades:"

"Some of the best witnesses for the history of the Middle Ages affirm, that, seduced by the preaching of fanatics, the children of France and Germany, about the year 1213, thought themselves authorised by Heaven to attempt the rescue of the Holy Sepulchre, and ran about the country, crying, 'Lord Jesus Christ restore the cross to us!' Boys and girls stole from their homes. No bolts, no bars, no fear of fathers, no love of mothers, could hold them back, and the number of youthful adventurers was, at one time, thirty thousand. They were organised by some fanatical wretches, one of whom was taken at Cologne. The children drove down France, crossed the Alps, and those who survived their hunger and heat, presented themselves at the gates of the sea-ports of Italy and the South of France. Many were driven back to their homes; but seven large ships of them went from Marseilles. Two of the vessels were wrecked on the Isle of St. Peter; the rest of the ships went to Burgia and Alexandria, and the masters sold the children into slavery. These singular events are mentioned by four contemporary writers."

POPERY IN INDIA.

The natives of India who have attached themselves to the Romish church, are in the habit of alleging that there is not much difference between their circumstances and those of their heathen brethren. On one occasion I was crossing a ferry in the west of India, the boatmen being natives and members of the Roman Catholic church. I put to them the question, "What is your religion?" The reply was, "We are Christians." I then asked them, "In what respect does your religion differ from the Hindoos?" "Oh!" replied they, "our religion is a great deal better than theirs. The gods of the Hindoos are ugly monsters, with a variety of heads and hands; but our gods are fine men and women, and we have a fine virgin for our chief god."—*Dr. Wilson.*

PUSEYISM.

Dr. M'Ilvaine thus describes it: "The whole system is one of church, instead of Christ; priest, instead of gospel; concealment of truth, instead of 'manifestation of truth;' ignorant superstition, instead of enlightened faith; bondage, where we are promised liberty;—all tending to load us with whatever is odious in the worst meaning of priestcraft, in place of the free, affectionate, enlarging, elevating, and cheerful liberty of the children of God.

INCREASE OF ROMAN CATHOLICS IN ENGLAND.

In six years there have been built in England five new Catholic churches, on the largest scale of parochial churches. The one at Nottingham is the largest built since the Reformation. St. George's, when completed, will be the largest church in London, except St. Paul's. In the same space of time, nineteen communities of nuns have been established, and nine of religious

men, while nine clergymen of the English Church have gone over, and a large number of students. *A million and a half* of Roman Catholic publications have in the same time issued from their press at Derby; not for gratuitous distribution, like many Protestant establishments, but for sale. Of these facts there is no doubt, for they are derived from the Rev. Dr. Wiseman, a man of integrity, one of the most learned men of the day.

ROMAN RELIGIONISTS IN THE UNITED STATES.

We gather the following facts from the *Catholic Cabinet:* There are in the United States 21 Roman Catholic dioceses, and in Oregon Territory a vicariate apostolic; 26 bishops; 701 priests, of whom 508 are seculars, *one hundred and three are Jesuits*, 30 are Lazarists, 25 are Redemptionists, 12 are Dominicans, 8 are Augustinians, and 15 are of other orders; 36 religious brothers, not of the priesthood; 1143 religious sisters, of sixteen different orders; 675 churches; 22 ecclesiastical seminaries; and 15 colleges, besides schools and academies without number.

What a plea have we here for Home Missions!

EPITOME OF RELIGION IN FRANCE.

[redacted]

million in number, had no temple in France.

In 1799 Napoleon re-established Christianity as the national religion; placed Protestants and Catholics on an equality, provided churches for the former, and supported ministers of both from the public treasury. In 1815, with the restoration of the Bourbons, the Protestants were again opposed; and at the Revolution, in 1830, when Louis Philippe was placed on the throne, religious liberty was again restored to all, which is still enjoyed, though under some restrictions, and with a stealthy influence continually exerted in favour of the exclusive claims of Popery.

THE POPISH PROPAGANDA.

The receipts of the Association for the Propagation of the Catholic faith amounted, in 1844, to 4,035,207f., and the expenditure to 3,743,908f., leaving a balance in receipts of 291,299f. The following table shows the proportion in which the different nations have contributed to that fund:

	Francs.
France	1,933,809
Sardinia	258,628
The British Islands and Colonies	236,914
Prussia	182,126
Belgium	177,686
The Papal States	114,620
The Two Sicilies	100,953
The Low Countries	96,927
The Lombardo-Venetian Kingdom	86,990
North America	63,117
Tuscany	59,356
Germany	57,590
Switzerland	55,937
Portugal	42,123

The dioceses which subscribed the largest sums were, Lyons, 175,057f.; Paris, 92,371f.; Cambria, 89,806f.; Cologne, 82,465f.; Tuion, 61,000f.; Nantes, 60,168f.; Rennes, 54,637f.; Toulouse, 54,218f.; Rome, 52,415f.; Dublin, 49,435f.; Naples, 47,883f.; Le Mans, 44,714f.; Ghent, 43,639f.; Strasburg, 41,883f.; St. Brienne, 41,010f.; Bordeaux, 40,982f.; Angers, 40,038f.; &c. Belgium, with her six dioceses, figures in these returns in the following proportions: Ghent, 43,639f.; Mechlin, 36,330f.; Liege, 33,615f.; Tournai, 31,635f.; Bruges, 22,249f.; and Namur, 10,216f. The Low Countries subscribed, viz, the diocese of Bois le Duc, 31,169f.; Limburg, 15,528f.; Luxemburg, 11,168f.; Breda, 5,714f.; other districts, 33,356f. Among individual donations the four largest were sent from the following dioceses, viz., Alby, 10,000f.; Basle, 7,887f.; Toumai, 5,847f.; and Savona, 4,336f. The Annals of the Association are published annually, to the number of 171,900 copies; viz., in French, 94,000; in Italian, 30,000; German, 24,000; in English, 14,000; in Flemish, 4,800; in Portuguese, 2,500; in Dutch, 1,100. The donations sent from France and Belgium for the redemption of Chinese infants, amounted to 14,811f. The funds of the Association were distributed as follows in 1844, among the different missions of the globe:

	Francs.
Missions in Europe	655,984
„ Asia	966,947
„ Africa	300,846
„ America	1,127,162
„ Oceania	480,889

WORLDLY DISTINCTIONS.

The differences of high and low, rich and poor, are only calculated for the present world, and cannot outlive time. In the grave, at the day of judgment, and in heaven, there are no such distinctions. The grave takes away all civil differences. Sculls wear no wreaths and marks of honour: "The small and great are there; and the servant is free from his master."

Biography.

MEMOIR OF THE REV. D. GUNN, OF CHRISTCHURCH, HANTS.

A LIFE is worthy of record, in so far as it may benefit the living by the memory of the dead. Biography, like "history, is philosophy teaching by example." Wisdom speaks with a voice of authority, when uttering the lessons of experience, and enforcing principles by practice. "The wisest study of mankind is man;" and a memoir is a picture of human life, in which man is seen at work. A narrative of facts not only shows the outer manifestations of mind, but also details the causes of enduring consequences. No real life ever wholly dies, it survives in its results. "The evil that men do lives after them,"—how much more their good. Goodness, like truth, is immortal, and, as light, it "cannot be hid." Its influence remains also for imitation, in stimulating and strengthening others. In the brief outline now presented are sketched the labours of a life in earnest for truth, whose energy was the servant of religion, and the friend of man.

The subject of this memoir, the Rev. D. Gunn, was born at Wick, the chief town of Caithness, the most northern county in Scotland. Brought up on the simple fare and stern mountains of the Highlands, his frame was braced for after effort, his mind trained to persevering energy, and his character formed in keeping with his clannish motto, "*Manu forti.*" The ardour of his nature was at first guided by the hand of a pious mother, whose influence was strong and lasting on all her children. His childhood was passed under the care of a venerable and excellent relative; and he received at this period the elements of an ordinary classical education. Some years of his youth were spent with another relative in Edinburgh; during which time he attended the classes of the High School in that city.

While he was residing in this "modern Athens," public attention was drawn to Evangelical Christianity by the eloquence of Mr. Ewing, and the exertions of Mr. Haldane. The general interest was increased by their adoption of the ecclesiastical polity of Independent, or Congregational Churches, which at that time was "a new thing" in the old Presbyterian city. Mr. Ewing was a powerful preacher as well as an able expositor of Scripture, and not only attracted large congregations, but established many Sunday-schools; nor was he more the friend of childhood, than a favourite with intelligent youth. With other young men, Mr. Gunn was led to hear truth presented with a light that flashed conviction on the mind, and a love that charmed the heart to piety. Thus deeply impressed with Christian principles, he sought and obtained admission to a theological college of students for the Christian ministry, established under the tuition of Mr. Ewing, who began it at Edinburgh, and removed it to Glasgow, when he had formed a large Congregational church there. The first class concluded their studies in the year 1800, when "three preachers were sent to Ireland, and the rest were to labour in Scotland." Of these "three" one was Mr. Gunn.

In the memoir of Mr. Ewing (p. 248) is the following extract from the letter of instructions given to each student on his leaving the college: "It gives us much pleasure to know the care that was taken in your selection before you entered on your studies, that, so far as man could judge, you had experienced the power of Divine grace; that your knowledge of the truth was in some degree clear and impressive; and that your conduct was such as became a Christian. Study scriptural simplicity in your discourses. Those sermons are always most useful which are most simple. Abound in scriptural language. Let not your sermons and prayers be too long. Convey as many ideas as you can in few words. Much better your hearers should wish you had been longer, than be wearied till you close. We are sometimes disposed to speak longest when we have least to say."

The ordination of Mr. Gunn and the two other ministers were held in Mr. Ewing's chapel. They then went to Ireland; and the report of the Society with which they were connected, declares, that "the reception they have met with is highly encouraging; and the Society have the satisfaction to state, on the testimony of much respected characters in that country, that their labours have been abundant and successful." In Ireland Mr. Gunn remained seven years, and, among other places, preached at Waterford, and also in connection with the Rev. J. Kelly in Dublin.

Having come to England, in consequence of the distracted and dangerous condition of Ireland rendering his usefulness uncertain, he went to Ilfracombe, in Devonshire, and resided there four years. During his stay there he was constantly engaged in ministerial duties; taught young persons in classes; established a Sunday-school, which had not existed before; and greatly invigorated the Congregational church in that town, where his name is still remembered and revered. He afterwards resided at two towns in Somersetshire, where he used the same means with great diligence and similar success, till the churches were in a more prosperous state. He then left them in the care of other ministers, to carry on the work he had raised from weakness to strength and vigour. Such was his plan and preference of choosing spheres of labour which others might refuse, and of planting the principles of religion where they were most required.

In July, 1816, an invitation was sent him from the Congregational church, in Christchurch, Hants, requesting him to conduct the public services for a year, with a view to a more permanent occupation of the pastoral office. He acceded to the proposal, stayed the time suggested, and, by the constant progress of affairs, was led on from year to year during the remainder of his life.

Christchurch is a small and ancient town, in the south-west part of Hampshire, near the seacoast. The inhabitants, in 1816, were about 1500 persons, and at present are not more than 2000. The parish is one of the largest in the kingdom, being twelve miles in length, with a thinly scattered population engaged in agricultural pursuits. In this locality there had long been a small number of pious persons, who

formed a Nonconformist congregation. The history of this little church can be traced back into dark and dangerous times, when worship had to be performed on a neighbouring hill, with one of the devoted band always on the watch to give warning of approaching enemies. The names of the ministers cannot with confidence be ascertained before the year 1680, when Rev. Mr. Pike commenced his pastoral duties. His death is recorded on his grave-stone as having taken place in 1694. After eleven pastors had followed him, his successor, in 1816, became the Rev. D. Gunn.

The circumstances of the congregation were of the most discouraging nature to a new minister. Much confidence and energy were needful to bear up against the downward tide. Within were division and depression—without were ignorance and immorality. There were but a few to begin with, and they required to be united. But with one good leader much has been often done by a faithful few. There were about one hundred persons in the congregation, of whom thirty formed the church. The Sunday-school consisted of fifty children. The chapel was a square, substantial building, capable of holding 400 worshippers, but defaced with visible signs of damp and decay, and defended in front with a high wall and massive doors. There were also two rooms used for worship in villages four miles distant from the town, and formed feeble outposts against surrounding opposition.

But a new order of things was at hand, and, with a new ministry, soon began to appear. Former worshippers were interested, united, and instructed in their duties. Hope awoke with fresh spirit, and "faith which works by love." The school was reorganised, and, under the personal superintendence of the minister, gradually increased. The way to a parent's heart lies through the child, and many came to hear for themselves who had not attended before. The church, though consisting of those who professed to be Christians, required revision; and being dissolved by mutual consent, was reorganized after a few months had elapsed, during which time lectures were given on the duties and qualifications of a Christian church. Those members who would conform to the regulations of Scripture for a Christian profession, were then invited to meet the minister, and unsuitable persons not having presented themselves, the church was formed again of those who had assembled for the purpose. The way was thus prepared for the time when "the Lord might add to the church such as should be saved."

With the first vigour of a healthful religious spirit, attention was directed to the repair of the house of God, and the unmistakeable marks of a declining or dying piety were removed by the cheerful liberality of the people. An adult school was also established for the benefit of those who had not received the advantages of early education. The village stations were regularly preached at, and the attendance gradually improved. Those who heard on the week-day came in on the Sunday, and, with fresh worshippers from the town, enlarged considerably the congregation, so that, at the end of the first year, the chapel was full.

On the commencement of the second year, the progress made, the good done, and characters changed, appeared to make the duty plain of a longer union of people and pastor. The place of worship became too strait; an enlargement was necessary. It was effected by doubling the chapel at a cost of £1700. The whole expense was cheerfully borne by the congregation, of whom five or six were respectable farmers or tradesmen, and the rest were mechanics and labourers. In raising this amount the school did what it could, but no assistance was asked from other congregations. These efforts, instead of weakening, only stimulated and strengthened the cause, and drew the attention of those for whom it afforded the accommodation.

In 1819 a school-room had become an evident necessity, which was willingly raised by the people, who resolved on building it half the size of the present one at an outlay of £400. These additional means of usefulness were then energetically worked; unremitting attention and effort were bestowed. When things at home had become somewhat consolidated, the state of the villages was taken into consideration with a view to afford a suitable place for the worship conducted in them. In 1822, a sum of £400 was subscribed to erect a chapel at Ripley, four miles from Christchurch, on a piece of ground given for the purpose. A neat edifice was raised, and a good attendance secured, so that many heard the gospel who had never heard it before.

At this stage of progress, after six years of increasing numbers and augmenting usefulness, it was resolved to make the utmost use of the accommodation possessed before any more building was undertaken. The minister was the mainspring of everything; he felt he ought to be, and acted up to his conviction. He was seldom from home; an attached people could rely on his presence. He was always at the post of duty; in regularity and punctuality he was a pattern both to the congregation and the school. He paid particular attention to the devout manner of conducting public services, and his discourses were prepared with much care. His activity of thought gave him a quick insight and perfect grasp of a subject, while a very retentive and ready memory placed all his varied knowledge ever at command. He had a singular fertility of mind in the use of figures of speech, and the invention of apt and striking illustrations. He used the pulpit as the pivot, on which knowledge, as a lever, might raise the neighbourhood in intelligence and piety. Like his own revered tutor, he won the regard and commanded the respect of the young. He was felt by them to be their friend, and they reciprocated his kindness with enthusiastic attachment. While he was the centre of action, all were kept moving and employed. He urged on all the duty and advantage of knowledge. The strength and stability of a reading people they were made to see. A large quantity of useful and religious books were sold, including many copies of Matthew Henry's Commentary, and works of scriptural interpretation and Nonconformist principles. A library was established for the use of those who were intent on self-improvement. Societies were also begun for the relief of the poor, and providing them with ready-made clothes at half-price. Another important institution commenced was a British school for boys and girls; in both of which great numbers have

been well taught, and fitted for respectable and useful stations. A Friendly, or Provident Society was also constituted with care, and conducted with economy. While a source of great comfort and peace in sickness, it likewise convinced the working classes that their interests were thought of and provided for; while the afflicted were relieved by charity whenever required, yet in this way of self-support in illness, comfort is the sweeter as obtained by the savings of health, and enjoyed with independence of mind. This society has now a large accumulated fund, and has enrolled several hundred members. There was also one for women. In all these means of promoting the welfare of his people, their minister felt a deep interest, and took an active part. To all persons his manners were kind and affable. Courtesy was combined with dignity. No one was more careful to guard against offence, or more willing to remove it. He was ready to be the counsellor of any who desired it; and all felt they could at any time apply to him for advice. His powers of conversation were of a high order; and his ability to impart information was not greater than his facility in giving pleasure. These characteristics, keeping up an incessant influence in private, tended greatly to sustain and augment the power of his public ministrations.

During the first period of a ministry so energetic and impressive, its effects were visible in the character and conduct of worshippers attending. In some the change was gradual, but in others rapid and remarkable. For dealing with various dispositions, and for fostering, without chilling by neglect, or spoiling by kindness, the first religious feelings of the soul—a knowledge of human nature, with a clear insight into it, is an invaluable faculty to a minister; and few have ever had more of an intuitive perception of others than the subject of this memoir. He appeared at once to read the character, and measure the capacity of others. The philosophy of mind was his study and delight; and he turned all his acquirements to account in aid of religion. The dissection of character was useful to him in the discovery of its evils, in laying them bare to the eye, explaining their remedy, and urging their removal. In the application of persons to him for religious advice, he could give it with wisdom. In preparing those who desired to become members of the church as professing Christians, he thought no care too great. Such candidates were kept a year in reading works of Christian experience, duty, and responsibility. They had time for judging of their own religious state, and for studying the principles of a Christian church. Prevention, he thought, better than cure. Soundness of knowledge, and stability of character, are closely connected. Future duties and dangers were known beforehand, and could be prepared for. Rules drawn up from Scripture for the regulation of the church, were read to every candidate; but the care taken before admission rendered the exercise of discipline a rare necessity. Additions to the church were constant: for thirty years there was not a church-meeting at which one member at least was not received, and often there were several candidates admitted.

The means employed for carrying on the good begun, continued to have that Divine favour, without which nothing is wise and nothing is strong. The progress was such that the time seemed never to come when he was at liberty to leave. There was always more to do. One thing grew naturally out of another, as the stream of events moved on. Increasing attendance had again made more room needful for the people crowding to the public services. In 1826 a second enlargement was effected at a cost of £1400, by doubling the size of the school-rooms, and giving its present dimensions to the chapel, by which it can accommodate with ease a thousand persons.

In 1828, an important measure was adopted for extending the means of usefulness in the neighbourhood; and although it deprived the minister and church of many friends, yet with disinterested liberality it was carried into execution. The chapel in the town being again well filled, it was resolved to enlarge the chapel at Ripley so that it might hold four hundred persons, and form a separate church there, with deacons and a respectable minister of their own choice. All persons within a certain distance were to attend it. The plan was accomplished. A good parsonage-house was built for the pastor; a school-room already existed; a library was presented; and everything suitable for public services was handsomely furnished. A Provident Society was commenced, and now has nearly three hundred members, with several hundred pounds in hand. Educated ministers have laboured with success, and have been supported in comfort by the people of their care.

This district requiring no farther superintendence or assistance from the town, attention could be concentrated on a spot in an opposite direction. In a village called Throop, five miles from Christchurch, services had for many years been held in a large room, and there it was resolved to erect a small chapel and school-room on ground given for the purpose. No aid was asked beyond the congregation, who generously raised a sum of nearly £800. In this place of worship services were conducted every Sunday by intelligent and pious laymen appointed by the ministers, who read printed discourses, and held a Sunday-school also. In the week the minister preached there himself. A congregation was soon gathered. After three years had passed, and some progress made, greater things were attempted. The chapel was enlarged, a respectable parsonage was built, and a church formed of members of the church in Christchurch. The expense was again freely met by the people. All things being thus prepared, a young minister was invited to preach with a view to the pastoral office, and the man of the people's choice became their minister.

On this occasion a very impressive and affecting ordination-service was held in the chapel at Christchurch, when, in the presence of a crowded assembly, two young ministers, educated at Homerton College, were ordained over these two new churches, by the neighbouring ministers, and their eminent tutor, the Rev. J. P. Smith, D.D. Thus, in an agricultural district, where fifteen years before one small congregation existed alone, were now seen three prosperous churches, with their ministers, schools, and societies united in harmony and vigour.

At this stage of the narrative a favourable opportunity presents itself for adverting to the Sunday-school. In the work done this was an instrument of great power; it is "not unknown to fame:" its "praise is in all the churches."

Many have heard of it, some have seen it, and a few have gone and done likewise. It consisted of the entire youthful part of the congregation. This was an important principle of the plan, and an advantage arising from the personal oversight of the minister. The pastor himself prepared the lessons, taught them to the teachers, and they gave them to the scholars. The lessons were on various interesting scriptural subjects, and conveyed much Biblical interpretation and illustration. They were given by the minister to the teachers at "the teachers' meeting," held an hour before the Sunday evening-service, in the school-room, when of parents, scholars, and others, there were generally four hundred persons present to hear them given. The school was examined in them on the next Sunday afternoon, before the afternoon service, by the minister, who began at the head of a class, and interrogated the children one by one till he had gone through the whole. A child who had misbehaved, been late, or could not say the lesson, lost a place. The average attendance was about four hundred children, and about six scholars were allotted to each teacher. In all these plans there was one invariable rule of perseverance. Constant change was considered certain failure. Patience had here "its perfect work." This perseverance was a source of strength, and a secret of success. The minister was a pattern of punctuality, and all were required to imitate his example. His aptitude for command was felt in the government of the school, which secured ready obedience while it roused the enthusiasm of youth.

In 1830, a visit of inspection was paid it by H. Althans, Esq., of London, at the request of the Sunday-school Union. He spent a Sunday in his examination of the system and its success, and drew up a Report, which was published by the Committee who sent him. It is still sold at the Depositary of the Sunday-school Union, No. 60, Paternoster-row. In this full and minute report all the details are given for the information of those who desire it. This gentleman concludes by observing: "I cannot consistently close the present report without stating, that the visible effects of these plans and operations are truly astonishing, and form a subject of gratitude and praise to the great Head of the Church, who has in this part of the country raised up and sustained a band of disciples so eminently qualified for usefulness, and whose plans are so judiciously applied, whose labours have been so extensively successful, whose perseverance continues most unremitting, and whose union and cordiality are so admirable."

In addition to the instruction thus imparted, the Rev. D. Gunn had a class of respectable young persons, who met him early in the morning of every day, for general mental improvement. He also conducted a weekly meeting of persons interested in the exposition of Scripture, when a passage, appointed at the previous occasion, was made the subject of investigation; and essays were read, or remarks offered, by any who had prepared for its elucidation. These meetings were interesting, useful, and well attended. They formed a kind of Congregational Bible-class.

In 1832, a neat chapel was built at a village called Hinton, about four miles from the town, situated on the borders of the New Forest. It was erected by a legacy bequeathed for this object by an excellent and generous youth, who desired no other, and could have wished no better monument. It stands on ground offered for its erection. Its services are conducted every Sunday by two deacons, whose persevering efforts have been productive of much good. A Sunday-school has flourished there; and many persons, after giving satisfactory evidence of piety, have been received into the church in the town.

In 1833 an infant school-room, capable of holding 150 persons, was built, with a house for a mistress, on ground adjoining the chapel in Christchurch. This important institution was the gift of a gentleman in the neighbourhood. Here a good foundation was laid for future education in the British and Sunday-schools. First impressions could be given in a manner suitable to the youngest capacities. More easy and rapid progress could be made when a child was old enough to be advanced to the British school. In the day-schools the deepest interest was felt by Mr. Gunn. He was a frequent visitor and warm supporter of them. His views of popular education were broad, strong, and ardent. In nothing was he more in earnest. He regarded it as the foundation of popular religion and the strength of national prosperity and peace. Ignorance is the enemy of Christianity, and he who labours for the truth has the greatest probability of success when he addresses a people who can understand him. So thought and so acted this successful minister of the Gospel. His was the pleasure and the confidence of addressing a people whom he had rendered intelligent. The result justified his belief. Never had education a warmer advocate or a firmer friend.

In 1834, another destitute district was supplied with a small but commodious place of worship, where means of usefulness similar to those already stated, were regularly sustained. At subsequent periods two others of the same dimensions were planted in neighbourhoods too remote from those already erected for easy and constant attendance. In these three smaller chapels, of which the last was completed in 1840, attentive hearers assemble on every Sunday at two or three services in each; and great good has been done in the knowledge and virtue, piety and consolation, of those who had little of either before, and lived in retired places where they were not likely to have any means of grace.

During the whole period of this ministry large numbers of Bibles and Testaments were sold. The usual method of the circulation of the tracts of the Religious Tract Society, was extended through the entire neighbourhood. As many as eleven day-schools have long been supported and well attended. Youths of good talent, and with a love for learning, have been apprenticed to the master of the British school, and fourteen of them are now in good situations as masters of similar schools. While home interests were so thoroughly cared for, liberal aid was given to the County Association for supplying rural districts of Hampshire with Congregational ministers; and foreign Missions were supported by considerable contributions.

The people will also cherish the memory of their minister not more for his energy than for his benevolence. He was liberal to all the institutions established for his people's welfare; and though he never paraded himself as an

example of generosity, he would not be outdone in works of kindness. He was liberal to the people, for the people were liberal to him. Though not dependent on his stipend, he reminded the people that nothing abrogated the law of Christ, that a minister should be supported to the extent of a people's ability. If he chose to give it all away, it was not the less their duty to present it to him that he might do so if he pleased. While, therefore, they gave so nobly for their own accommodation, and for the education of the young among them, and for foreign Missions, they felt their first duty was for their pastor's comfort and usefulness. The whole of the seat-rents were devoted to his use, and, before the separation of the churches, amounted to £300 a year. The incidental expenses of public worship were met in addition; and being for the people's good, were discharged by them as their own debt, without interfering in the least with their duty to their pastor. This mutual liberality secured mutual confidence and regard, as each felt the other was doing what he could. A people who act a generous part to their minister always receive in return more benefits than they bestow. While Christianity is sustained in strength, not only is its influence extended, but the character of religion is honoured, and the glory of its Divine Author is promoted.

As a brief summary of results effected in a small town with a thinly-scattered population around it, these facts will give a general idea of what was done in the course of thirty-two years by a minister between the age of forty-three and seventy-five. He found one chapel and left seven, with three ministers, three churches, seven Sunday-schools, and eleven day-schools; more than 500 members were received into the church under his own care, none of whom had been members of other churches, and of them 145 had been his Sunday-scholars. He baptized 1,340 children; and his last public duty was to baptize twenty-four more. From September, 1837, when Dissenting chapels could be licensed for the purpose, 124 marriages were performed by him up to April, 1848. He left a list of thirty candidates for admission to the church at the time of his death. Such are some of the happy rewards of labour. The Providence who works by means blesses toil. From a barren field springs up a rich harvest. A sower went forth "bearing precious seed;" after hard labour, long perseverance, many vexations, yet much "faith and patience," he inherits the promise: "he shall doubtless come again with rejoicing, bringing his sheaves with him." "This man shall be blessed in his deed."

On this brief narrative no comments need be offered. This "manner of life" speaks for itself. It has a voice for pastors and for people. Perhaps "while they muse the heart will burn." Ours is an age of action. Life is now a labour; toil alone triumphs. Effort is blessed and blesses; inactivity vegetates and vanishes. "In all labour there is profit;" in none so much as in the best service and for the best Master. In the service of religion the noblest principles are planted, and truths which never die are sown. In the harvest time of earth "we shall reap if we faint not."

On the character of this devoted minister it is not needful here to dwell. His portraiture has been already drawn by the Rev. Charles Wills, B. A., of Throop, near Christchurch, in his clever sketch, entitled, "The Pulpit Tribute." Let us then hasten to the closing scenes of this earnest life.

During the whole period of his ministry the Rev. D. Gunn was favoured with a large measure of health. Fearing indisposition, as he dreaded inactivity, he was careful in the use of means for preserving strength while employing it to the utmost. His public engagements were interrupted by only two instances of illness. In the latter the disease was suspected, which at length proved fatal. Through the last year of his life he appeared at times less able to do all his usual work than he had been wont to show; but his elasticity of constitution rallied itself again. He had so long braced and hardened his system that much vigour remained; and his buoyancy of spirits and force of mind enabled him to rouse himself with the occasion. He, however, had occasional assistance in public services, as he received during his former indisposition; but no fears were entertained of approaching dissolution. On the last sabbath he appeared in public, he opened the school as usual at nine o'clock, preached in the morning service, examined the school in the afternoon, and, during the afternoon service, baptized twenty-four children. With this interesting labour of love he completed the duties of a long life, of which so large a part had been spent in the welfare of the young. It was an appropriate close: his work was done; he "had finished his course." During the ensuing week he was seized with a severe attack of influenza, which produced a violent biliary disorder, and roused into action the disease of the heart, which proved to be enlargement of the organ. Eminent medical skill succeeded in subduing all dangerous symptoms, but could not relieve the organic malady. Under violent palpitation and incessant nausea, his remaining strength gradually gave way. A rest from employments had always been a regret to him, and at the thought of a total cessation from them, he who had seldom wept could not refrain a tear. But now that he felt the shadows of the tomb were falling about him, and life was disappearing among the things of the past, his desire took another yet a natural turn, and at once breathed itself in prayers for a short interval of action, and a speedy passage to a better world.

As soon as effort was impossible on earth, his soul longed towards the sublimer and intenser service of that Temple where "they rest not day and night," but where "His servants *shall* serve him." With immortal and untiring energy a lingering sickness would have been no "light affliction," and it was not intended for him. Distressing was a vacant Sunday, and two only were allotted to him. The first week of his illness was the last he spent in his study; the second was passed in a sitting-room up-stairs; and the third he could not leave his bed. He would allow none to attend him but his wife and daughter, and one servant. It was not till the middle of the last week that his end appeared so near as it really was. His exhaustion then was extreme. He wished to see several friends, but was unable. His latest thoughts were for his children and his people. His son was the last person with whom he had an interview of consciousness. He could see only one of the deacons, but sent kind and faithful messages;

and, though able to speak only with difficulty, roused himself by an effort to say, with peculiar emphasis, "I wish I could see all my friends once more, to beg them to hold fast the truth when my lips are silent in death." He committed his people to their principles and their God. His church and his school lingered in his heart till its flow of philanthropy had ceased. Nothing did he more frequently or fervently utter than the declaration, "Could I live again I would do all I have done for God, and even more." No regret of past exertion mingled with his final peace. The success given him was his joy and consolation. His mind was composed in the enjoyment of the salvation he had been the means of bringing to so many others. He knew his end was near, and said, "My sun will soon set;" and calm as that orb of light, when his summer-day work for the world is done, goes down at even-tide beneath a cloudless sky with all his glory round him, so gently sank his soul to rest amid surrounding benedictions and tears. "He had served his generation by the will of God," and was not long detained from his eternal reward. It was his earnest prayer that he might not pass another inactive sabbath on earth. His wish was granted. At the age of seventy-five years, he expired on Saturday evening, June 17th, 1848.

A profound sensation was created through the neighbourhood by his death. It could not be realized by any. Of him, as of an ancient servant of God, it might be said, that to the close "his eye was not dim, nor was his natural force abated." But the father of his people was gone, and deeply was his loss deplored. Services on the following day could hardly be conducted, through irrepressible emotions of grief. The day of interment gave melancholy proof of the bereavement. The funeral procession was solemn and imposing. It was attended by the Sunday-scholars of his own chapel, and the smaller ones connected with it, who, with their teachers, to the number of 600, preceded the hearse; while after it followed a mourning-coach, with his son, two other relatives, and the Rev. J. Bennett, D.D., of London, who conducted the service. Two other coaches conveyed neighbouring ministers and the deacons; after which walked the male members of the church and friends from other towns who came to pay the last tribute of respect. It was a long and mournful train of half a mile in extent; and moved through streets thronged with spectators, where every window without exception was shut in token of sympathy, as if each house had lost a friend.

On entering the chapel, now hung round with blackness, and the galleries filled with the children in mourning and tears, a spectacle of overwhelming power was presented. Slow music blended its solemn tones with audible sighs and sobs as the coffin was carried up the aisle, and placed before the pulpit, where many hearts were feeling that, "being dead, he yet speaketh." The funeral oration was then pronounced by Dr. Bennett, and, at the conclusion of the service, the body was conveyed to its "long home." The multitude dispersed; and with sad and drooping hearts, the children went one by one to look on the coffin of their departed friend, and take a last and long farewell.

On the next Sunday funeral sermons were preached by Dr. Bennett, in the morning, to the members of the church, from Heb. xiii. 7: "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation." The counsels and consolations given were both appropriate and powerful; as was also the discourse in the evening, to the congregation, on Rev. xiv. 13: "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

Review and Criticism.

The Teetotaler's Companion; or, A Plea for Temperance. Being an Exposition of the Personal, Domestic, and National Evils that result from the present Drinking Custom of Society; the Use of Intoxicating Liquors being proved Inimical to Social, Moral, Religious, Physical, Mental, Commercial, and Political Economy. With a History of the Temperance Movement; showing also the Benefits that have followed the Adoption of Total Abstinence. By Peter Burne. Pp. 507. Hall and Co., London.

We have before called attention to this work, while in the course of publication. It is now finished, and constitutes the most copious, various, complete, and systematic view of the great subject anywhere to be found. Instead of the quaint and paltry title, "The Teetotaler's Companion,"—no pocket "companion" truly; it would require a bag to carry it about,—as we believe we formerly hinted, it ought to have been designated, "*The Temperance Cyclopædia.*" Both the matter and the form of the work are of a character to sustain an appellation of such dignity. The royal size, the large and leaded type, with the marginal headings and notation, give the volume a rich and splendid aspect. While Mr. Burne has performed his part in a manner which entitles him to the thanks of his country, Mr. Burton also has amply sustained him by his highly workmanlike typography. The volume concludes with a chapter of

recapitulation, which we cannot withhold from our readers:

THE MIRROR OF INTEMPERANCE.

In drawing to a close, a brief recapitulation of the principal evils resulting from the drinking system will not be out of place; whilst the real and awful character of the vice of intemperance will be thereby seen as it were in a mirror. In recapitulating, we shall suppose that drunkenness will be allowed to go on unopposed to the end of the present century; and by the extent of the evils resulting from it at present, show what its statistics must be for the entire century, past, present, and future—that is, from the year 1801 to 1900 inclusive; the middle of the century being likely to afford the average of the whole.

The first object which strikes the eye on looking into the mirror, is the fatal flood of alcoholic poison covering the surface of the land. Adding one-fourth to the reputed consumption of wines, ales, and spirits, for the increase by adulterations, the real annual consumption will amount to upwards of five hundred and eighteen million gallons (518,530,689). If this quantity of liquor were collected, it would float the entire British fleet! Without anything on its surface, it would form a lake 19 feet deep, a quarter of a mile broad, and considerably more than half a mile long; or it would form a river 2 feet in depth, 15 feet in breadth, and 462 miles in length! By the end of the century the consumption of intoxicating liquors will have been upwards of fifty-one thousand million gallons (51,853,068,900); which quantity would form a lake, in depth like the other, of more than 25 miles long, and 12½ miles wide; or a river similar in breadth and depth to the preceding, but extending 46,200 miles.

Through the drinking of these immoral waters 500,000 of the population are wallowing in confirmed habits of drunkenness; while there are, at least, 1,000,000 occasional drunkards, and double that number of rare drunkards. In the first class, persons are intoxicated about four times a week; in the second, (comprising Saturday night, dinner party, and fire-side drunkards,) each Saturday night, and once in two weeks besides; and in the third, (consisting of such as drink with "great moderation,") perhaps once in four weeks. Every Saturday night 1,500,000 persons retire to their beds in a state of drunkenness, and each alternate Saturday 2,500,000. Annually 208,000,000 cases of drunkenness occur. By the end of the century the number will amount to upwards of twenty thousand million (20,800,000,000!)

By the first class of drunkards, among other acts of immorality, there are uttered 5,642,000,000 oaths in the course of a year. In the second, we may reasonably suppose a round of half a dozen to be uttered by each individual while intoxicated, and, from the habit thus formed, three per day while sober; and in the third, two whilst intoxicated, and one per day while sober. The yearly number of oaths is 8,393,000,000; the sum total for the century (taking in 25 leap years) being upwards of eight hundred and fifty thousand millions (850,451,785,699!)

Estimating a generation of confirmed drunkards to endure 10 years, occasional drunkards 15 years, and rare drunkards 25 years, British drinking customs will have produced 15,750,000 drunkards during the present century!

There are 100,000 persons constantly in custody for crime, and 400,000 more indulging in criminality at large. Estimating a generation at 10 years, there will have risen up in crime, during the century, 5,000,000 persons. Supposing each individual at large to commit one offence daily, the number annually will be 146,000,000; or from the year 1801 to 1900, more than fifteen thousand millions (15,642,857,100!)

Of these 500,000 criminals, 228,000 are prostitutes; and estimating their individual career of infamy at 10 years, there will have passed through society during the present century, 2,280,000 of these unfortunate and pernicious beings. Reckoning each to commit one crime per day, the number amounts to 83,220,000 yearly; and, in the course of the century will be upwards of eight thousand millions (8,327,700,000!)

More than 1,000,000 of the British population are in regular receipt of parochial relief. Estimating the pauper list to be renewed in five years, 20,000,000 persons during the century will have been reduced to this hapless condition; and the expense occasioned to the community, at the present rate, will have been about £700,000,000.

About 40,000 persons in the United Kingdom are afflicted with insanity; and if we take ten years as the duration of one race, not less than 400,000 individuals will have suffered from this awful malady from the beginning to the end of the century.

About 7,000 persons annually perish in the United Kingdom through accidents while drunk; which number at the end of the century will amount to 700,000! Suppose an average of 25 years in the life of each to be thus cut off, the aggregate annual loss of human life will be 175,000 years, and during the century 17,500,000 years! This, however, is not a tithe of the sacrifice. If we estimate the 500,000 drunkards, after becoming such, to run their career in 10 years, the annual mortality among them will be 50,000. Supposing each to diminish his life 20 years, the annual loss of human life amounts to 1,000,000 years, and in the century to 100,000,000! Supposing the 1,000,000 free-drinkers to commence drinking at the age of 20, and be replaced every 20 years, the annual mortality among them will be 50,000; and the annual loss of life, at 15 years per head, 750,000 years, or, in the century, 750,000,000! Estimating the 2,000,000 moderate drinkers to be replaced in 25 years—that is, to attain the average age of about 45—the annual mortality among them will be 80,000 years annually; or 80,000,000 in the century. The total loss of human life in the three classes must be 2,550,000 years annually; or 255,000,000 years in the century!—equal, at 30 years' average, to the extinction of a nation more populous than Ireland!

The loss to the working classes alone through drinking, appears to be £110,000,000 annually; and that to the wealthier part of the community £25,000,000. Estimating the loss of property by accidents and depredations, the expense of private watchmen, of the police force, administration of justice, maintenance of criminals, lunatics, paupers, and beggars, the cost of building and repairing gaols, asylums, workhouses, hos-

pitals, and benevolent institutions, occasioned by drunkenness, at £15,000,000, and adding to this 50,000,000 for the loss of labour,* the sum total requisite for supporting the drinking system amounts to £200,000,000 annually! At the century's end the aggregate cost will be twenty thousand millions (£20,000,000,000). Supposing £11 in every £20 of this sum to be withheld from the trade of the country, the commercial loss of the nation is £110,000,000 annually—more than twice as much as the entire foreign trade. The total loss to the trade of the country during the century will be eleven thousand millions (£11,000,000,000), equal to the foreign trade of two hundred and eleven years.

The amount of grain annually destroyed in the manufacture of malt liquors and spirits is 58,000,000 bushels, weighing 1,450,000 tons. Of this grain 32,000,000 gallons of liquid poison are made by brewing, and about 12,000,000 gallons by distillation. A number of poisonous drugs, and about 469,000,000 gallons of water are added, and this liquor (containing 86,383 tons of the grain) is employed in destroying the lives and morals of the people. Distributed equally among the population of 28,000,000, each person would receive daily of this concoction, rather more than four drams (a quarter of an ounce) of spoiled food, nearly the fourth part of a gill of alcohol, and one gill and nearly a half of water. The yearly allowance would be sixty-seven quarts of water, six quarts two and a half gills of alcohol, and six pounds fourteen ounces of stinking food. The grain thus wasted, used as food, would make nearly a thousand millions of 4lb. loaves (928,000,000); and, at 1½ lb. each per day, would serve 6,786,105 people with food the whole of the year. In the course of the century 5,800,000,000 bushels, weighing 145,000,000 tons, will have been destroyed, which, made into bread, would feed the present population, at the above rate, for 24 years.

In 1845 there were in the United Kingdom 121,985 licensed dealers in intoxicating liquors. Supposing each to have a wife or husband, and two assistants (servants or children), and to deal with thirty customers each Sunday (for there is more drinking on this day than usual), the number of sabbath-breakings in connection with the drinking system, will be 4,147,490 weekly, or 215,669,480 yearly. It is moreover estimated, that 40,000 persons are at work every Sunday in the malt-kilns (Sunday-work being indispensable in the manufacture of malt), which makes the annual number of sabbath-breakers 2,080,000 more; giving a total of 217,749,480 yearly; or, in the course of the century, upwards of twenty-one thousand millions (21,774,948,000).

About 30,000 members of Christian churches are annually expelled, or caused to withdraw, through habits of drunkenness or free-drinking, brought on by the conventional drinking practices of society. At the end of the century their number will amount to 3,000,000, equal to thirty thousand congregations! Most or all drunkards have been Sunday-school scholars; but estimating only three-fourths of them to have been such, it will appear that of the half million falling into their abandoned ranks every ten years, 475,000 have at one time lisped their Hosannas in the sabbath-school room.—How dark the night of morn so fair! In the course of the century 4,750,000 of our innocents will thus have been demoralised! Oh, come to the rescue, come! Great God, do thou!

How gloomy the scenes of intemperance! How horrible the reflections of the mirror! But—and it is an important but—the greater part of these horrors have yet to come; now the question is, shall they come? Nearly every person, we suppose, is a Christian, a patriot, or a philanthropist. Reader! thou perhaps art a Christian; open then thy Bible, and read James iv. 17: "To him that knoweth to do good, and doeth it not, to him it is sin." If really a Christian, thou must, with us, be resolved these horrors shall not come. Perhaps thou art a patriot; well, then, thou canst not let them come, and continue the desolation of thy country. If a philanthropist, thou wilt not let them come: thou canst not, if thou dost to another that thou wouldst he should do to thee. How, for instance, shouldst thou like to be a drunkard? Not at all. Consider this then: If you, with 14 others, commence drinking moderately at the age of 20, by the time you are 50 three of your companions will have become confirmed drunkards, and several others troublesome drinkers, from mutual encouragement; consequently, you will have performed the fifth in the making of a drunkard. And this, not by club or convivial meeting, but by ordinary social indulgence. Exert your philanthropy, then, and let not the sin and misery predicted in the mirror fall upon your fellows. Let but each professing Christian, each patriot, and philanthropist give up his glass, and all is done that's needed. If done simultaneously—"one and all"—three brief months will work an astonishing reform. Temperance will then reign, and prosperity, peace, and happiness abound. Which, reader, dost thou declare for—the peacefulness of temperance, or the horrors of intemperance—which? If the latter, testify it by continuing thy personal support of the drinking system—by practice and example; if the former, testify it by rendering personal support to the temperance reformation—identify thyself with this great moral movement; depend upon it no other regret will be occasioned than that the act was not done earlier.

Such is the terrible summary! What a picture of the folly, guilt, madness, and misery of our country!

The History of the Vaudois Church, from its Origin to the Present Day. By ANTOINE MONASTIER, a Native of the Vaudois Valleys of Piedmont. 12mo, pp. 432. London: Religious Tract Society.

THE claims of this book are high. The author is a Vaudois by birth, by faith,

* The entire British manufactured, mineral, and fishery productions of the year 1840 were estimated, in round numbers, at £200,000,000; and calculating the agricultural productions at £250,000,000, the total must have been £450,000,000. The Parliamentary Commissioners on Drunkenness reported the loss of labour through drinking as equal to one-sixth of the whole, and facts we have adduced bear this out; but taking it at one-ninth, it amounts to £50,000,000! The national produce, therefore, should be £500,000,000.

and by affection; and he has devoted no less than ten years of his life, assisted by his son, to the production of the present volume. It may, therefore, be presumed that where so much has been attempted, and that attempt made at such an expense of time and toil, something considerable has been accomplished; and such, it strikes us, is the fact. The first chapter starts with the church of Christ in the year 306, and goes on in a strain of most interesting narrative through the first six chapters of the work, which brings the writer down to the twelfth century, when, in his next chapter, he discusses the origin of the name, and then proceeds with the story of the people, whose historian he has become: their education—their polity—their faith—their character—and their persecutions. And such is the result, that the man who can read the whole without frequent and deep emotion, is not to be envied; and he who can peruse some portions of this tragical tale of suffering for the sake of righteousness without a throb of the heart, or a tear in the eye, has but slight claims to humanity and magnanimity. There is something in the narrative of which—for want of a better name—an Englishman may be proud. In the darkest hour of their history, Oliver Cromwell appears, with the saints of England, to great advantage. They fasted, they prayed, and made collections for the suffering Vaudois; while their great leader exerted his utmost influence to soften and put an end to the calamities which were being brought upon them by idolatrous brutality. The work is incomparably the best history of the Vaudois we have yet met with, and cannot fail greatly to deepen the interest of British Christians in them and their affairs. The work is highly elaborate, abounding in facts, well sifted, carefully digested, and dexterously interwoven with the web of the narrative. The tone, too, is moderate, candid, and every way becoming a historian of the work of God among the sons of men. As a piece of ecclesiastical history, it possesses great practical value for a variety of purposes: it is one of the most damaging indictments of Popery that the earth can furnish. If any man really wishes to know the true character of the Papal system, let him read this volume; and he will find it written with a sword dipped in blood, and see the unutterable danger connected with the junction of the civil and ecclesiastical power. If any man wishes evidence of the truth of the religion of Christ, let him read this book: nothing but true religion could have formed such a people,—could have kept them in existence as a religious community,—or could have enabled them to resist such temptations to flight or apostacy, for the sake of their consciences and the honour of their Lord.

Essays on Human Happiness. By Dr. Duhring. Post 8vo, pp. 87. London: Longman.

These essays are brief and sketchy; yet they contain some good things, and some sound principles. The object of the author is to show that the nature of human life is two-fold—mental and physical, and happiness the result of the well-being and harmony of both; that man has been constituted with a view to activity; that all our happiness, individual as well as social, can be based only on industry: and in this way he turns the very evils of our world to advantage. He speaks well, also, on the subject of power and liberty, saying that "where they are well mixed, everything prospers; and where they are single, they are destructive:" and that "freedom, like happiness, has no perfect security but morality and intelligence, and these none but freedom." The fault of the book is that which always cleaves to the works of mere philosophical morality. It presents no true notion of the character of God, of man, or of redemption. In fact, the truths connected with these mighty subjects have no place in the volume. The writer represents God as granting prosperity, liberty, and happiness to men, on certain conditions, which he states to be, "morality, justice, health, labour, and vigilance." A strange view, and stranger conditions! Is *health* to be an element in the condition of happiness? What, then, is to become of myriads who never know what it is to be one day well? We want something that will make men happy without health, and without many more things on which worldly bliss depends. For one thing we thank the author: he has supplied us with a passage, remarkable alike for its eloquence and its truth, concerning our own land, from the pen of an American, which had not previously come in our way:

> There is indeed much in Gibraltar to convey an exalted idea of British power. Here is a nation, which occupies a mere point upon the map of the world, raised, by a concurrence of causes, to the rank of a first-rate power, and occupying all the strongholds of the ocean; by

the multiplied industry of an inconsiderable population buying the alliance of greater nations, making war and peace at pleasure, and sitting at the helm of European policy. Nor is her greatness only physical; her Newton, Bacon, Shakespeare, Milton, Scott, and Byron, stand alone and unrivalled in the world, at the head of whatever is excellent. It is a proud thing to be able to claim a common origin with this singular people: and when we revert to our own country, where a boundless territory leaves unlimited room for development; when we remember that we have adopted all the beauties of that social system under which Britain has prospered, without any of its deformities; and when with her experience and our own as data, we attempt to picture the future fortune of our country, the fancy is amazed and bewildered at the splendour of the vision.

The Mirror of Sunday-school Teachers: containing Biographical Memoirs of One Hundred eminent Sunday-school Teachers. With Two Essays: I. On the Importance of Sunday-schools. II. On the Office of Sunday-school Teaching. By the Rev. Thomas Timpson, Author of "Companion to the Bible," &c., &c. Book Society for promoting Religious Knowledge, 19, Paternoster-row, London.

A book more calculated to be useful to Sunday-school teachers it were difficult to name. It consists of eight departments: first, sketches of ministers; secondly, of ministers' wives; thirdly, of missionaries; fourthly, of female missionaries; fifth, of deacons; sixth, of superintendents of schools; seventh, of philanthropists; and eighth, of philanthropic ladies. From the nature of the work, there is necessarily comprised in it a vast amount of interesting fact and striking incident,—much that tells, with power, on repentance and conversion, on experimental and practical godliness,—much that is intimately and profitably connected both with life and death. The essays, which form about a third of the volume, are among the best we ever read. We could wish the volume were in the hands of every Sunday-school teacher; for it is truly a "mirror," but a mirror reversed—the best of all mirrors, showing not what the looker is, but what he ought to be. This is a species of labour for which the character of Mr. Timpson's mind, and his attainments, peculiarly fit him; and we trust the success of his work will be such as to remunerate his very laudable labours.

The Surrey Chapel Music: A Collection of Anthems, Chants, Introductory Pieces, Psalm and Hymn Tunes, by eminent Composers; with an Accompaniment for the Organ or Piano-forte. By Vincent Novello. Super-royal 8vo. London: J. A. Novello.

The same. The Vocal Score. Royal 18mo.
——— Treble. Royal 18mo.
——— Alto. ,,
——— Tenor. ,,
——— Bass. ,,

These volumes are a revised reprint of the music that has been used for many years at Surrey Chapel. For the attendants there these very convenient volumes will be useful, at least so long as such music continues to be used; but we do not think they will extend any farther. Many of the "pieces" are quite unsuitable for public worship. Here are solos, duets, trios, chorusses, necessitating an organ and a choir. The words of some are equally inappropriate: for instance, the lines known as "Pope's Ode," whatever they may be as poetry, are nonsense in the mouth of an assembly. We hope that the light now dawning on this department of Divine service will disperse bad hymns, as well as bad tunes. The selection of metrical tunes is equally open to remark. Surely Mr. Novello might have had license to banish such miserable lilts as Reuben, Auburn, Lydia, Sprowston, and a score like them, without making the volume the less "Surrey Chapel Music." Among the chants, which are the purest portion of the book, we observe several new ones by Mr. Novello, which are an acquisition, especially No. 69, in A minor. The indices are very unworkmanlike, and cause considerable inconvenience.

FUNERAL DISCOURSES.

Boanerges; or, The Death of the Preacher and the Life of his Principles. A Discourse on the Death of the Rev. W. Cooper. By A. King. Dublin: Robertson.

The title of this sermon is highly appropriate, for Mr. Cooper, sen., was one of the most eloquent men of his time, and, during the earlier part of his career, he laboured with great effect in calling attention to the claims of the Jews and of the Gospel. The discourse can hardly be said to be a funeral sermon, so much as an historical sketch of Popery in Ireland, and its present state and prospects. Mr. King seems much dissatisfied with all that has been done, all that is now doing,

and the doers of it; he apprehends that, throughout, there has been in everything a want of adaptation. We think Mr. King carries some matters too far, and claims for his country a confidence as to her capabilities of self-management of which the proofs are very slender. In one thing, however, we agree with him: that the press ought to be managed more efficiently; but the difficulties that stand in the way of the experiment are, for the present, insuperable. The following expresses his view:

Thousands of our population who are not reached in any way by our feeble ministrations, would read an organ of Evangelism, *adapted to their modes of thinking*; and yet THE WHOLE PERIODICAL PRESS OF IRELAND DOES NOT ISSUE A SINGLE SHEET FOR THE ENLIGHTENMENT OF IRISHMEN ON THE SUBJECT OF FREE, UNSECTARIAN, EVANGELICAL PROTESTANTISM!

With all their resources, in number, and in varied agency, the Roman Catholic priests incessantly work the press; and by its aid they wield an immense influence. *Evangelical Protestantism must create and employ a popular literature, if it would propagate itself in this land.* It must work the periodical press, or be cancelled from the synopsis of popular inquiry!

Mutual Recognition in Heaven. A Discourse by Rev. R. ALLIOTT, LL.D. London: Miller and Field, Lambeth.

A SERMON from a text chosen by the subject of it previous to his death. Tender and soothing, as a matter of gospel doctrine; but, as a funeral sermon, it is remarkably deficient, as comprising nothing whatever of a biographical character concerning the deceased, beyond the simple intimation in the first paragraph, that he "died in the faith and hope of the gospel." It is rare to find a funeral sermon so divested of everything funereal. If simply "dying in the faith and hope of the gospel" be deemed a ground for the act, some ministers would have to publish sermons every week. Still the sermon, considered simply as an exhibition of a great Christian principle, is excellent.

SERMONS AND LECTURES.

Christianity: its Progress, and its Present Impediments. A Lecture by THOMAS MILLS. London: Bakewell.

AN exceedingly solid and elaborate composition, pervaded by a spirit of fire, and distinguished by strong eloquence. Were we to note all that is excellent, we should transcribe every page. We shall cite a single paragraph, taken at random:

One of the pernicious tendencies of our time is to formalism. The carnal world is unable to appreciate a spiritual religion, a kingdom that is fixed in the heart, and much less to regard it with love. It wants a religion that shall fill the imagination, and wear an imposing aspect to the senses. Let the church of God erect magnificent buildings with painted windows, marble floors, and with imposing altars, surrounded with gilded shrines; let the "dim religious light" fill the interior with an air of solemnity, and sweet incense regale the smell; let paintings adorn the walls, and monumental sculpture meet the eye at every turn; let strains of unearthly music sweep along the vaulted aisles; let the worship of God be solemnized in a dramatic style, and the priestly actors be robed in rich vestments; let a showy ritual, and sights of pageantry, and melodious sounds, inundate the senses and imagination with floods of intoxicating pleasures;—but leave the sinner's conscience undisturbed in its covered guilt, take care not to expose the deformities of sin, nor to enforce the spirituality and requisitions of the moral law; only resolve religion into a name to wear and a form to observe, but attempt not to elevate the soul above objects of sense, to communion with an unseen world and a holy God; only let worship be a spiritual drama, and the sanctuary an ecclesiastical theatre, with splendid decorations; and the carnally-minded world will become your patron, will crowd into your church, and mistake educational prejudice for Christian principle, and superstition for piety. The grossest error will then be labelled as absolute truth, the grossest corruption put on the robes of purity, and the church will be transformed into a mausoleum, the magnitude and beauty of the exterior of which will strike the eye, but within there will dwell only darkness and death. Such a church presents "the deceivableness of unrighteousness;" and the bewitched nations of the earth are deluded by its enchantments. The very nature, and spirit, and design of true religion are lost sight of in such a church, and devotion and depravity are combined. Revelation is treated as a mere fiction, and sanctimonious hypocrisy and superstition delude the world to its ruin.

The writer has fallen into the stupid practice of some weak people, of withholding the date. There is nothing in the lecture from which it can be collected when it was delivered; but, from the reference to Mr. Binney's recent piece on Education, we infer it must have been recently.

The Patience of the Christian Workman. A Sermon, by WATSON SMITH. London: Hamilton and Co.

A VERY copious, sound, and business-like discourse, much fitted to the occasion. The following admirable paragraphs may serve as a specimen:

So in civil and political affairs, by asserting the great principles of truth and righteousness, we may win all the more power for expounding successfully to our fellow-man the leading ideas and doctrines of the Divine government. We

may show to him how, under the gospel, every creature is represented in Christ; every case and circumstance equally considered, when submitted to the common Saviour, be it great or small, as men may reckon; every man may take his full place and share upon obedience to the gospel; every man have his suffrage by believing prayer in the everlasting kingdom of our Lord and Saviour.

Thus may we turn everything into religion, the fine gold of the sanctuary, by the Divine touch of the spiritual mind: extract the spirit and essence of Christianity from the commonest affairs of life. Thus we need not despair to take all our goods with us into eternity; for we may, after this fashion, transmute the grossest and earthiest materials into the riches of our eternal habitation. It is so if you begin at the very lowest point with an instructed patience: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

Never will there be a real, a Divine reformation of evils and abuses in any province of the world's business and history, till Christians take full stand in all in the name of Christ, and teach mankind the true and inward meaning of all; never till Christianity reigns in the hearts of individuals, beginning its grand and immortal reformation at home; never till Christianity reigns in the heart of all our affairs—domestic, social, political, commercial—shall we witness the destruction of evil, and the enthronement of the universal rights of God and redemption of man, as his blood-bought offspring.

Seeing, then, what a work of overturning is to be done that the kingdom of Christ may come both within and without, what a vast foundation is to be laid for a new state of things; seeing that we Christians only can do the work, and hitherto have but little understood and been far behind our religion in these departments, we must prepare ourselves to bring forth fruit with patience. And in the conduct of these immense out-works, this vast body of Divine reform, "Brethren, be patient towards all men."

A Bishop's Charge to the Laity; in Answer to a Bishop's Charge to the Clergy. Being Two Discourses on Sacramental Efficacy. By the Rev. B. Grant, B.A. London: Snow.

These discourses were occasioned by the Charge of the Bishop of Worcester recently delivered to the Clergy in St. Philip's Church, Birmingham. We conceive Mr. Grant deserves great praise for the promptitude with which he has stepped forth, and the ability with which he has corrected the pernicious errors of this State-paid Bishop. We could wish to have in every one of our great towns, and all our chief localities, at least *one* such man. Neither the truth nor the Nonconformists of England have reason to be ashamed of their advocate. Within moderate limits he has gone very thoroughly into the subject, and dealt a succession of telling blows on this system of grievous error. When will the Bishop, or some of his clergy, condescend to answer Mr. Grant the following questions?

And, again, How will the Bishop make this baptismal service correspond with the strong Calvinism of the 17th Article? That Article speaks of a certain number elected to eternal life, to be in due time called, adopted, and regenerate: is this due time the time of baptism? And is God's election the same as the priest's declaration, which makes all baptized children regenerate? And does this Calvinism admit of several new births? Does it sign the Confirmation Service, and make every one elect who can say the Catechism? We need scarcely appeal to the Scriptures to overthrow this divided house.

Is not the whole system of the Church rites a contract for saving all who go through them, beginning with the fiction of regeneration in baptism, confirming this fiction at a visitation, and sending men into eternity with the same fiction in the burial service? What, then, has all this to do with "filling up the number of God's elect," unless God's elect be the Church's elect?

We will not stay to inquire long into another ceremony—consecrating the burial-ground;* but simply ask, Is it consecrated to God, to the dead, or to St. Michael?—and who is St. Michael, that he should own a church and a cemetery? It is time these things were either done away with, or proved according to Scripture.

This is a specimen of the spirit and vigour with which a charge is carried home into the quarters of the enemy. These admirable discourses close with the following paragraphs:

Nothing has proved a greater mystery of iniquity than pretending to make men "members of Christ, and children of God," by other means, such as the imposture of baptismal regeneration, which, though "a doctrine of the Church," is not a doctrine of the Bible. This unscriptural doctrine is clung to for no other purpose than to exalt a clergy, and maintain the credit of a creed, which is the swaddling-band of the Church, continuing it in the dwarfishness or childhood of spiritual ignorance. Nothing is more calculated to establish self-righteousness than these small "tithes of mint, anise, and cummin."

But the gospel comes to effect a spiritual change, by spiritual means: it commends truths and awakens convictions; it presents promises and awakens faith, by which Christ (and not baptism) is formed in our hearts the hope of glory. It does not advocate the use of forms,—teaching men to glory in the cross by wearing a crucifix, and mortifying the body; but to crucify our lusts, and die with Christ to the world, in order that with and through him we may live unto God. It offers forgiveness at the cross, and not at the font; it sanctifies by the Spirit, and not by nor with water; it demands charity, not in the mere *form* of giving our goods to the poor, but in the *spirit* of loving one another, because God hath so loved us.

* The cemetery and church of St. Michael, consecrated by the Bishop.

These are the great topics on which it dwells; and the Spirit was promised, not to take of the things of the clergy, and show the efficacy of rites, but to take of the things of Christ, and commend the truth to every man's conscience in the sight of God. We must not hide the Saviour behind a stone cross; nor cast the great High-priest into the shade, by the towering ambition of a pretended priesthood; nor allow HIM TO BE BURIED IN WATER BAPTISM; but commend Him alone, as "our wisdom and righteousness, and sanctification and redemption." Nor must we so far commit *a sin against the Holy Ghost*, as to suppose that *He is in the hands of the clergy*, to be bestowed on such occasions as they may declare; for this "every-day promise of the church," of "*bringing down the Deity* from heaven, and *infusing his own Spirit* into miserable mortals," is the MOST GRATUITOUS AND UNQUALIFIED INSTANCE OF BLASPHEMY on record.

And, without boasting, but in earnestness and sincerity, we hereby challenge all bishops, priests, and deacons, to justify the doctrine of baptismal regeneration. And though these may still adhere to it as a "doctrine of the Church,"—that is, hold it because they hold it,—we appeal to the laity to reject it, because it is false, and to search the Scriptures for themselves; which Scriptures warn every man and teach every man to trust to no priestly rites, which are wood, hay, straw, and stubble, to be *consumed* by Him who baptizeth with the Holy Ghost and with *fire*, and who will gather nothing but wheat into his garner.

For, in Christ Jesus, neither circumcision availeth anything, nor uncircumcision,—neither baptism, nor want of baptism; "but, the being a new creature, moral regeneration is everything, all in all,—the substance of the gospel."

The Jewish Faith. A Sermon delivered in the Great Synagogue, Duke's-place. By the Rev. N. ADLER, Phil. Doc., Chief Rabbi of the United Congregations of the British Empire. London: Effingham Wilson.

WE hail the appearance of a genuine son of Abraham, taking his place among Gentile preachers. He has given us a genuine Mosaic sermon. The "do" is well set forth; but there is no place for the "believe." It is, indeed, very affecting to find such a man—amid the blaze of Protestant light which shines in London—still groping in the midst of darkness; affecting to hear him speak of the coming advent of the Saviour, to do things he has long since done,—and not only to do, but to suffer—a thing of which our preacher appears to have no conception; and, as if to render more remarkable the depth of the darkness in which the Jews still dwell, the amiable rabbi concludes his meagre sermon with the following dark and benighted supplication:

Lawgiver of Sinai! we owe thanks, fervent thanks to thee, for all the benefits which thou showerest upon us every day, every hour, nay, every minute; but we owe thee infinite thanks for the precious gift which thou hast bestowed upon us, in imparting to us thy law, thy revelation, the ray of thy everlasting light, the sun, whence flow warmth and light unto the whole of mankind. How many fallen has it raised, how many desponding comforted, how many weary restored, how many blind enlightened! How often has it been the effectual spring of persevering virtue, when the realities of life had scattered our hopes, when this world's enjoyment was unable to quench that deep thirst of happiness which burns in our breast! And yet thy law cannot be comprehended, its lofty height cannot be reached, nor its sublime depth penetrated; therefore, Teacher of all mankind, grant that the fundamental articles of our faith may never depart from our mind, and heart, and spirit, that we may ever fear thee, and keep thy commandments, and think on the world which is to come. Rouse those who are indifferent—rekindle the fire in those that are cold—inflame our zeal—fortify our resolution in fulfilling our duty towards ourselves, towards our fellow-creatures, and especially toward thee, O Lord! Amen.

Sound Education the Security for National Tranquillity. A Sermon, by the Rev. THOMAS AINGER, M.A. 12mo, pp. 12. London: Longman.

THIS is such a sermon as an educated man might, without much fear, undertake to deliver at the rate of three a day for months together. It is, however, a fair sample, we apprehend, of the average preaching of the church. It is hardly credible how little suffices to enable a man to take and keep what is considered a respectable place in the Establishment. It is no wonder if men who cannot get on among Dissenters succeed in the Establishment, in which it is not easy to see how it is possible to fail. It is not necessary that a man should be able either to write or to speak; it is quite enough that he can read tolerably well, since sermons may be bought by the bushel, and there is no objection to the system of buying and reading. The sermon before us consists of just nine soft and polished paragraphs about education, containing some good general sentiments. Nevertheless, Mr. Ainger and we differ very widely as to what constitutes "sound education." With him we think it is very much an affair of subjugating and taming the multitude down to reverence for authority. The education the world requires is something more than this: so far as it goes, it may be "sound," but it is very incomplete. The Divine arrangements provide not less for privilege than for duty; and, so far as man is concerned, the foundation of duty is privilege.

Christ our Example as a Witness for the Truth. A Sermon preached at the Independent Chapel, Gloucester, April 12, 1847, before the Half-Yearly Assembly of the Bristol and Gloucestershire Congregational Union. By G. WOOD, B.A., Minister of Zion Chapel Bristol. 12mo, pp. 38. London: Snow.

A VERY seasonable and very valuable discourse: luminous, cogent, and strongly practical. On a former occasion we set a portion of it before our readers; but we like it so well, that we call attention to it yet again.

Four Lectures on Conversion. By the Rev. R. ALLIOTT, LL.D. 18mo, pp. 71. London: Miller and Field.

THE most important theme that can engage the human mind is here discussed, by a man who has proved himself equal to the undertaking. Lecture I. answers the question, "What is Conversion?" Lecture II. shows the work of the Holy Spirit in the conversion of the sinner. Lecture III. shows the work of the sinner in his own conversion. Lecture IV. asks the question, "Is now Conversion to be attributed to the Spirit, or to the Sinner?" and answers it. We attach a very high value to this work, and regret the mode of its getting up; the form is bad, and the notion of lectures is impolitic. In the event of a second edition, it were well to exclude the sermonic form, and designate them, "Addresses to the Unconverted." They are entitled to a high place among the class of publications to which they belong.

The Teacher Taught. A Lecture, by the Rev. EDWARD RUSSELL. Walsall: Griffin.

WHILE the title is that of an American work on the same subject, it is very appropriately prefixed to the present discourse, which discusses the character, qualifications, work, discouragements, supports, and rewards of the Sunday-school teacher, in an interesting and practical manner. It is well worthy of the careful and repeated perusal of sabbath-school teachers.

The Use of Difficulties in Mental and Moral Culture. By Rev. THOMAS STRATTEN, Hull. 12mo, pp. 32. London: Green.

THE idea of turning even difficulties to account is happy: this is the highest proof of tact and of wisdom. The title is the best that could have been devised, and it is very ably worked out in this solid, intelligent, and judicious prelection, which we very cordially commend to our young men readers, together with the whole of the series now publishing by Mr. Green.

The Religion of Moses and the Religion of Jesus essentially the same. By the Rev. HENRY ALLON. 8vo, pp. 24. London: British Society for the Propagation of the Gospel among the Jews, Crescent-place, Blackfriars.

MR. ALLON has chosen a glorious topic, and handled it with great ability. The discourse is calculated alike to shake the prejudices of the Jew, and to confirm the faith of the Gentile. It well deserves to be extensively circulated among both classes, as it is much suited to promote the best interests of both.

The Filling Up of the Christian Ministry. A Charge addressed to the Rev. John Hamilton Davies, B.A., at his Ordination to the Pastorate over the Congregational Church, Sherborne. By JAMES DAVIES, Author of "The Supremacy of the Scriptures," &c. 8vo, pp. 30. London: Ward and Co.

A VERY workmanlike charge, full of common sense, practical wisdom, and business bearing; we have not, for many a day, met with anything superior. Let us but have an abundant supply of such ministers as are here described, and, with the blessing of God, we have no fear for the cause of true evangelical Protestantism.

The Jesuits. A Lecture, by HENRY ISAAC ROPER. 18mo, pp. 36. London: Houlston and Stoneman.

AN eloquent, erudite, and elaborate production, remarkably suited to the days which are passing over us. We remember no treatise, of the same bulk, containing so withering an exposure of the character, principles, and proceedings of the Jesuits. We very strongly recommend it.

The Duty of Christians to Seek the Salvation of the Unconverted around them. A Sermon, by Rev. W. WALTERS. London: Simpkin and Co.

A VERY excellent sermon on a most important subject. It deserves extensive distribution among the churches.

The Impending Dangers of our Country; or, Hidden Things Brought to Light. By WILLIAM FERGUSON, Bicester. Royal 18mo, pp. 124. London: Ward and Co.

THIS is one of the most heart-rending publications, of its sort, that has ever come before us. It presents, in the briefest space, a harrowing picture of the cottages and hovels of the peasantry, with details of their poverty and sufferings, of their ignorance and superstition, immorality and bondage. It also illustrates the failure of the State-Church, as a religious institution, among the peasantry, in a manner not to be resisted; setting forth hints and remedial suggestions in relation to the peasantry, with much more interesting and important matter. His facts and statistics reveal a state of things for which few of our readers are prepared. We very earnestly commend the volume: it deserves to be extensively circulated among people of all sects and parties.

Biblical Instruction: intended principally for Young Persons. By GEORGE PRITCHARD. 18mo, pp. 71. London: Book Society.

THE object of these pages is to classify scriptural representations of God, from the human form, the human faculties, the human affections, the human senses, human actions, and from inanimate objects. The idea is singularly happy: the book, while it is a precious pocket companion to spiritually-minded people, would form the basis of a valuable course of sermons. No publication on the same plan exists.

The Benighted Traveller, and other Poems. By E. F. HUGHES. 12mo, pp. 84. London: Bartlett.

WHATEVER may be thought of the poet, there can be, among proper judges, but one opinion as to the man. Mr. Hughes is a man of an excellent spirit. There does not seem to be much poetry in him, but there is a good deal of religion; and this, we take it, is infinitely better. The tendency of the volume throughout is not merely moral, but spiritual. The chief piece is intended to illustrate the efficacy of prayer. Among the smaller compositions, the best are, "The Wish," and "The Teacher's Prayer."

Essays, Extracts, and Correspondence.

ESSEX CONGREGATIONAL UNION.*

This Union has just published "A Brief Review of its Plans and Operations," which we consider a very meritorious project, and well executed. It is much to be wished that it might be imitated by some competent hand in every county throughout England, both among the Independents and Baptists. The volume comprises, first, a brief review of the Essex Congregational Union, which extends to thirty-four pages; the rest, comprising a great part of the book, is Appendix, containing Biographical Notices of the Rev. Aaron Wickens, and some thirteen other ministers; also of Mr. William Jones, and eleven other laymen. We shall give extracts from a single specimen of each, taking from the ministers the Rev. Isaac Taylor, father of the present Isaac Taylor, Esq., the celebrated writer; and of Jane, long since removed from earth, but still celebrated here for her genius and virtue; and of Mrs. Gilbert, of Nottingham, who still survives to adorn the Gospel and benefit her race. Passing over the earlier days of this admirable and honoured man, we shall commence with his full manhood:

In the year 1781, Mr. Taylor married Miss Ann Martin, the orphan daughter of a tradesman, and member of the religious society at Fetter-lane, and whose somewhat extraordinary talent in poetical composition had attracted his attention. In her he found, indeed, through the various scenes of a long and often difficult course, a friend and a help meet for him. The rapid increase of his family induced Mr. Taylor, about five years after his marriage, to quit London, and establish himself in the country. He fixed upon Lavenham, in Suffolk, as the place of his residence; and there, during ten tranquil years, pursued his profession, conducted the education of his children, and discharged with honour his part as member and deacon of the Dissenting society then under the care of the late Rev. William Hickman.

Upon his recovery from a long and dangerous illness, Mr. Taylor's early desire to devote himself to the labours of the ministry strongly revived. A concurrence of circumstances favoured this wish; and although he had lately purchased and fitted up a commodious house at Lavenham, he believed himself to be following the path of duty in giving up secular advantages and enjoyments for the Gospel's sake. Certainly his worldly interests were not promoted by his acceptance of an invitation from a congregation at Colchester to become its pastor. His removal from Lavenham took place in the year 1796.

The religious society of which he took the oversight, had been for some time in a state of decay; and then, by its tendency to heretical doctrine, presented a most inauspicious appearance. The meeting-house, which is rather spacious, soon became well attended, and at length crowded; and the heterodox influence was almost merged in that of another kind; nevertheless it lurked beneath the surface, and continued to be, throughout the period of Mr. Taylor's ministry at Colchester, a thorn in his side. And while grudgingly listened to by some, who found it hard to endure the great truths of the gospel so boldly and cordially uttered, he drew upon himself, as is very usual, the ill-will of an opposite party, that had gained a footing in the society, and that was as much chafed and fretted by the exposition of law as the other was by the enunciation of grace. Between these antagonist parties Mr. Taylor held his position unmoved, though disquieted. Suavity and firmness, steadiness and meekness, belonged in a singular degree to his character; and it may be affirmed that, through a course of years, he preached and conversed as if there was neither Socinianism nor Antinomianism near him. Avoiding controversy and collision of prejudices, he both declared the *mystery* of Christ, and enforced the *will* of Christ, just as he might have done in a congregation not at all tainted by error of one kind or the other.

Leaving one set of his friends to condemn the exuberance of his zeal, and another set to adjudge him as "dark and unsound in the faith," because he preached glad-tidings to the ungodly, Mr. Taylor betook himself with great delight to the work of village preaching; and while surrounded, in a barn or cottage, with the ignorant poor, forgot those perversities which rendered his ministrations at home a perpetual testimony against unbelief and licentiousness. Yet, amid many discouragements, his labours at Colchester were not unfruitful; nor did he fail to attach to himself some whose warm and grateful friendship solaced him at the time, and continued, after his removal from that town, to be a source of much satisfaction.

Employments which, to recount them, might seem enough for *three* men of ordinary diligence, were not burdensome to Mr. Taylor. Early rising, and the vigorous occupation of *every moment* in some efficient manner, enabled him to discharge *laboriously* the public and private duties of a minister of the gospel; to carry on his profession as an artist (on which, in truth, the support of his numerous family depended, for his stipend was a mere pittance, even while the pews of his chapel were well filled); and not least, to conduct the education of his children, upon which he bestowed so much attention and time, that it might seem as if he could have done nothing else. It was Mr. Taylor's plan, from the first, to prepare, with his own hand, whatever he made use of in the process of instruction—lessons, charts, maps, schemes, lectures, and ingenious devices without end, for conveying knowledge, were all his own work;

* A Brief Review of the Plan and Operations of the Essex Congregational Union. With an Appendix, containing Biographical Notices of the principal Founders and Supporters of the Society. By Robert Burls. Maldon: Youngman.

and in looking now at the heavy chests filled with these *materials of education*, one would say —this must have been the exclusive labour of a life. But it was the fruit, in fact, of *remnants* of time; it was the produce of those moments which, with many, drop unnoticed and unredeemed from the day's account. If by any means the actual products of Mr. Taylor's industry in all lines, as a minister, a writer, a teacher, and an artist, could be displayed, the exhibition would convey a most profitable lesson. What are the seventy years of human life? Without industry and *conscience* in the employment of time, the long term is a dream, forgotten as it passes; but assiduously employed, it may replenish a man's circle (whether more or less extended) with fruits that shall reproduce themselves beyond calculation.

In the year 1810, Mr. Taylor, seeing little or no prospect of an amended state of things in his congregation, resigned the pastoral care, after having sustained it sixteen years, and remained for some few months unemployed as a minister. The good providence of God led him, at length, to Chipping Ongar, the tranquil and much-endeared scene of his last labours. He removed with his family from Colchester in the autumn of the year 1811; and although the field of ministerial exertion was much smaller than the one he had lately filled, his actual usefulness within it was eventually greater. The work of village preaching he immediately commenced in several directions, and continued these labours until a succession of serious illnesses compelled him to relinquish them.

It was soon after the establishment of the family at Ongar, that Mrs. Taylor, scarcely consenting to so new and strange a course, came before the public as a writer. The success of the little volume, entitled "Maternal Solicitude," very naturally induced her to advance on the career of authorship; and from that time until the death of her beloved husband, she was seldom free from some literary engagement; and although labouring under perpetual and severe bodily sufferings, continued to write as a solace under pain and sorrow.

The dispersion of his family, and the limitation of his ministerial sphere at Ongar, allowed Mr. Taylor more leisure, or, we should say, gave him more the command of his time than heretofore; and during the last twelve or fifteen years of his life, he was in great part occupied in the composition of the various educational books which have carried his name, not unacceptably, into many families; as well as of others which he has left unpublished. Among his literary labours should be enumerated a considerable number of Essays, read at the meetings of a ministerial association, of which he was an assiduous member. Not a few of these compositions possess merits of a very substantial kind. Mr. Taylor was a good and sound theologian, was thoroughly conversant with Scripture, perspicuous in his mode of thinking, and master of a terse and vigorous style; and most happily so, when not embarrassed by the consciousness of writing for the press.

A succession of dangerous and painful sicknesses removed Mr. Taylor almost entirely from his public sphere during the three mid-years of his ministry at Ongar. Yet did they serve so to mature and animate his Christian character, that his re-appearance in the pulpit was the commencement of a new era in his course. Always evangelical and practical, he now became fervent and affectionate in a remarkable degree, and especially insisted on the prime principles of the gospel, with an energy and feeling that often commanded the hearts of his hearers: it was the glory of Christ, as Saviour of the world, that filled his mind. With renovated bodily strength, and undiminished powers of mind, he seemed to have received a refreshment of soul, which gave a lustre and freshness to his ministry.

Mr. Taylor, especially in the latter period of his life, was *happy* at Ongar. The singular benignity and kindness of his character, together with his unblemished reputation as a man and a Christian, had completely instated him in the hearts of his people. He tenderly regarded them; cared for their interests; watched, with a father's eye, the springing up of their several families; and was, in fact, looked to as a father in each. The venerated centre of enjoyment *in his own family*, who respected him more than any other could do, because they knew him best; he was the centre also of peace and social happiness in his ministerial circle. Circumstances not needful to relate, had occurred to try severely his temper as a public man; but his stedfast, unvarying adherence to the course of charity, and conciliation, and meekness, bore him through all difficulties, and even surprised some who, not well knowing the man they had to deal with, had expected to see him descend upon the low ground of jealousy and strife. An accession of influence as a minister and a Christian was the result to himself of what, if met in a different spirit, would probably have destroyed it altogether.

During the last few years of his ministry at Ongar, Mr. Taylor saw, not merely a gradual increase of his congregation, and some accessions to his church, but a manifest decline of that strong immemorial prejudice in the town, which had seemed quite to preclude the hope of winning souls to the gospel. It may safely be affirmed, that the dispersion of this ill-feeling (so common in small country towns) was, in great measure, effected by the silent operation of his personal character, the unquestioned and amiable qualities of which, at length, fairly vanquished the hearts of his neighbours.

Mr. Taylor's preparations for the pulpit were somewhat laborious; and it may be granted, that the amount and the *fulness* of these preparations at times pressed as a weight upon the delivery of his sermons. Almost any one of his skeleton discourses might be taken as the groundwork of a theological treatise, and might be readily expanded far beyond the limits actually intended for it. His was a method more in accordance with the notions and tastes of the last century than with those of the present. He assumed that his hearers were desirous of seeing the entire subject in hand spread out before them, in all its symmetry and all its relations, and to have deduced from it every legitimate inference. Alas! our modern hearers of sermons possess far less *intentness* of mind, and far less intelligent patience, than belonged generally to those who listened to Flavel and Baxter. It must be acknowledged, too, that the disadvantage, *as a preacher*, of not having passed through the initiatory course of ministerial study and practice, was never entirely surmounted by Mr.

Taylor; so that though, in extent of information, and in substantial provision as an instructor, he might have sustained comparison with most, he never took a prominent place among the noted preachers of the day. His *intelligence* went far beyond his *accomplishments* as a speaker, and left him, therefore, to occupy a private sphere. And it was in a private sphere that he shone. Affectionate and bland, and singularly simple in heart—a great believer of all that was *good*, and very incredulous of *evil*—the open world was not his region. Although, as matter of *theology* and feeling, he knew well the sad truth that human nature is depraved; yet practically, and in particular instances, he *would not* believe that mankind is such as it is. Happy infirmity of the most ingenuous spirits!

Mr. Taylor's personal habits as a Christian were eminently devotional. Nothing put aside his accustomed hours of private prayer, praise, and meditation. There may be some who, while they would have condemned his facetiousness in the parlour, are often much worse prepared than he was, by an *industrious* intercourse with heaven, to meet, in the spirit of a Christian, the sudden provocations of common life. Whenever such occasions arose, it was manifest to bystanders that he had not far to go in quest of his principles. If facetious in the parlour, it may be said of him that he was *never* so in the pulpit: in truth, he had a terror of levity in the service of Almighty God; and if ever he expressed himself with severity (not his native tone), it was when his sense of what is due to the house of God had been shocked by some pulpit trickery or indecorum. Certain modes of feeling, in connection with ministerial conduct and behaviour, which had belonged to him as *layman* (he did not enter the pulpit till his thirty-seventh year), were not laid aside with his coloured coat; and continued to the last to distinguish him among his brethren. And yet few have been more cordially esteemed than he was in the small circle of his personal ministerial friends. His fervour, urbanity, and diligence, made him a most welcome member of that circle.

The vigorous health which Mr. Taylor had regained after passing his sixty-fifth year, seemed to promise a protracted term of life and labour. And it might have been so, perhaps, had he remitted in some measure his multifarious engagements. They were too many, and some of them attended with too much excitement for his actual strength. Symptoms, which years before had given his family much uneasiness, had returned. Exposure to cold hastened the malady, and towards the close of the year 1829 he seemed to be himself conscious of danger, yet evaded the anxious request of his family to relinquish some part of his public services. He preached twice with much fervour, and administered the Lord's supper the sabbath immediately preceding his death, and the next evening received his friends at home; and though actually labouring under an oppression which was soon to become fatal, was serene and cheerful as in common. But on Thursday he was compelled to confess himself unable to conduct the usual public service of the evening; and on Friday, though he took his place in his family, it was evident that the functions of life were failing. In the evening, after submitting to the remedies advised, he went, for the last time, into his study; and when visited there by one of his family, said, "I have enjoyed communion with God; you have come sooner than I thought." When he reached his bed, speaking had become difficult to him; but he expressed, in few words, the firmness and serenity of his hope in Christ. He passed the night in the restlessness of approaching death; and in the morning, while attended by his daughter, suddenly expired.

This interesting narrative shows what results may flow from the union of talent, piety, and perseverance upon sound principles. The Taylor Family have added lustre to the Literature of the country; with the sole drawback of Mr. Isaac's strange and grievous bias towards our iniquitous Church Establishment, and the loose character of his Dissenting views, we think he deserves to be classed with the first of living laymen. His labours, known and unknown, have done much to enrich and elevate the Literature of the age; and his recent services in behalf of Protestantism, in his "Ancient Christianity," can hardly be over-estimated.

Among the laymen Mr. John May is our favourite. We proceed at once, likewise, to look at him in full maturity, as he is described in the following paragraphs:

It was highly characteristic of Mr. May, to unite in harmonious operation the principles of a religious professor with those of a patriotic politician. Seldom has this connection been more happily exemplified. He did not dishonour the Christian name by the heats of political strife, nor did he merge the claims of civil duty in any supposed credit due to religion. His relations to God and his relations to his country he recognized in their distinctive character, and practically regarded. If it be asked, how did he succeed where so many fail? it was his almost uniform power of self-government. Wise to understand his right position, he preserved the balance so equal between his judgment and his feelings, that he was always composed. Amidst the excitement of a hotly-contested election, when sober minds so often lose their accustomed discretion, Mr. May was calm—deeply interested, but calm—capable of reflecting coolly, of abiding at his post, and of giving advice to the best effect. No doubt his views of Divine Providence, and his fixed religious principles, were a large element in the composure of his mind on such occasions, presenting grounds of confidence which he was accustomed to rest on for satisfaction amidst the difficulties of life. His self-possession concurred, moreover, with other natural and moral qualifications, to give him great influence: you might always depend on him as the same man, prepared to exercise a sound judgment; and hence he was from day to day resorted to for direction in various affairs; nor can it be doubted that his opinions were of great advantage to many. It used to be a maxim with him, if anything occurred of a very exciting nature, to wait a day, if possible, before he decided upon the course he would pursue—a

plan in perfect keeping with the self-government which so eminently distinguished him.

As Mr. May took an active part in politics, it might be expected that he was often brought into intercourse with those who, holding substantially his own principles, were candidates for a seat in Parliament. Thus he became acquainted with Lord Western, Mr. Lennard, and other distinguished men, who valued him highly as a friend and as a supporter of their claims. In his Nonconformity he differed from not a few of his political coadjutors, to whom he gave his energetic support; always yielding to others the right of private judgment which he claimed for himself. He considered that the nearest approximation to what is just in politics, so far as it advances, is gain worth reaping, and is important in its influence on what remains to be secured. He was a practical man; he attached a value to small means; he would not refuse a good within his reach, because it was not all he desired: he worked, and watched, and waited for better days; nor did he hope in vain. He lived to rejoice in many reforms for the good of his country; to see the Test and Corporation Acts erased from the statute-book; the state of the constituency improved; and the rights of the subject more respected. It was his own distinction, when the borough of his native town was thrown open to the suffrages of the inhabitants having a defined occupation, to have the refusal of the honour of being the first burgess chosen to the office of mayor by the newly-elected council; which honour, coming upon him amidst the decays of advanced life, his good sense led him to decline.

It is, however, just to remark, that the walks of life which he most loved to pursue, were those of friendly religious intercourse. He was fitted to be the companion of such men as Parry, and Newton, and Jennings, and Forster, Robert and Benjamin Dixon; and truly did he delight in their society. Seasons were embraced when these good men met and conversed and prayed. With such men all the sympathies of his heart blended. They could talk of civil interests as those who knew their value and wished their extension; but they could rise higher in thought and hope, to the privileges and joys of a kingdom not of this world; and thus, by mutual counsels, they strengthened each other's hands while pursuing the journey of life. The recollection of such intercourse was always warmly cherished by Mr. May; particularly in regard to one friend whom he greatly admired and loved, between whom and himself there were many points of resemblance; whom he visited in dying circumstances with so much interest—the Rev. Wm. Parry. Of this eminent man Mr. May always spoke in terms of highest esteem; and he considered it a great privilege to have been favoured for many years with frequent opportunities of personal intercourse while that divine resided at Little Baddow.

None who knew Mr. May will withhold from his name the honour of a holy and useful life. "But the night cometh." A few years before his death his friends could observe the symptoms of decay: these were the more conspicuous as seen in contrast to the energy he had so long displayed. His end was approaching. It might be supposed that such a man would at the last give much parting advice—say many precious truths to be fondly remembered: sometimes it is so; but Providence in this case ordered it otherwise. Paralysis and lethargy preceded dissolution; and our departed friend left for remembrance, not the glowing sunset, but the bright course of a lengthened day, to tell his worth, and furnish an example for early and constant imitation.

In improving his death his pastor spoke of him as follows:

Many may be disposed to ask, In what manner did he close his days? How did he die? The Scriptures direct to a previous inquiry, and draw a corresponding conclusion: "Mark the perfect man, and behold the upright, for the end of that man is peace." Whether there be sensible enjoyment or not, death to such is safe and gainful. Our departed friend, having lived to God, resigned himself, when laid aside in his last illness, to his holy will; and exercising faith, patience, hope, and prayer, he left this world. On saying to him, in his great weakness, "We can now do nothing for you but commend you to God, who is able to do above what we can ask or think," he replied, in his own way of speaking, "I desire to be in his hands, in health and sickness, in life and death, in time and in eternity!" This was the prevailing state of his mind; and after being reduced, through age and sickness, to the extreme degree of animation, being present in his room, I saw him calmly and easily breathe his last. He was born November the 29th, 1760; and under the same roof which sheltered him at his birth, he died July the 28th, 1837, in the seventy-seventh year of his age.

His personal religion it is now pleasant to reflect upon. Called to a knowledge and love of the truth in early life, he early made a voluntary public profession—an example worthy of universal imitation. He was admitted into this church of Christ, October the 1st, 1783, now nearly fifty-four years ago, when that good man, the Rev. S. Wilmshurt, was pastor. He was chosen to the office of deacon in the year 1800, when this congregation enjoyed the valued ministry of the Rev. S. Forster, and his manner of living ye know. His religious sentiments were, I believe, substantially the same from the beginning to the end of his Christian course. He held the doctrines of grace, not as speculative theories, but in practical application to all the concerns of life, treating the gospel as a system to be used and improved to holiness of conduct, and the glory of God. The atonement of Christ he fiducially rested upon for acceptance before God, and sought the Spirit's influence to incline his heart to every good work.

And how steady has been his profession! Not a lover of novelties—not an enthusiast, exercising zeal without discretion, in sudden and erratic movements—"he held fast the beginning of his confidence firm unto the end." His piety was exemplified in self-discipline, in love to the Word of God, in secret prayer, in family religion, in the devout observance of the Lord's day, and in daily works of righteousness. He delighted in the ordinances of God's house. How constant, how regular his attendance upon all occasions of worship! If absent, all knew it was not from choice, but necessity. He more-

over warmly promoted the religious instruction of the rising generation; took an active part in the religious services connected with the Sunday-schools; and the several religious institutions of a more general kind, whether their objects were British or Foreign, had his support and advocacy. With these he has been identified amongst us.

As a deacon he cared for the convenience and advantage of his fellow-worshippers, for the comfort of his minister, and for the relief of the poor. Much of his time, many of his thoughts, were given to these objects, particularly in his latter days; nor do I doubt that those of the same office who survive him, and who are so esteemed amongst us, will endeavour, as much as possible, to make up the loss sustained; on which account we have, as a church and congregation, great reason to be thankful.

What he was in his family, it is the privilege of those most nearly related to him best to know. He was such a husband, such a parent, as made his presence always desired, while it kindled and sustained the glowing warmth of kindred affection. His instructions, early communicated, his mild yet faithful discipline, his example, and his prayers, ye will not, my esteemed friends, cease fondly to remember. Oh, how much do his sons and daughters owe to these advantages; and no return did he desire so much as to see them walking in the truth—a happiness which he lived eminently to enjoy.

But we must not overlook his character as a citizen. He loved his country, and took an active part, as far as his station permitted, in public affairs. He valued and sought good government, in which the natural and civil rights of men are respected, and just, not lawless, liberty is secured. He distinguished the legitimate ends of civil polity, which concern the temporal interests of mankind in a national capacity, from the affairs of religion, which he considered to be under the sole authority and direction of the Word of God. Hence, the great principle on which he acted may be thus concisely stated: equal laws and privileges to all citizens who have not forfeited them by crime, irrespective of their religious opinions or profession—a principle which it is easy to violate, not to refute. Yet he lived on good terms with those from whom he differed on such subjects; for he was amiable and candid, and all will acknowledge that a good neighbour and a useful citizen is gone.

Mr. May, we think, may be considered a superior specimen of a Christian citizen—a sort of Nonconformist model; he seemed to cherish an habitual remembrance, that he had to do business with both worlds; and for the duties of both, he had a heart ever active, and a hand always strong. It is much to be desired that such men should be endlessly multiplied in every part of these realms.

"POPULAR PROTESTANTISM."

Such is the designation given by a celebrated tractarian to that form of doctrine and worship in vogue amongst Dissenters. What does it suppose, but that the above form of Protestantism is suited to the popular mind. Perhaps in the eyes of this person, religion stripped of the aristocratic robe with which they had robed her, and dressed in a plainer garb to suit the popular taste, may be all the worse for the change; but the man of progress will rejoice that religion, through dissent, like the sayings and parables of our Lord, is so suited, that the common people receive it gladly. It is because religion is rendered popular. And why should not religion be popular? Depend upon it, when religion ceases to be so, she has either been robbed of some of her primitive glory, or dressed in such a fantastic and unmeaning form, that her heavenly origin and human adaptation are no longer visible. Religion to prevail must become popular, or suited to the populace. To this end she needs not to sink her dignity, but to present herself in a plain, tangible form. Hence the less of form and ceremony in the mode of presentation the better.

Wesley presented Protestantism, or religion, in a popular form, and it humanized and Christianized the miners of Newcastle and Cornwall. Whitfield did the same, and thousands embraced it. So-called Protestantism had occupied the field for ages, but signally failed. It had neither the vigour nor the address. From its height it could not stoop to reach the popular mind. Hence religion appeared to the common people as not designed for them; the priests and Levites of Protestantism passed them by; the Establishment has proved a failure. If Dissent has become at all popular, it has been because it has met the wants of the people. Some attempt has been, and still is being made to render the Establishment popular, to meet the growing taste. Witness evening preaching, week-night lectures, and select meetings, things unheard of in the Establishment until lately. This is a tribute to popular Protestantism. It is an acknowledgment of the superiority of Dissent in some of its forms over stiff churchism. Rendering Protestantism popular is not pandering to a sickly sentimentalism, or degrading religion, and lowering her from her high eminence. She is designed for men; for all men. She, like God, dwells with the poor and contrite. She is emphatically to be preached to the poor, to be by them received. And to accomplish this, she must assume a popular aspect, and be presented in a popular manner.

Simplicity is one of her characteristics. Though simple she will still be graceful. We should glory in the designation. What would this country have been but for this popular Protestantism?—a stagnant marsh, a fœtid pool, fit receptacle for evil spirits to spawn the deadly brood of hell. This popular Protestantism has saved the country. It has kept it from sleeping the sleep of death; it has created a kind of new element for the energetic feelings of men to play in, and many have played the man; it has found scope and work for the industrious; it has been the right element of the renewed mind. Religion through it has proved itself from God, by its suitability for man. Such is "popular Protestantism."

The very term, whether as one of reproach or otherwise, unhappily suggests another—namely, unpopular Protestantism. Such is now the so-called Protestantism of the Establishment. How lamentable, that that Protestantism, for which Cranmer, and Ridley, and others suffered and died, should, in the course of some three centuries, have become unpopular, at least under the ministry and in connection with some of their self-styled successors; and successors too, if one may credit them, of the Apostles also. How far assumption will lead men! What has been the ground of the failure? It has been the not meeting the wants of the people and age. It has been the want of adaptation to the wants and circumstances of the common people. The wide chasm between the latter and their teachers, and the involuntary support demanded and exacted, has rendered the Protestantism of the Establishment unpopular. And such as a church she must continue whilst united with the State. As a church she is tied hand and foot; she has not the means of compelling even self-respect. How can an established church, upheld by physical force, become popular? It is an anomaly. *No, it is Voluntaryism must become popular.* This is the spirit of Christianity—this is compatible with freedom.

But is it not a matter for serious inquiry, whether even Dissent, after all, is sufficiently popularized?—whether amongst many the style of preaching and mode of worship is not too heavy, stiff, and formal?—whether it sufficiently meets the wants, and arrests the attention of the attendants in even Dissenting places of worship? Does there not want more of the life and feeling of religion amongst us? There must not merely be light, but warmth; not merely words, but living words—words of fire. There must be earnestness. There must be something approaching to an holy enthusiasm. There must be adaptation. A religion which does not meet the wants of the people, will be despised as in France, and in some parts of England. Let religion, then, be rendered popular. Carry it to every hamlet and every house. Let the people know and feel it is for them. Let them see no mystery in it. Be as plain as possible in preaching it. Let your language be plain and well chosen. The success of a thing depends on its popularity. Make religion popular. Be not scared, then, by the insidious epithet, "Popular Protestantism:" rather glory in it.

BETA GAMMA.

Winsford.

THE BRISTOL BRANCH OF THE LONDON YOUNG MEN'S CHRISTIAN ASSOCIATION.

SIR,—I was very much surprised to find, in the CHRISTIAN WITNESS of the present month, a letter from the Rev. William Gregory, of Clifton, calling your attention to the above Association, as "a very singular sort of movement, and one which demands the most serious attention of pastors, churches, and the religious press."

I doubt not, Sir, but you will receive information on this subject from many others far more competent to give it than myself. Yet having taken an active part in the formation of the Bristol Branch, and feeling as I do the deepest interest in its success, I am led to believe that you will excuse my thus very briefly laying before you the object of the Society, and the means employed for its accomplishment.

The object in view is the improvement of the spiritual condition of "young men engaged in houses of business," whose late hours prevent their ever attending the services of the sanctuary except on the sabbath-day. Our churches have their week-night services—sermons, lectures, prayer-meetings, church-meetings, and Bible-classes; but young men engaged in houses of business are shut out from them all—shut out from the enjoyment of all those religious privileges so essentially necessary to the spiritual advancement of every man, but more especially necessary for the young man, surrounded as he too often is by everything calculated to carry away his heart from God.

The experience of parents, the history of churches, the records of our sabbath-schools, all tell us a sad tale of young men, once all that their fond parents' hearts could wish, the pastor's hope, the teacher's pride, who, on removing to some distant town or city, to take their place in the large house of business—no longer privileged to blend and co-operate with the church of God, removed from beneath their pastor's care, and surrounded by a host of earthly and unholy influences,—have cast off all they ever possessed of religion, lived without God, and died without hope.

Specially to meet the wants of young men

thus situated, the Christian Young Men's Association was, in June, 1844, formed under the very able Vice-Presidency of the Hon. and Rev. B. W. Noel, the Hon. and Rev. H. M. Villiers; the Rev. Drs. Burchess, Beecham, Morison, Cox, Cumming, Smith, Niven, Leifchild, and Archer; with the Revs. Martin, Robinson, Hamilton, Fisk, Sherman, Binney, and many others of the most excellent of the earth;—and the result which they have already been permitted to witness, must exceed their most sanguine expectations. The Report for the past year (1847) is full of the most gratifying information; containing a number of letters from young men, the outpourings of grateful hearts, testifying to the spiritual blessings they have received through the agency of the Society. While the growing interest and confidence of the religious public is fully proved, by the fact of the receipts of the Association for the past year being more than double that of the preceding year, notwithstanding its being one of unusual difficulty in the financial department of almost every other religious society.

The means which the Society employs are very simple—namely, social prayer-meetings, and classes for studying the Scriptures, (not their controversial points, but spiritual bearing and practical application.)

In Bristol we meet every Thursday evening in winter, from nine till ten; and in summer half an hour later. One week we have a social prayer-meeting, and the alternate week a Bible-class, which is conducted by the Rev. J. Burder; a gentleman beloved by the class, and possessing the entire confidence of all the churches. Nearly all the ministers of the city have very kindly consented to become Vice-Presidents, and many of them have most kindly and liberally come forward to aid the Society both by lectures and pecuniary contributions.

Those, Sir, who like myself have lived for many years in some of our largest mercantile houses, can alone fully appreciate the value of an association like this; where they can (when strangers in a great city) be introduced to the society of young men, whose friendship keeps alive the kindly and social feelings of their nature, when far removed from the society of all their friends, and surrounded by a host of the most deadening and corrupting influences.

Would Mr. Gregory but drop in at some of our meetings, and witness the hallowed scenes, and the warm brotherly feeling that pervades the hearts of all present, he would no longer entertain doubts as to their "Scriptural character," or "tremble for the issue;" and he would moreover find, that most of the members are the most devoted sabbath-school teachers, and all testifying that the Thursday night meeting prepared their minds and their hearts for the double enjoyment of the sabbath.

Trusting that the "expression of your views" will greatly further the object of the Society, I am, Sir, very respectfully, your obedient servant,

GEORGE CORNER.

21 *and* 22, *Union-street, Bristol,*
October 5, 1848.

The Union Chronicle.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

Proceedings of the Tenth Autumnal Meeting of the Union, held in Leicester, commencing with the Evening of Monday, the 16th of October, and closing with the Evening of Thursday, the 19th of October, 1848.

MONDAY, the 16th of October—Evening.—The introductory devotional meeting was held in Gallowtree Gate Chapel, the Rev. Dr. Legge's. The Rev. Dr. Morison, of London, presided. Prayer was conducted by the Rev. T. Mays, of Wigton Magna, and the Rev. A. Good, of London. Dr. Morison then addressed the meeting as follows:

DEAR BRETHREN,—We have all a deep interest in the prosperity of our Union. It is next only in importance to the prosperity of our individual churches. The independence and self-government for which we contend, in no way militate against the combined action which we here seek to promote. Congregationalism, with all its love of liberty, and all its aversion to spiritual domination, is not antagonist to such an intercommunity of churches as may proclaim their substantial unity, and call forth their resources for the maintenance and extension of great and acknowledged principles.

It may be admitted, however, that our churches have, hitherto, carried out, to a far larger extent, the principle of their independence, than that of their confraternity. On the minds of some, there has been a reasonable apprehension of organic change; while others who have not been so exercised, have been fully conscious of the difficulties connected with realizing an effective union. In proportion, however, as we have looked our isolation in the face, and taken steps in the direction of a large and comprehensive fellowship, in the same proportion have our difficulties vanished, and we have found "how good and how pleasant it was for brethren to dwell together in unity." We have met, we have deliberated, we have poured out our hearts to God, we have struck out plans of usefulness, we have drawn more closely the bonds of Chris-

tian brotherhood: and we have retired from the meetings of our Union with an ever-growing conviction, that our congregationalism has been weakened and impaired by all our former neglects of a free and voluntary combination, for the invigoration of our denomination, and for the benefit of our country and the world. In the wake of our Union we have not, as yet, discovered the evil genius of ecclesiastical usurpation; the heaven-conferred rights of our churches are still in their own safe-keeping; and the most jealous conservators of our ecclesiastical polity have been constrained to acknowledge, that the goodly fellowship we have sought to create, has wrought well for the peace, the prosperity, and the independence of our churches.

The annual and autumnal gatherings of the pastors and delegates of our churches have, hitherto, been seasons of hallowed intercourse; they have been marked by mutual forbearance and brotherly love; they have breathed a spirit of intelligence and devotion; they have given rise to many plans of usefulness creditable to the zeal of our denomination; and they have left upon all our minds the salutary impression that we no longer stand alone, but that we are upheld by the counsels, the prayers, the sympathies, and the co-operation of brethren who think with us, feel with us, and are prepared to act with us.

There is a marked propriety in our entering upon the solemn deliberations of the Union, by a service purely devotional. Work such as we have to perform can only be accomplished in the spirit of prayer. We dare not lean on our own understandings, when we assemble for the express purpose of promoting the interests of our Master's kingdom. Congregationalism can only live and prosper in the atmosphere of prayer. Devotion is the pillar of its strength. Our organization, lovely and scriptural as it undoubtedly is, will fall into disorder and ruin, if it be not continually upheld and invigorated by the power of vital godliness and fervent, wrestling prayer. The action of our principles, in all our Evangelical efforts to publish the Gospel, and to commend the simple, spiritual forms of Christ's kingdom to our fellow-men, will be cold and languid, and without any powerful result, if it be not baptized in the elements of a never-slumbering devotion. When we are at home in our own circles, the amount of our personal and social devotion must be regarded as the measure in which our church principles actually prevail. And now that we are about to congregate as a body of delegates, respresenting the intelligence and piety of our churches, we can only hope to realize the Master's presence, in so far as we have come together earnestly looking to Him, aiming to promote his glory, renouncing the spirit of self-trust, and rising into the lofty region of devout supplication and fervent thanksgiving to the God and Father of our Lord Jesus Christ. Our various deliberations, and all our solemn assemblies, whether for business or worship, can only be "sanctified by the Word of God and by prayer." If we would have an unction resting upon us from the Holy One, we must plead for it in prayer. If we would realize a time of refreshing from the presence of the Lord, we must cry earnestly to Him for it. If we would be guided to right conclusions in the several matters which come before us, we must seek for "the spirit of wisdom and power, and of a sound mind." If we would have our several meetings baptized with the hallowed impulses of brotherly kindness and charity, we must look, as with one heart and soul, to "the God of love and peace," that he would send down upon us copious measures of Divine influence. Let us expect and ask great things of God, and we may hope to receive them. He delights in the importunity of his children. He says, "Ask, and ye shall receive." If we do not obey this law of the Divine economy, we cannot expect the blessing; and, were it even vouchsafed, we should not be prepared to receive and improve it. But the spirit of fervent devotion will open a communication between our hallowed assemblies and Heaven, and will put us in a posture of readiness for receiving those manifestations of the Divine presence and power which may be granted in answer to our united and importunate pleadings at a throne of grace.

In times like these, we must look well to the spirit we are of—our responsibilities are great—we must retrograde or advance—we must rise up in the might of our principles, to do the work of God in our day and generation. The state of society around us is peculiar. Great changes are passing over the minds of men. There may be new facilities opening upon us for the advancement of our voluntary Christianity. We must stand in a posture of readiness to meet the crisis; and prayer will create those states of mind, and draw down those influences, by which we shall be ready for every hallowed purpose, and every noble achievement.

If our denomination ever needed succour and help of God, it is now, when so many of our standard-bearers are removed from the midst of us. How overwhelming the blanks made in our circle since our Union held its annual meetings in the metropolis! Payne, the acutest divine of his age, the ornament of our Independency, and

the able instructor of a portion of our rising ministry, is no more. His death was almost a translation. He had descanted on a sabbath evening, with inimitable pathos, on that surpassing oracle of Divine truth, "God is love;" and ere the next sun had risen he was carried up to heaven, as in a chariot of fire. And Hamilton, that tower of strength on the battlements of our Zion, whose varied and brilliant powers shed lustre on the profession to which he belonged, and on the denomination of which he was the boast, is no more! His sun declined while it was yet day. In the midst of a career of usefulness, every hour becoming more marked and decisive, the Master whom he served has, of a sudden, called him from toil and suffering to rest and beatitude. But how deep and affecting is our sense of bereavement at this gathering of our churches! We shall no more look on the beaming countenance of our friend;—we shall hear his voice no more;—his eloquent tongue will never again thrill our assemblies;—his exuberant wit, and fancy, and humour, will never more fan the feeling of a generous brotherhood;—his mighty pen has fallen from his hand;—and the bold and masculine advocate of truth has dropped his brief, and gone himself to his account. Farewell, thou friend of our youth. Thou hast left behind thee imperishable memorials that thou hast not lived in vain. Thou art gone to the land of the blessed, where no tears of anguish shall rend thy spirit, and no tidings of evil shall disturb thy repose. Happy, glorious spirit! we hope soon to meet thee where death-divided friends shall meet to part no more.

TUESDAY, the 17th of October—Morning.—The First Session for Conference was held in Gallowtree Gate Chapel, the Rev. Thomas Binney, of London, in the Chair. Opening worship was conducted by the Chairman, on the close of which, he delivered a most impressive inaugural address, received by the Assembly with marked attention and pleasure.

The Rev. John Angell James moved; and the Rev. Dr. Legge, of Leicester, seconded:

I. That the Chairman be requested to print his most appropriate address, which the Assembly has heard with deep interest, and acknowledges with its warmest thanks.

This resolution having been most cordially adopted by the meeting, the Chairman responded, and asked time to consider the proposal for printing his address—to which he subsequently assented.

CHAIRMAN'S ADDRESS.

HONOURED AND WELL-BELOVED BRETHREN,—We assemble this morning in very affecting circumstances. We meet, if I may so express myself, under the dark shadow of the Angel of Death. It was thus, also, this time twelvemonth. The remains of a distinguished and beloved brother were then lying unburied. Snatched, unexpectedly, from his flock and from us, the news of his departure only reached many at the place of meeting. The eloquent lips and large heart of him who then occupied this chair, referred to the event, and felt it in all its aspects, as he only could speak and feel: Now those eloquent lips are themselves silent,—that large heart still for ever! and with him, there has been gathered to the grave an earlier President of this Union—one well known throughout the denomination, and of more than denominational repute: who was greatly esteemed and honoured by those who could appreciate his judgment, acuteness, and sagacity, and his many accordant and characteristic accomplishments. These two men—both of whom may be said to have met with us six months ago—the one in spirit, the other in person—the one by reporting to us in writing the mission he had just fulfilled, as our representative in Scotland—the other by his appearance amongst us, and by the frequent utterances of his love and wisdom: these men—one with absolute, the other with comparative, suddenness, have been removed from the midst of us—are dead, and in their graves.

There is much to affect us in these events. There is much of sadness in them to our feelings as men, much of solemnity to our spirits as Christians. I trust, however, that the result will be most beneficial, and that it will be seen in the manner in which we shall conduct our approaching deliberations; in the devotedness and earnestness of our hearts; in the propriety and justness of the conclusions to which we may come; and in the resoluteness with which we shall depart to our respective and consequent duties. I feel, I confess, so deeply that we are bound to improve these repeated strokes that have fallen upon us, and to take from them such impressions as shall go with us through the business of the session, and help us in its serious and energetic fulfilment: I am so surprised, too, I may say, or so appalled, at finding it to fall to my lot, to refer this day to the removal of those with whom, only at our last meeting, I enjoyed frequent and cheerful intercourse, that I have put aside many topics on which I had wished and purposed to utter something from this place, and have determined to confine myself, in this opening address, to such reflections as the occasion suggests,—reflections which, referring to the losses we have recently sustained, may be adapted to excite each of us, in our respective spheres, and especially in our present united capacity, to endeavour, by increased seriousness and wisdom, by Divine faith and manly energy, to supply, in some measure, what these losses have withdrawn; so that, while paying a tribute to the dead, in words or tears, we may pay it also in higher language, by kindling purposes and eloquent acts. "Remembering them who have been guides and leaders," we best evince at once our admiration and our sorrow, by "so considering the end of their conversation, as to enter into their labours, imitating their faith;" and, "binding up the loins of our minds," realising the increased "cloud of witnesses," grasping again "the weapons of our warfare," and casting a look at the Master and the prize, to recommence "fighting the good fight," and to take a fresh start in "the course and the race set before us."

Perhaps the first feelings that take hold of most men—of men, at least, of average thoughtfulness—on hearing of some unexpected death, is a sense of personal insecurity, associated with that of the importance of action, and of working "while it is day;" a reproachful consciousness that they have often been trifling when they

should have toiled; and a determination immediately "to arise and work," to put out the hand at once, and take hold of whatever duty may be near it—"to do it with all their might"—and to go on, leaving less and less undone than before. Happy is the man from whom these feelings do not depart without leaving something behind them that does not die! Too frequently they themselves, and the sudden purposes to which they give birth, "are even as a vapour that appeareth for a little time, and then vanisheth away;" or they are only followed by a few unhealthy spasmodic efforts at achievement—efforts which become, very soon, less and less frequent and strong, till the man lapses again into forgetfulness and sloth: Now, it is the same with *bodies of men* as it is with individuals. The sudden or unexpected extinction of some shining light, the eclipse of the illustrious, the fall of the elevated, or the disappearance of the great, will diffuse instantly a deep sensation far and wide, which will spread and shoot through every part of the body like a momentary pang of personal anguish, surprise, or terror; feelings are excited, sympathy expressed, tributes and testimonials eloquently uttered, and much, in a brief space, very extensively said and done: but it passes away; the huge wave sinks into a ripple, the ripple itself subsides and ceases, and the surface of things becomes as smooth and quiet as before! Now, so far as *the surface* is concerned, we are not disposed to say it should be otherwise. It is in the order of nature that all violent emotions should be brief, and that the pursuits of the living should not be long interfered with by the dead. But there may be a return to established routine and external tranquillity in a bereaved denomination, and yet great and mighty effects may remain in the hidden recesses of its inner life. It is sad, indeed, very sad, when the fall of the great men and princes of Israel seem to leave it, not only without strength, without spear or sword, bow or battle-axe, but "without a sacrifice, without a priest, without an ephod, and without a terraphim,"—when the removal of the lights and leaders of a sect, without exerting a great moral influence upon it, making it more deep-thinking, active, and earnest; awakening the powers of embryo chiefs, and occasioning the appearance, and heralding the advent of adequate successors—comes only in the form of a desolating judgment—an expression apparently of Divine displeasure—a judgment without mercy—a warning neglected, unimproved, lightly esteemed, uttered "not for the better, but the worse!" In such cases, a particular Church, losing those that guided it, and whose presence and name gave it power and lustre, becomes feeble, looks empty, forlorn, useless—lying like the hulk of a wrecked vessel, master and crew alike gone—a mere dead, motionless thing, incapable, valueless, liable to be struck unresistingly by every wave, and in danger of sinking into the deep, to be seen no more.

These remarks are not exaggerations of what has happened to particular confessions and confederacies on the removal by death of their great men. Some sects, as such, have been little more than the embodiment, the visible expression, of the convictions and views of a leading mind: they have lived by his life, been pervaded by his spirit, constituted an organ for articulating his perceptions; and then, when he has been removed, none fitted to become his successor, or capable of speaking with his inspiration and authority, the body has naturally died, or has languished through a few generations, diminished, unknown, forgotten, or "hardly numbered among the tribes." In other cases, the social position, or secular respectability, (if I may use so equivocal a term in such a connection)—the secular respectability of a body of Christians, is factitiously or accidentally enhanced, by its temporary identification with some remarkable men,—the rays of whose genius, shooting over the walls and moats of the sect, surprise and enchant the world by their splendour, and reflect back again lustre on all that surrounds their source. These gushings and corruscations, however, becoming only a remembrance, the light and glory of them quenched in death,—the body ceases to stand where it stood before. *That* being withdrawn on account of which its peculiarities were forgotten, or for a while overlooked, the world returns to its accustomed spirit of neglect or scorn. Sometimes, again, an individual, or individuals, have not only adorned a denomination by their genius, but their large-hearted and generous sympathy with every form of the good and the true, wherever found, have restrained the rancour, bigotry, and fanaticism of their inferior associates; but, when the controlling power has passed away to its kindred heaven, these have felt that a place or a passage was again opened for them on earth, and they have come forth in their wonted forms of vulgarity and violence, or with an increased intensity porportioned to the preceding period during which charity and goodness had awed them into silence. These remarks, and these instances, I again say, are not exaggerations; they are not pictures furnished by the imagination, but are allusions and references to actual facts—to things that have occurred in the history of some of the divisions of the Christian church; and they are mentioned now, *for the purpose of exciting our thankfulness to God*, that none of these things, or any kindred calamity, has happened to us, though we have to lament this day, that, as a body, we have sustained a signal loss in the removal from among us of two eminent and conspicuous men. Blessed be God! we are associated together to be the mouth and members of no supreme, individual, human mind;—we glory in the truth, not as taught by this or that man, but as it is contained in "the words which the Holy Ghost teacheth;"—we can give, we trust, a better account, even of our existence as a sect, than that of being the mere articulating organ of any *earthly* teacher, living or dead;—we call ourselves by no man's name, "for one is our father—God." We have one master and Lord—Christ. Even they, whom we call fathers, and whom we reverence as Rabbis, we reverence not merely for teaching us what *they* knew, but for constantly directing us *beyond themselves*, and for laying it on our souls, as their first, last, and ceaseless lesson, that we should keep THE WORD in its rightful supremacy, follow it ever, and exist and live for the pursuit and utterance of *God's truth*, not for the propagation of an opinion, or the glory of a name. Again: we are not indifferent to our social standing—our denominational power,—the "report" we have "with them that are without,"—the manner in

which men may think of us as capable of acting in relation to liberty or letters. These regions are neither foreign nor forbidden to those to whom "all things belong,"—"life and the world," as well as death and heaven,—"things present" as well as "things to come:" but, whatever our standing or influence may be, or may not be, in those spheres, such as it is it does not depend on any one individual, however eminent; it is not suspended on the prowess of a single arm—the facility or vigour, copiousness or richness of a single pen—the weight or authority, the reputation or genius of a solitary name. In the same way, whatever there may be among us of ignorance or suspicion, bigotry or violence, want of charity, liberality, candour, —blessed be God! they are kept in check, we trust, by the large-heartedness, the loving throbbings, and radiating benignity of far more than one or two great-souled men! On these accounts, when we are called to lament over our dead, we ought to lament the loss, even of our most illustrious leaders, with that religious submission and manly grief, which become men who feel themselves associated together on the permanent principles of eternal truth, and who constantly realize the presence and guidance of a Divine Leader who can never die. Our losses, indeed, may trouble, weaken, impoverish us; they may be intended to chasten, to humble, and subdue; to cause us to cease from "glorying in men," or to prevent our being seduced into the sin; they may smite us for a moment with something like dismay, as light after light is extinguished in our courts, and star after star vanishes from the sky;—still, *that cause* and *that truth*, which, with all our idolatries, are dearer to us than anything else,—are with us, in the midst of us, "our glory and defence;" and He, whose they are, will not leave them and Himself without witnesses every way worthy, if, at periods like the present, we hear humbly the voice of the rod, and rightly interpret and learn its lessons. Then, while again and again the arrow flies, and the mighty fall, and they "that seemed to be pillars" are dissolved, and many of "our pleasant things laid waste,"—we shall be able to say, through faith in him, and hope in his mercy, to whom troubles and humiliations teach us to turn,—"Though in deaths oft, yet we live; though troubled, we are not distressed; though left for a season, we are not forsaken; though chastened, we are not killed; though cast down, we are not destroyed; though stripped and impoverished, we are not in despair." He who confers natural capacity, who bestows and distributes spiritual gifts, who sends whom he will and honours whom he sends, still lives; and though he forbids us not to mourn for the dead, "because we shall see their face no more," yet "we will glorify Him in them;" we will acknowledge and commemorate what we so long enjoyed, and we will seek to signalise their removal from amongst us, by the improvement and increase of those gifts which we may yet individually or collectively possess.

To the two distinguished and honoured brethren whom we have recently lost, both of whom presided over your Annual Assemblies, it cannot be improper, at this time, and from this place, to make some distinct personal reference; although, as a Union, we have already, in some measure, through the resolutions of the Committee, fulfilled the sad though grateful duty. It is, perhaps, less questionable here, than in more exclusively sacred engagements, to advert to their talents, and acquirements, and mental peculiarities, as well as to recognise their course and usefulness as men of God. Though it seem extremely repugnant to good taste and serious piety for sermons to consist of what sounds more like laudation of the dead than concern for the living—or lamentation over events, than the encouragement of trust in Him who controls them—I think we are not without scriptural warrant, not only for the utterance of sorrow on the death of the distinguished, but for marking, either while they live or after they leave us, their different talents—the character of their ministry, the form of their eloquence, and the distinctive peculiarities of the different writings by which some of them may have sought to glorify God. When the first martyr had fallen asleep—and fallen asleep, be it remembered, in such circumstances as abundantly certified his instant and triumphant admission to heaven—his immediate participation of that glory that had beamed upon him in his last hour—yet, when "devout men carried him to his burial, they made great lamentation over him." The wound inflicted on them was not healed, their tears and sorrows were not staunched, by the most perfect knowledge of their friend's eternal repose and joy. Though admitted to the bosom of their loving Lord, they still wept for and lamented his removal from themselves. With respect to the other point—the scriptural sanction for our *remarking* the different talents of individuals, and the manner in which they appear in and modify the work they accomplish, whatever it may be—the following things may be worth a thought. It certainly could not be without design, that the inspiring Spirit descended upon men of very various natural gifts, genius, and education, and that the mental peculiarities of the human medium of utterance affected the accidents which adhere to the expression of the Divine thought. The characteristic qualities that marked the minds of the sacred writers, as men—whether original, accidental, or acquired—are as obvious in *their* productions ("the holy writings") as if these writings had had no other or loftier source. This is a simple fact. It has many and great uses—uses seen and seized by the thoughtful; but all that we draw from it at present is this: that, as it is natural to suppose that what is obvious and open to the notice of the church, *was intended to be noticed;* so the very same thing in God's servants, throughout all time, may properly be the subject of interest and observation. The education, and turn of mind, and habits of thought, and style of expression of the evangelists and apostles, differed from each other; and even the self-same writer or speaker on separate occasions differed from himself;—they had various gifts of composition and utterance; and these are not only observable by us, but *they were observed by themselves*, and hints and allusions indicating this are not wanting. One of the first preachers of the faith is celebrated for his eloquence, at least he is noted as being "an eloquent man;" the *quality* of the eloquence of others is probably recorded in their being called "sons of consolation," or "sons of thunder." Paul's versatility in adapting himself to his different auditors in the synagogue at Antioch, the Areopagus of Athens, the crowd

and the council of Jerusalem, and the court of polished Gentiles at Cæsarea, is so manifest, that it cannot but be right to recognise and remark it. His epistles are referred to by St. Peter. They are spoken of as numerous, and appear to have been seen and examined by the apostle; and while they are classed by him with "the other Scriptures," and their Divine origin thus ascertained, they are spoken of as being written "according to the wisdom given unto him," (a phrase referring more, I expect, to ability than to inspiration,) and as containing "some things hard to be understood." James writes like an old Hebrew prophet; Peter like the same, but with much more than he, both of light and fire. Paul's natural and usual manner is that of a strong, healthy-minded, accomplished European, the Roman and the Greek, with their robust understanding, and dialectic acuteness, and fervid and forcible argument. John, along with much infantile simplicity, and the most direct and straightforward statements, has very many and frequent utterances partaking of Asiatic forms of thought and expression. Luke, "the beloved physician," was, in all probability, an educated Gentile, a man of refinement, taste, and accomplishments, which would seem to be shown in the writings ascribed to him; while he himself indicates, in the commencement of both, the preparation and forethought with which he set himself down to their careful composition. If we interpret a passage in the second epistle to the Corinthians as referring to him, and give to it the signification contended for by some, we have a striking corroboration of our present point. "The brother, whose praise in the gospel is in all the churches,"—that is, among other things, on account of the history he had written "of all that Jesus came both to do and to teach." He was celebrated for it, and beloved, and had in honour, not merely because he had done the thing, but because he had done it so beautifully, and so well. When I think of all these things, though I am strongly of opinion that Christian men have gone too far in speaking of, and praising, both the living and the dead, yet I am fortified in the belief that the New Testament itself must be admitted to sanction an occasional reference to the different gifts of distinguished men, the genius or the intellect they consecrated to God, and the manner in which their peculiarities of mind modified at once their writings and their speech.

I would not willingly transgress against my own views as just hinted; and, therefore, while I proceed to glance, in consistency with my other observations, at the distinctive features of our two deceased brethren's talents and gifts, I will endeavour to do so briefly and rapidly. Our two friends, while both good, eminent, remarkable men, were very distinguishable,—very different from each other,—as different almost as men of the same class and rank could well be. They were hardly alike in anything but their piety and their creed; indeed, they approached nearer to each other in the latter, for in respect to the former, each, perhaps, had peculiarities, arising from natural disposition, which almost caused them to differ as much from each other in the *accidents* of that which they had in common, as both differed essentially from others who had it not at all. The one was unquestionably a man of genius; he had that, whatever it may be, to which we give this name,—a word we all understand, a power we all recognize, which makes us conscious, wherever it is present, of its magic force, however difficult it may be to define it. The other had not this gift, though he had, doubtless, natural capacity of no mean order;—he had faculties which admitted of great development by diligent culture, though unaccompanied by that mysterious endowment which is never conferred, perhaps, without being connected with perilous conditions. The Professor was keen in the observance of whatever was minute; faint shades and colours of thought —scarcely perceptible differences of expression —occupied and delighted him. As a consequence of this, he laboured to be exact in selecting his words, and marking his distinctions, and was equally severe in demanding the like virtue from others, or in detecting and rebuking their want of it. The other, though not without much of the same tendency, was distinguished by the force and play of an additional faculty. He was attracted by the lofty and the ideal; similarity, resemblance, pictures and analogies caught his eye,—they were seized and secured, and thrown down upon his page, or presented in his speech, in gorgeous groups and splendid colouring. Both could reason,—but the reasoning of the one was copious and open—of the other, compressed and concealed. The one explained fully and laboriously all he meant, saw, or associated;—the other sometimes explained nothing; the train of reasoning he seemed to be pursuing might be clear and continuous to his own mind—all its parts logically articulated from end to end—but it was only, so to speak, *indicated* to us; it was not so much expressed as hinted at; it was like a stream of water making its way underground, that showed itself now and then, or by a succession of openings and jets,—the one apparently deep, the others bright and sparkling, but *from* which, and by means of which, *its course* was to be guessed, conjectured, inferred, without itself being fully and obviously seen. Both our brethren wrote, and wrote well,—the one in youth with the prudence of age, and the other in age, or in his riper years, with something still of the sin of his youth. The one was careful, correct, flowing—always accurate, never ornate. The other was curt, abrupt, sententious, glowing, imaginative; with prodigal redundancy throwing out beautiful thoughts and expressions, not so much from a rich storehouse, from carefully accumulated treasures, as from the irrepressible impulse of a creative energy. With a taste not always severe, and with a forgetfulness, occasionally, of the natural limits of human attention, he sometimes startled us, and sometimes fatigued. Both our friends were "mighty in the Scriptures;" but the one used them, in his reasonings and argument, very much as they had often been used before; the other employed them for illustration and adornment, as well as for instruction; for heightening the human thought by the Divine, or for expressing it as God alone could teach; and he did this in such a manner as often to throw new light on the powers, and application, and meaning of a passage,—to put it before us in unwonted aspects and in a way, at times, perfectly startling for its novelty, beauty, splendour, and force. Both our brethren were men of God; they were men of faith, piety, and prayer; conscience and principle were supreme in both; but in the one the regal power was

more indulgent, or more manly, than in the other, though both enjoyed the blessedness of the man "who condemneth not himself in the thing that he alloweth." Both were firm and rigid in their opinions, and this not alone as to the greater matters, but in respect to some of the peculiar, or some of the minor points of their belief. Neither of them, I think, at all times, fully appreciated the reasonings, or could enter into the sympathies of other minds; they were incapable, from their experience, (or inexperience,) for the sake of an indulgent judgment of adversaries, of identifying themselves with their position or their doubts; they saw not, or felt not, difficulty themselves, and had not always patience with, or pity for, the perplexed. It was quite possible to agree with them on great fundamental principles—to acknowledge their learning, accomplishments, genius, and piety—to read their writings with general approbation—to listen to their speech with hearty enthusiasm, admitting and admiring their obvious sincerity, earnestness, and zeal; and yet to read some parts of their many writings, and to hear some portions of their varied speech, without conviction and without sympathy.

There can be no doubt that the influence of both our brethren was deep and extensive in the denomination they belonged to and adorned. The one, by his writings, fixed, fortified, or moulded opinion, and by his humility and piety, must have impressed the hearts of the teachers whom he taught. The other has left the traces of his presence, and the impression of his power, on many souls, by his rich, pregnant pages; his pre-eminently stimulating and *suggestive* writings; by the generous glow of his spirit; his denominational enthusiasm; his stirring and eloquent words; the admiration he inspired by his learning and talents; the rock-like firmness of his Evangelical faith; and, to those who knew him best, by the tenderness of his heart, the warmth of his friendship, the reality of his piety, with his child-like buoyancy of spirit, springing, I believe, not more from natural temperament, than from early preservation from sin and constant purity of life. In that world, where, we doubt not, our departed friends are united now,—each knowing the other better, and each loving the other more, than they could either know or love on earth—if it be possible for them to be conscious of our meeting at this time, and to know how we at once estimate their character and mourn their loss, we can easily imagine that their wish is, not that we should waste many words on them, or lament their removal with disproportionate sorrow; but that, rousing ourselves to greater action, clothing ourselves with humility and zeal,—feeling, many of us, the approach of "the night when no man can work," and conscious that our calling is "to work the work of God"—we should now, with deep, serious, and earnest purpose, seek to obtain "understanding of the times, to know what Israel ought to do," and then to go forth, and by God's help *to do it*. The best tribute we can offer to departed goodness, is to be zealous in the cause for which it lived. The proper sentiment for bereaved churches and denominations to cherish is *faith*:—faith in God; faith in the principles they hold as of his teaching; faith in their ultimate triumph, through his blessing on human activity; faith in that human activity itself, when it presses forward to imitate those who, by patient perseverance, "now inherit the promises;" and faith in the reality of that world of light into which they who have "fallen asleep" have entered, the glory of which seems to gush forth and to become visible, when a way, as it were, has just been opened in the sky for some eminent individual to pass to his repose! We meet, it is true, as I formerly said, under the dark shadow of the angel of death; but the angel of death throws a shadow, only because there is *light* above and beyond him,—the effulgence of "the excellent glory" issuing from on high! Were it not for this,—the unveiling of the eternal, immortal, and invisible, by our holy faith,—it would not be *shadow* that would fall upon us now, but "darkness that might be felt,"—essential, substantial, elemental darkness! Blessed be God, the gloom that invests the sepulchre never can be this to Christian mourners! Our friends sleep,—but they do well. "Absent from the body, they are present with the Lord." "Their robes washed in the blood of the Lamb, *therefore* are they before the throne." "I would not have you to be ignorant, brethren, concerning them that are asleep." "Wherefore, comfort one another with these words."

If I have dwelt too long on these references to the departed, and if I omit the like reference to others, it will be remembered, I hope, that our two friends had both presided over us, and were intimately connected with the Union, and that hence it was natural and appropriate to give to them a prominent place in our recollections this day, and to take occasion from their removal to benefit ourselves. I should have been glad had I been able to have paid a tribute of respect to the memory of another honoured and remarkable man recently deceased, who seldom, indeed, or never, came from his seclusion, but who, in that seclusion, was the head and soul of a great system of educational and aggressive movements, which have made his name known far and wide. I refer to the late Mr. Gunn, of Christchurch, Hampshire. Instead of attempting now to commemorate his consummate skill, tact, ability for superintendence and government, and amazing capacity for labour, I must content myself with lamenting that we have not, at this time, the advantage of his uttered wisdom and experience, when subjects are to be discussed on which he would have been competent to instruct us all. I am sure I shall only do what you could wish me to do, if, also, in one passing word, without attempting anything more, I express to the members of a sister Union, our beloved and honoured Scottish brethren, how deeply we feel with them the fall of that great and noble man, the late Dr. Russell, of Dundee. We have too recently suffered ourselves, not to have our feelings sensibly excited, and our sympathies greatly moved by this event. What to me seems yet worthy to be noticed, as intimately concerning ourselves, prevents, however, any further remarks here.

In passing to the topic with which I mean to conclude these remarks, I think it appropriate, as this Union consists not only of ministers, but of laymen, to linger for a moment, in order to advert to the fact of the recent removal of some who have been distinguished amongst us in different spheres of secular activity. I do this the more readily, because the excellent persons whom I have at present before my mind, have both left living successors, who promise not only not

to fall short of, but fully to equal—peradventure to surpass—the usefulness of their fathers. Since we last met, the grave has closed over the remains of two excellent and venerable men, who, for some years past, have both been greatly withdrawn from public life, but who, in their day, had each done something for general liberty and Evangelical religion, for colleges and missions, the denomination and the Church, literature, piety, and benevolence among us. I refer to the late Edward Baines, Esq., of Leeds, and the late John Morley, Esq., of Hackney. The lives of these two men, if written as they *might* be written, would make a volume worthy the study of every young tradesman setting out in life. Very different, in some respects, in their course, they were alike in their end. Both rose into influence and wealth, and the one into public distinction and honour, by a course of exemplary industry, scrupulous uprightness, steady perseverance, firm and manly adherence to principle, moral consistency sustained by religious faith, and from enterprises in business which conscience could always approve, and God be besought to bless, conducted with vigour, intelligence and tact—qualities which it is no necessary effect of piety to impair. The course of Mr. Baines was more exclusively public and political; but the weight of his position, and his personal and local influence, were always given, in many ways, to every cause of philanthropy and religion. Mr. Morley's course was more private, and more immediately connected with the denominational and spiritual action of the body. A man of weight and influence in the metropolis; long an officer in one of the first of its Congregational Churches; interested for years in our Academic Institutions, and identified with their government; active as a member of Committees of Deputies, and Boards of Management, and public charities; and in former years, zealous and enthusiastic on many occasions of public interest and national excitement; his life was one neither without honour to himself, nor of results to the cause of rational freedom and of good old Nonconformist piety, to both of which he was linked as by an oath. It is a beautiful sight, that of those two honoured men, doing the different work which God sent them into the world respectively to do; doing it so well; spared to do it so long; retiring from it so honoured; and then, after spending some years of tranquil enjoyment and repose, mellowing and ripening as time advanced, falling asleep in a good old age, surrounded by a posterity worthy of their parents, amid the tears of grateful and sorrowing hearts, and followed to the grave by the respect and benedictions of their many observers in the Church and in the world! I congratulate this Union, that we number among the most active of its members, the immediate representatives of these honoured men. I congratulate myself, that, in spite of some differences of opinion, I number, I hope, both of them among my personal friends, while one of them I am privileged to regard at once as a son and a brother. Happy shall I be, if this somewhat unusual introduction (as I admit it to be), of secular names, into an address like this, shall stimulate any of our rising youth, or those in the prime of life, or in early manhood, to enter on a course which, while happy to themselves, shall be useful to society, which shall dignify the pursuits of trade and of commercial enterprise, or of literary and political life, by connecting them with aspirations of the highest order, and with various efforts of philanthropy and religion, and which, by the Divine blessing, may cause them to realize, in their own persons, the truth of the statement, that that "wisdom," which "begins in the fear of God" and leads to the service of man, "*holds in her right hand length of days, and in her left riches and honour.*"

From these influences operating upon us, flowing from the thought of departed and glorified excellence and worth; of sound learning, sanctified genius, secular distinction, and private virtue; of those who recently were among us in the popular pulpit, the professor's chair, the senate, or the city—their diversified outward life animated and sustained by inward principles substantially the same—with thoughts and feelings caught from and coloured by the fact of the disappearance from our assemblies of such men, with the probability of their possible presence in the midst of us still—let us advance to the business of the present session, and endeavour to discharge it with manly sense and unaffected earnestness. It is a good and a pleasant thing for brethren to meet together as we do now; opportunities are afforded for fraternal intercourse; former friends are thrown together, sometimes after long separation; many memories are stirred by unexpected recognitions; old countenances are met with, old times and recurrences recalled. Public engagements awaken interest, create enthusiasm, sustain excitement, impart pleasure; while private hospitalities, with the facilities they furnish for personal converse, open the heart to social gladness, and minister to many unwonted joy. We must remember, however, that we come together for something far more important than any of these mere accidents of the occasion. It would really be a sad reflection for any one to take away with him, that he had greatly enjoyed the round of engagements, had been excited and interested by speeches and discussions, in public and in private had felt himself passing from pleasure to pleasure; *but* that he had done nothing to benefit others, and had received no great benefit himself; that he was going away mentally dissipated, somewhat dissatisfied, altogether fatigued, with no more wisdom, and with rather less virtue than he came; without, in fact, feeling that he had more definiteness of aim, intenseness of zeal, or strength of purpose, than before, or was, in anything great or good, confirmed, cheered, guided, or encouraged. Such a state of mind is not, I fear, impossible, nor is it, perhaps, altogether unknown at the close of religious meetings and clerical confederacies in *every* Church. It may sometimes have oppressed ourselves. Let us attempt, then, at this time, to enter on our work in such a manner, with such seriousness of spirit, and with such sincere and resolute purposes, as may lead us at once both to seek and secure Divine guidance, and to have all within us stirred up for thought and action. We have special advantages in these autumnal meetings. We are not distracted, as in London, by the claims and calls of other societies, all holding their anniversaries at the same time. We come together for one thing. Nothing else can make it appear, for one moment, as subordinate or secondary. To that one thing, (including, indeed, different departments, but still one,) to that one thing we can give all our time without waste, and al

our attention without distraction. From the following statement of the manner in which we are supposed to be observed, the circumstances in which we meet, and the subjects soliciting our attention, which appears in the published prospectus of these meetings, it would seem there is much to urge us to earnest deliberation, and to inspire us with devout and manly strength. I think the statements so likely to have a good effect on all our minds, and I know so well the importance of a right chord being struck at first in any public meeting, that I here, at this time and from this place, publicly and officially repeat, what you have all probably read. In the notice of the Meetings, on the 441st page of the CHRISTIAN WITNESS, the Number for September, you find these words:

"Everything requires at our hands, vigorous counsels and powerful movements. The state of our own denomination in particular—its ministry, literature, churches, and schools; above all, the state of its theology, spirituality, and virtue—requires that no numerous body of our ministers and other brethren should in these times assemble without devout, decided, and enlightened proceedings, adapted to promote the purity and power of our churches. Then the state of our country, and of all Europe—not the political so much as the mental condition of this vast and influential portion of mankind, in philosophy, theology, religion, and general tone of thought—is such as cannot but press strongly on all thoughtful minds and benevolent hearts. Our denomination may not be great and mighty, but it is far too extensive and influential to admit of its neglecting, without deep criminality, at such a period, the inquiry, What can be done by its wisdom and fidelity to promote truth, religion, philanthropy, and human welfare? Therefore, the brethren assembled at Leicester will not come together for trivial, formal, narrow purposes and proceedings. There will be prayer, counsel, humiliation. Facts, truths, and obligations, will be considered. The great purpose will be, improvement, advance, usefulness. Every attending brother will bring his contribution of thought, feeling, and concern. There will be anxiety to make the proceedings a lasting blessing in the town where they are held, and no less to the denomination they are intended to serve. May a sacred influence from above guide all preparations, and attend all proceedings on this occasion!"

After this striking introduction, at once stimulating and admonitory, we have the following outline of the important business that awaits us:

"One entire morning session it is proposed to devote to fraternal conference on our religious state as a denomination. Among the subjects for consideration in the other morning meetings, one is, 'By what means can we, as a body of Christians, best promote the religious good of the working classes?' on which important inquiry Dr. Massie, Mr. Swaine, and Mr. Wells, have each undertaken to prepare and present short papers, setting out their respective views thereon. Another subject proposed for consideration will be, 'The best means to promote the religious efficiency of our Sunday-schools;' on which Mr. Martin, of Westminster, has promised a paper on the question, 'How best to produce religious impressions in infant worship, Sunday-school classes, and c'asses for the more advanced improvement of those who have ceased to attend the Sunday-school;' and Mr. Poore, of Salford, another, 'On the best measures for retaining in our congregations young persons who have left our Sunday-schools.'

"Other important and practical subjects will no doubt come under discussion: and no efforts will be spared to secure, with the Divine blessing, a happy and successful series of meetings."

Such, brethren, is the way in which our meetings are supposed to be observed, and such are the subjects awaiting our attention. With the hope of favourably affecting our minds, that we might be stirred up and advance to the duties before us with a desire to bring to them whatever wisdom and zeal we may possess, I have, as I said, put aside many topics, some of which I had once hoped to touch this day. I have confined myself entirely to a few thoughts, suggested by the recollections, on our part, of the dead, with this closing reference to the expectations respecting us, on their part, of the living. I have so put them—or at least I have honestly wished and tried so to put them—as to induce a tone of mind favourable to seriousness, to earnestness, and to effort,—that we may take counsel, interchange thoughts, plan and resolve, like men that are conscious they are doing the work of God, and who are determined, as far as lieth in them, it shall not, at their hands, receive damage by their doing it negligently. Far hence be levity, vanity, selfishness, indifference, or whatever might obstruct the diligent fulfilment of the duty of the days about to pass over us! May He from whom all just thoughts, wise counsels, and holy resolutions proceed, grant us at this time his presence, and guide us by his Spirit; so that, in seeking to know what we ought to do, we, being led by him, may find what we seek; and then, being strengthened by him, with all might and power in the inner man, whatsoever we thus find waiting to be done, may we do it with all our might! Amen.

The Secretary then presented and read the following statement, explanatory of the progress made in the adoption of the rule which renders annual contribution by eligible churches and brethren, necessary to the membership in the Union: presented to the Tenth Autumnal Meeting of the Union, held at Leicester, in its First Session, Tuesday, 17th of October, 1848.

This rule was adopted by the Seventeenth Annual Assembly, held in May, 1847, and was intended both to render membership in the Union a more definite right than it had previously been, and to place the finances of the Union on a more secure basis. As the regulation, though agreed to in the Assembly of May 1847, was scarcely at all acted on in that meeting, no finance statement was presented to the last Assembly, because the first year's experiment remained then still incomplete, till the payments on that occasion could be brought into the account, the greater number of contributions being made at the vernal and autumnal Assemblies. It was therefore deemed unwise to discourage the meeting by presenting for the very first year of the attempt an unfinished list of contributors. But now the receipts of the two meetings of the first year after the adoption of the rule—that at York last October, and that in London last May—having been ascertained, with the addition of a few since the last Annual Assembly, it has become proper and necessary that

an explanatory statement should be no longer delayed. There have been received in all 391 annual contributions. Of these 218 have been from churches, and 163 from brethren personally, besides ten donations. Their total amount has been £300 15*s*. More might have been expected. Much more is still necessary. A great increase of contributing churches and brethren is required, not only to supply the Union with adequate funds, but also to extend suitably its established membership. But this commencement is nevertheless hopeful and encouraging. No former year ever witnessed anything approaching this number and amount of contributions. It is but required that the annual payments actually commenced be regularly persevered in, and that the necessary efforts to augment their number be made with like perseverance, and this Union will in a few years be established by a numerous constituency of contributing members. Many of the best friends of the Union have not yet made their payments, which has arisen from no reluctance, but simply from the difficulty with which additional sums, however small, can be added to the many subscriptions already adopted. Therefore the Committee, equally remote from despondency and satisfaction at the results already attained, feels as well assured that the plan will realise full success, as that its adoption was essential to the order, the resources, and the permanence of this most beneficial Union.

The Treasurer read a balance-sheet of receipts and expenditure for a year and a-half, after which the following resolution was moved by Rev. T. W. Davids, of Colchester; seconded by Rev. J. Fletcher, of Hanley; and adopted:

II. That though in the judgment of this Assembly it might have been hoped that a much larger number of eligible churches and brethren would have, by this time, placed themselves in full membership with the Union, by commencing annual contributions for its support, according to the rule adopted to that purport by the Annual Assembly in May, 1847; yet the Assembly perceives with pleasure the basis laid for securing an income sufficient to support the operations of the Union, and encourages the Committee to proceed with the measures and appeals necessary to secure that desirable end, as well as to strengthen and advance the Union in all other respects.

The following brethren, viz:—Rev. Messrs. Gawthorne, of Derby; M'All, of Nottingham; Davids, of Colchester; Burnett and Wells, of London; Messrs. S. Morley; and J. Spicer, of London, were appointed a Committee to nominate in a future Session, a minister for the approval of the Assembly, to fill the office of Chairman of the Union for the ensuing year.

The Rev. Samuel Martin, of Westminster, then read a paper on the best methods for producing religious impressions on Sunday-scholars, whether in infant worship, the general Sunday-school, or distinct classes for more advanced pupils.

The Rev. J. L. Poore, of Salford, followed with a paper on the best measures for retaining in our congregations Sunday-scholars after they cease to attend for class instruction.

Conference on these papers, and on the subjects discussed in them, ensued. Much valuable information was communicated, and many important suggestions were made. This interesting discussion resulted in the following resolution, moved by Rev. A. Wells; seconded by Rev. R. Ashton, of London; and adopted:

III. That the following brethren, the Rev. Messrs. Martin, and Poore; Fletcher, of Hanley; Parsons, of Ebley; Davids, of Colchester; and Ainslie, of London; and Messrs. Baines, of Leeds; and Morley, of London, be requested to act as a Committee to consider whether any, and if any, what resolutions and proceedings shall be adopted on the subject of this morning's discussion: that the question of printing the papers read by Messrs. Martin and Poore be also referred for its consideration: and that this Committee do report to a future Session of the Assembly. The Rev. T. W. Davids to be convener thereof.

The Chairman closed the Session with prayer.

Afternoon: Second Session for conference, Rev. Dr. Legge, in the chair: Discussion was taken on the best means of preventing the continued grant by Parliament, and receipt by any ministers of the Congregational denomination of the *Regium Donum;* which terminated in the following resolution, moved by Rev. T. Thoresby, of London; seconded by Rev. J. Fletcher, of Hanley; and adopted:

IV. That the Rev. Messrs. Burnett and Ashton, and Drs. Massie and Campbell, of London; Messrs. Leeman, of York; and W. Edwards and J. Morley, of London, be a Committee to prepare resolutions on this subject, for the consideration of a future Session of the Assembly. The mover and seconder were added to the Committee. Mr. Thoresby, convener.

Evening:—The Annual Sermon before the Union was preached by the Rev. Dr. Harris, Professor of Theology in Cheshunt College, to a crowded congregation in Bond-street Chapel, the Rev. J. Smedmore's. The Rev. John Alexander conducted prayer before sermon, and the Rev. James Gawthorn, of Derby, at the close of the service.

WEDNESDAY, the 18th of October—Morning.—Third Conference Session. The Rev. Thomas Binney resumed the chair, and opened proceedings with worship.

Mr. Wells reported from Committee for nomination of a brother, for the approval of the Assembly, to fill the office of Chairman next year: that the Committee was unanimous and cordial in proposing the Rev. James Parsons, of York. Moved thereon by the Rev. T. Mays, of Wigton; seconded by Rev. J. Barfitt, of Grantham; and adopted with every mark of warm approval:

V. That the Rev. James Parsons, of York, in accordance with the recommendation of the Committee now presented, be earnestly requested by this Assembly to fill the office of Chairman of the Union for the years 1849—50.

Subsequently, in the course of the proceedings, the consent of Mr. Parsons to this proposal was communicated to the Assembly.

The Secretary then read the following statement, explaining the reasons which determined the Committee of Distributors of the CHRISTIAN WITNESS Fund, to delay proceeding with the commencement of the "Deferred Annuities" plan, as determined by vote of the last Annual Assembly; presented to the Tenth Autumnal Meeting of the Union, held at Leicester, in its Second Session, Wednesday, 18th of October, 1848.

It will be in the memory of many brethren present, that at the Annual Assembly in May last, it was agreed that the yearly election of brethren to the benefits of this scheme, should form part of the business connected with the Autumnal Meetings of the Union, as the distribution of grants from the WITNESS Fund to aged brethren has been connected with the Vernal Meetings in London; the distributors of that Fund in each case holding a distinct meeting for this purpose. It was also agreed that the first election of brethren to be aided in effecting insurances, should take place at this meeting now assembled. The Committee of Distributors has not effected the preparations necessary for this proceeding. To explain why this preparation has not been made, is the object of this brief memorial.

At first the difficulty of getting into communication with the Government offices on a new and complex proposal, not provided for in their ordinary rules of procedure, and needing many explanations, was a cause of difficulty and delay, as the Committee could publish no invitation to applicants until information of terms was possessed, which it consumed much time to obtain. Once however in understood communication with the office, not only were facilities courteously given, but interest in the object was manifested, and advice was tendered by the office that it would be for our advantage to constitute a distinct friendly society for the proposed insurances, which might avail itself of the advantages for investment of its resources afforded by law to such societies, when duly authenticated and enrolled, and likewise retain to itself the profits to be obtained by Government on the insurances if effected in its offices. Such advice from such a quarter seemed to require mature deliberation. To reject or adopt it at once was out of the question. The Committee therefore determined to prepare a specific statement of the proposed scheme for assisting insurances for deferred annuities, and to submit it to the Government actuary for his judgment. In particular to present calculations of the number of insurances possible with the funds disposable in aid thereof, as on this point turned the question, whether a distinct friendly society could be established with safety, seeing that the principal of the fund in aid of effecting the insurances must be held sacred to that object, and could never be encroached on for payment of the annuities. This was done. The experienced actuary in the Government office pronounced the expected number of insurers decidedly inadequate for the safety of a friendly society, and advised that each insurance should be effected in the Government office on its distinct merits, thus devolving on public security the undivided responsibility of meeting all the annuitants' claims.

This advice therefore confirmed the propriety of the plan in this important particular, as adopted by the Assembly in May last. The Committee feels much regret in regard of this delay, as it may involve the brethren who will first insure in some larger annual payment; but on all other accounts it is cause for satisfaction that the proposed plans have undergone this additional investigation, and are now fortified by the approval of authority so competent to pronounce on their wisdom. It should be added that this valuable counsel was throughout gratuitously afforded. Though every insurance is regulated by distinct calculations, influenced by the price of stocks at the time, yet information of the terms, approximating to accuracy, was obtained, by which it was ascertained, that to brethren insuring at thirty years of age an annuity of fifty pounds from the commencement of their sixty-first year, their own annual payment, in addition to the help afforded by your fund, will probably be less than two pounds, while for those insuring at fifty for the like benefit, it will be nearly twenty pounds. So great will be the advantage and ease of early forethought in effecting this and every similar provision of prudence against the time of need.

The Committee of Distributors presents this explanation, with hope that it will be deemed satisfactory, and that their decision in pursuing a course which has occasioned delay in this important affair will be approved, though the delay itself be a course for regret. Nor can the Committee close without remarking, that while perfectly prepared to receive instructions from this Assembly to proceed with all despatch in commencing the proposed insurances, and to act on those instructions when received, yet that the more the undertaking is investigated and brought to practical issues, so much the more it is found to be one that cannot be hurried into execution, but must be commenced, if possible, on rules not requiring subsequent change—and in this view it is not impossible that some further claims on your indulgence for undesirable delay may arise, which however shall not be the case if care and diligence can avert the evil.

Moved thereon by E. Baines, Esq., of Leeds; seconded by Rev. H. L. Adams, of Newark; and adopted:

V. That the Assembly sanctions the Committee, under the circumstances explained in the paper now read, in delaying to proceed with the plan in aid of deferred annuities, as arranged by the last Annual Assembly, till it could be decided by thorough investigation, and the advice of a competent actuary, whether the number of insurances possible to be assisted by the WITNESS Fund would be sufficient to sustain the risk, and so to secure the advantages of a distinct Friendly Society for the object. And this question having now been decided in the negative, the Committee of Distributors of the CHRISTIAN WITNESS Fund is hereby requested to take the earliest measures practicable for commencing the insurances of as many brethren as the fund already invested may be adequate to assist, in accordance with the regulations adopted in May last.

The Rev. A. Wells, E. Swaine, Esq., and Rev. Dr. Massie, then read, successively, their papers on the need of increased efforts, by the Independent churches and their pastors, for the religious good of the working classes. A deeply interesting discussion ensued. At its close the following resolution was moved by the Rev. G. Smith, of London; seconded by the Rev. J. Alexander, of Norwich; and adopted:

VII. That the papers this morning read on efforts for the religious good of the working classes, and the subject generally to which they relate, be referred to a Committee for suggesting suitable resolutions thereon; and that such Committee do consist of Rev. Messrs. Miall, of Bradford; Whitby, of Ipswich; Sibree, of Coventry; and Reed, of Norwich;—and Messrs. Morris, of Salford; Baines, of Leeds; W. Cripps,

of Nottingham; Kershaw, of Manchester; and Carter, of London:—with the writers of the papers: that its report be brought up in the session of to-morrow morning; and also, that Mr. Miall be convener.

The Session then closed with prayer, conducted by the Rev. Dr. Styles, of Foleshill.

Afternoon—Fourth Session for Conference; Rev. Dr. Legge in the chair. The Rev. J. Shore, A.M., of Totness, was introduced to the Assembly by the Chairman, as having strong claims on its sympathy and support; he being under prosecution, and in danger of imprisonment, by the Bishop of Exeter, for preaching in a duly registered chapel, although he deemed himself qualified and free so to do, inasmuch as he had formally withdrawn from the Established Church, and registered himself in legal form as a Dissenting minister. Mr. Shore briefly, but very appropriately and feelingly, acknowledged his cordial reception by the Meeting. Mr. Shore's case was deemed by the Meeting to require not only personal sympathy, but also to involve most important public principles. It was therefore resolved, on the motion of the Rev. Dr. Morison, seconded by the Rev. R. Amshe:

VIII. That a Committee be appointed to prepare, and bring up for consideration of the Assembly, resolutions expressive both of its sympathy with Mr. Shore, and of its views on the great public question involved in his present painful position.

On adoption hereof, agreed further, that the mover and seconder of the resolution, with Rev. G. Smith, do form said Committee.

The Rev. T. Thoresby brought up the report of the Committee on the *Regium Donum*, in the form of the following resolutions, which, after discussion, were approved and adopted:

IX. 1. That we adhere to the opinions already repeatedly declared by the Congregational body, repudiating *Regium Donum* as a means of aiding the support of the Christian ministry.

2. That while earnestly entreating the brethren of the Union, and especially those who are distributors of the *Regium Donum*, to consider in how painful a position the reception of this grant places the Congregational body, and what use is made of it by those who would promote the endowment of other sects, this Assembly would express a hope that refusal to appropriate the grant would lead to the adoption of a sounder principle in administering to the relief of necessitous brethren.

3. That a communication be opened by the Committee of this Union with the brethren who are distributors of the *Regium Donum*, for the purpose of assuring them that the Congregational body will always be ready to assist their suffering brethren in the ministry; and that the Congregational body be urged to petition the Legislature on the subject.

4. That the most cordial and respectful acknowledgments of this Assembly be presented to James Kershaw, Esq.; John Bright, Esq.; Charles Lushington, Esq.; George Thompson, Esq.; and other members of the Legislature, for their prompt and zealous opposition to the *Regium Donum* when last proposed in the House of Commons.

Discussions then arose on the apprehended proposal of Government for endowing the Roman Catholic priesthood of Ireland, which terminated, after many interesting speeches on the subject, in the adoption of the following resolution:

X. That the following gentlemen be a Committee to prepare, and present for the consideration of the Assembly, resolutions deemed suitable to express its sentiments and intentions on this important subject—Rev. James Parsons, of York; Rev. J. Fletcher, of Hanley; Rev. John Burnett, and Rev. Dr. Morison, of London;—Messrs. E. Baines, of Leeds; J. Cripps, of Leicester; and S. Morley and J. Spicer, of London: Mr. Baines to be convener.

WEDNESDAY EVENING.—The Public Meeting for British Missions was held in Bond-street Chapel. George Leeman, Esq., of York, was called to the chair, on the motion of H. F. Coleman, Esq., high-sheriff of Leicestershire; seconded by Mr. Alderman Kershaw, of Manchester. Prayer was conducted by Rev. J. Miall, of Bradford. The Chairman explained the objects of the Meeting in a clear and forcible opening address, and then called successively on the Rev. A. Reed, of Norwich, to address the Meeting on the claims of the Home Missionary Society; on the Rev. George Smith, of London, to advocate the Irish Evangelical Society; and on the Rev. Thomas Binney, of London, to plead for the Colonial Missionary Society. After these addresses, the following resolution was unanimously adopted, on the motion of the Rev. A. Wells, seconded by the Rev. T. James, and supported by the Rev. Dr. Massie, the Secretaries respectively of the Colonial, Irish, and Home Societies:

XI. That this Meeting earnestly commends the British Missions to the thought, prayer, and liberality of the Congregational churches, as most important in their object, very near and special in their claims, and increasingly successful in their operations. The Meeting also directs particular attention to the following peculiar circumstances in the present position of each of the Societies, as rendering their financial wants more than ever urgent:

The Home Missionary Society finds the social and religious condition of England to be such that its operations ought to be extended and increased in every direction; yet its income for the last nine years has been, on an average, nearly one thousand pounds per annum less than its expenditure; which deficiency has been supplied by drafts on the munificent legacy of Mr. Hill: but that resource will be entirely exhausted next year; after which time, unless the liberality of the churches shall increase to the amount of one thousand pounds a year, or more, instead of increasing the operations of the Society, they must inevitably, at whatever expense of feeling and of usefulness, be greatly diminished.

In Ireland, the time seems more favourable than ever for exertion, and the need for effort remains undiminished; but the Irish Evangelical Society has now to provide funds for all the Congregational Missions in that country, both those originally its own, and those undertaken by the Congregational Union of Ireland—this arrangement being part of the plan by which unity of action and harmony of feeling in that important work has been attained; but the additional charge thus brought on the funds of the Irish Evangelical Society has rendered it indispensable that its income should be raised from a

yearly average of about 2,500, to one of about £4,000, or this Union of our Missions, thus happily effected, will produce weakness instead of strength, and decline instead of advance in their great work.

Colonization is becoming more active than ever, and all causes and appearances point to its future steady advance, especially to the fine regions of Australia. But the Colonial Missionary Society has been long pressed for exertions and enterprizes beyond any means ever placed by the churches at its disposal. It has very recently been relieved from the pressure of debt, by private munificence: all the income that can this year be reasonably hoped for, if not more, stands already engaged in grants voted to stations and brethren. There can, therefore, be no increase of Congregational Missions in the Colonies, whatever increase there may be of emigration, unless the churches enlarge their views and their bounty in favour of this most interesting branch of British Missions.

This Meeting, then, calls on all the churches for liberal October collections for British Missions, as one present and very effectual means of enlarging their resources.

The meeting was closed with the benediction.

THURSDAY, October 19—Morning; Fifth Session for Conference.—The Chairman opened proceedings, as on former days, with worship.

Rev. T. W. Davids presented Report of Committee on the Sunday-school question; on which, after discussion, it was moved by Rev. T. Mays, of Wigton; seconded by Rev. J. Lockwood, B.A., of Tavistock; and adopted:

XII. That the Report of the Committee on measures for improvement in our Sunday-school system, now presented, be approved and adopted, as follows:

1. That the best thanks of this Assembly be affectionately tendered to the Rev. S. Martin, and the Rev. J. L. Poore, for their excellent papers, and that they be requested to prepare them for publication in the CHRISTIAN WITNESS.

2. That the Assembly embraces this opportunity of formally recording its sense of the invaluable services rendered by Sunday-schools to the cause of spiritual Christianity, and of national progress; hails with sincere delight the attention which is awakened to the subject of their improvement, in general adaptation to the wants of the age; and expresses its earnest hope that, on the part of both churches and pastors, the devoted brethren and sisters who are engaged in conducting them will meet with growing sympathy, countenance, and co-operation.

3. That with a view to prepare the way for further action, the Committee of the Union be requested to institute an inquiry into the results of experience as to existing methods of conducting sabbath-schools, particularly in relation to the topics embraced by the papers of the Revs. S. Martin and J. L. Poore; and also into the existing appliances for facilitating the labours of sabbath-school teachers; and prepare a report for presentation to the Assembly at its next meeting in the Metropolis, accompanying the report with such suggestions as in its judgment may be of value to guide the brethren in their future resolutions on the subject.

The Rev. R. Ainslie reported from the Board for General Education on the proposal for electing the Board by balloting papers, distributed by post to all contributors to its funds, referred to its consideration by the Assembly of the Union in May last, that the Board, after mature deliberation, deemed that mode of election inexpedient, and advised that the Board and its officers should be annually chosen by a distinct meeting of the money contributors only, summoned every year previously to the annual meeting.

Moved by the Rev. Thomas James; seconded by the Rev. R. Ashton; and adopted:

XIII. That the Assembly approves of the recommendations now reported from the Board for General Education as to the mode of its future annual election, and instructs the Board to take the necessary steps for convening the proposed meeting of the money contributors only for that object, in May next.

Fraternal Conference on the State of the Denomination was then entered upon, in which numerous brethren took part, and various highly interesting statements were communicated. In particular, many speakers dwelt on the very insufficient support afforded to the excellent ministers labouring in poor and thinly-peopled districts. On this subject it was moved by S. Morley, Esq.; seconded by the Rev. T. W. Davids; and adopted:

XIV. That the important subject of improving the incomes of the pastors of our feebler churches, which has been now so feelingly discussed, as affecting no less the prosperity of the people than the comfort of their ministers, be referred to the Committee of the Union for its immediate consideration, with instructions to report thereon at the next Assembly, if possible.

The Assembly then proceeded with further consideration of the state of the churches, which was closed on the call of the Chair, by prayer, conducted by the Rev. D. W. Aston, of Buckingham.

The Report of the Committee on the expected proposal for the Endowment of the Roman Catholic Priesthood in Ireland, was next presented by Mr. Baines; and on his motion, seconded by the Rev. J. Burnet, was adopted, after some amendments, in form as follows:

XV. That this Assembly, finding a general belief to prevail that it is the intention of Her Majesty's Ministers to propose, in the next Session of Parliament, a measure for the Endowment of the Roman Catholic Priesthood in Ireland by the State, enters its solemn and conscientious protest against any such measure, and strongly recommends all Independent congregations to petition against it, in accordance with their well-known principles, and to use their utmost influence to obtain its rejection; and further leaves it in charge with the Committee of the Union to co-operate vigorously in any public movement for this object that may be required previous to the Annual Assembly of this Union in May next.

The Rev. A. Reed, B.A., of Norwich, then presented the Report of the Committee on efforts for the religious good of the Working Classes: this was discussed at large, and its adoption was unanimously agreed to, on the motion of the Rev. Thomas James; seconded by the Rev. R. Ainslie:

XVI. That the Report on efforts for the religious good of the Working Classes, now presented, be adopted by this Assembly, with instructions to the Committee of the Union to

carry out the same as far and as speedily as possible.

That this Assembly, having heard the very able papers read by the Rev. Algernon Wells, E. Swaine, Esq., and the Rev. Dr. Massie, desires to express its sincere gratitude to the writers, and requests them to prepare their addresses for publication by the Committee of the Union.

That this meeting would also press on the immediate consideration of the Committee of the Union the following points: the arrangement of simultaneous lectures, adapted to the working classes, on the relation between their moral and social condition; the commencement of a mission to the working classes, undertaken in connection with the Home Missionary Society; the drawing out of those capabilities which our characters, when properly organized, at present possess for beneficially influencing the working classes; the preparation of a Report on the whole subject, to be submitted to the Annual Meetings in May, after correspondence with brethren in the country; and that this Assembly suggests the following gentlemen, in various parts of the kingdom, as correspondents on the subject:

James Kershaw, Esq., M.P., Manchester; W. Morris, Esq., Salford; S. Fletcher, Esq., and E. Baines, Esq., Leeds; Rev. J. Thornton, Stockport; Rev. J. G. Miall, and W. Forbes, Esq., Bradford; Rev. J. Pridie, and J. Crosbie, Esq., Halifax; W. Williams, Esq., Huddersfield; W. Cripps, Esq., Nottingham; J. Cripps, Esq., Leicester; A. Wells, Esq., Nottingham; W. Baines, Esq., Leicester; — Clarksen, Esq., Sheffield; G. Leeman, Esq., York; H. Stanton, Esq., and James James, Esq., Birmingham; Rev. A. Reed, and S. Blundell, Esq., Norwich; W. D. Wells, Esq., and R. Norris, Esq., Bristol; Rev. J. Fletcher, Hanley; Rev. L. Brown, Bolton; Rev. J. Sibree, Coventry; Rev. J. Whittey, Ipswich; Rev. J. Pyer, Devonport; W. Lankester, Esq., Southampton; Rev. J. Gawthorne, Derby; A. Buckley, Esq., Ashton; T. Baines, Esq., Halshaw Moor, near Bolton; C. Robertson, Esq., and T. Blackburn, Esq., Liverpool; E. Grundy, Esq., Northampton; S. Ray, Esq., Ipswich; J. Perry, Esq., Chelmsford; C. Hind, Esq., Stockport; Rev. J. Rees, Llanelly; Rev. S. Roberts, Llanbrynmair; Rev. H. Griffiths, Brecon; Rev. W. Jones, Swansea; Rev. D. Anthoney, Tenby; Rev. E. Jones, Tredegar; Rev. P. Thomson, Chatham; Rev. W. Thompson, Merthyr Tydvil; Rev. E. White, Hereford.

The Rev. R. Ainslie brought up next the Report of the Committee on the case of the Rev. J. Shore, A.M., of Totness; which, after discussion, was adopted in form as follows, on the motion of the Rev. Dr. Massie; seconded by the Rev. Joseph Fletcher:

XVII. That this Assembly sincerely and deeply sympathizes with the Rev. J. Shore, A.M., as a minister of Jesus Christ, under his severe and protracted trials. It laments that there should be laws and courts which enable a Bishop of the Church of England to harass and put to enormous expense a clergyman seeking liberty to preach out of the pale of the Established Church: it regrets that any Bishop should avail himself, in the nineteenth century, of such persecuting canons as those which have been revived against Mr. Shore: and sincerely prays that its afflicted brother may have Divine aid and heavenly grace, to maintain sound scriptural truth and principles, and ultimately obtain official freedom as a minister of Jesus Christ.

To which was subsequently added: That it be an instruction to the Committee of the Union to observe any future proceedings that may be taken in the case now pending between Mr. Shore and the Bishop of Exeter, with a view to employ whatever measures and efforts may seem available to vindicate the sacred cause of religious liberty, so grossly violated in the person of Mr. Shore.

XVIII. Moved by the Rev. Dr. Legge, of Leicester; seconded by the Rev. J. Corbin, of Derby; and adopted with cordial unanimity.

That the admirable sermon preached before the Union, on Tuesday evening, by the Rev. Dr. Harris, Theological Professor in Cheshunt College, afforded the brethren now assembled the highest instruction and pleasure; and they therefore offer to their honoured brother the warmest thanks for his most appropriate discourse, with their respectful but urgent request that he would present it to the Union for publication.

XIX. Moved by the Rev. A. Wells; seconded by the Rev. Dr. Campbell; and adopted with every mark of satisfaction and respect:

That this Assembly very warmly acknowledges the invaluable services of its Chairman, the Rev. Thomas Binney, throughout all the various sessions over which he has so ably and courteously presided; especially thanking that honoured brother for his deeply interesting address on opening the Assembly, in which he paid so just a tribute to eminent brethren, both ministers and lay gentlemen, recently departed, whose loss is severely felt, and whose memory is affectionately cherished by the entire denomination.

The Chairman responded in an address expressive of pleasurable and grateful feeling, and closed the Session with prayer and thanksgivings to God, for his favour enjoyed throughout the proceedings of the Assembly, from their commencement to their close.

THURSDAY AFTERNOON—Closing Session for Conference; Rev. Dr. Legge in the Chair.—The Rev. Thomas Binney, as Chairman of the Morning Sessions of the Assembly, and as representing the brethren and delegates, moved; and James Kershaw, Esq., Alderman, of Manchester, seconded:

That the grateful thanks of all the brethren who have visited Leicester, on occasion of this Tenth Autumnal Meeting of the Union, are most justly due, and are hereby most sincerely tendered to the churches in this town, and to their pastors, for the hospitable and generous kindness with which they have been welcomed, both in private and in public, and by which the example and the pleasures of former similar occasions have been so fully and encouragingly sustained; and the visitors cannot retire without giving expression to a hope and a prayer that the kindness of their hosts will be recompensed to them in many pleasant and edifying remembrances of the very important proceedings now approaching a close.

This resolution having been most warmly received and unanimously adopted, the Revs. Dr. Legge and J. Smedmore responded in the most handsome and fraternal manner; the visitors and their hosts appearing equally gratified and thankful.

from the length of time her afflicted life continued. How she was enabled to *live*, after undergoing the perpetual exhaustion and utter prostration her disease involved, is, indeed, "a wonder to many." But her vital organs must have retained their functional energies; and she was likewise supported by a naturally cheerful disposition, though even this native cheerfulness would sometimes be overwhelmed in the oppressive consciousness of her hapless and hopeless destiny.

She was not afraid of dying; on the contrary, her greatest disappointments arose out of the fact, that death, though always in view, was ever receding. Perfectly submissive to the Divine will, nevertheless her predominant desire was "to depart and be with Christ." And when some crisis or paroxysm in her complaint brought her to the margin of the grave, it required all her resolution to submit to the subsequent temporary recovery, which brought her back from the threshold of paradise to the sad realities of her own sick room. She was familiar with mortality. Her father's house stood on the border of the parish churchyard; and, for a length of time, she employed herself in registering the number of deaths that occurred in the town, as indicated by the doleful tolling-bell. In the hot days of summer, as the cooling breezes of heaven entered her casement-window, they would frequently bear upon their wings the sudden reverberations of the funeral peal, startling the sufferer from her musings, and prompting the inquiry, "When will *my* turn come?"

Her first religious impressions were produced under the ministry of the Rev. Joseph Barton, some years ago pastor of the Independent church and congregation at Market Drayton. Whilst listening to the discourses of this faithful minister of the Gospel, her heart was opened to welcome Christ as her Saviour. She saw how utterly helpless sin had rendered her; her whole hope and entire confidence were thenceforward in Christ; nothing was ever admitted to share in her affections that grateful allegiance which was due to Him alone. On one occasion she had been referring to her great sufferings, and a friend inquired whether she attached "anything of *merit*" to them. Her answer was, "My sufferings *have* been great, my afflictions *have* been heavy; but all this will not save my soul. *I depend upon nothing but the blood and righteousness of Christ for my salvation.*" When thus discoursing of her Redeemer the poor sufferer would seem at times utterly forgetful of her pains; her eye would beam and glisten with delight; her pale and sunken countenance would become illumined with a heavenly smile; and even had she no *words* to utter, her whole demeanour would have testified with unsuspected sincerity, that her soul was wedded to Christ.

Mary Ann had often expressed a desire to commemorate the dying of the Lord Jesus in the reception of his Last Supper. She had not joined the church prior to her last long sickness, although her piety was unquestionable. The writer of this explained to her the many evils arising out of the practice of administering the ordinance of the Lord's Supper to sick and dying persons. But it was as no "passport to heaven" that *she* sought this communion. It was also explained to her, that the Lord's Supper was an ordinance designed for the edification of the *assembled church*, and not for occasional individual administration; that it was not intended as a spiritual consolation in seasons of sickness, but rather as a memorial of Christ's death, and a recognition of holy brotherhood. In all this she fully acquiesced; yet still the anxious desire remained to celebrate, in this especial mode, the infinite mercy of the blessed Redeemer. Considering that she might live several years at least, her present biographer proposed her name at the next church meeting, when she was admitted into the fellowship of the church; and shortly afterwards had the satisfaction of receiving the elements in company with six other members, who assembled together in her chamber of affliction. This was a rich season of heavenly enjoyment, which she would often refer to with emphatic delight and thankfulness.

It may not be unprofitable to those who are themselves the subjects of afflicting dispensations, if two or three prominent characteristics in the disposition of Mary Ann Griffith should be here recorded.

1. *Her anxiety on behalf of her parents.* She was the daughter of a hard-working father and mother, who had several other children to maintain, and were often anxiously concerned to know how they should "provide things honest in the sight of all men." Mary Ann never had any education save what she obtained gratuitously at the National school; yet, notwithstanding all her disadvantages, it was her ever-pressing study to devise some plan of maintaining herself as she lay upon her bed of sickness. The following is communicated by her father:—"One morning she said to her mother, 'I have been praying to God to send me a little money; is it *right*, do you think?' Her mother asked what she wanted it for; when she replied, 'To ease your burden: I am very burdensome to you, and I think I could *do something* if the Lord would grant my request.' Her mother smiled at the idea, but said nothing; however, a lady shortly afterwards called to see her, and, on departing, left half-a-crown." This at the request of the invalid was expended in cotton and other similar articles, wherewith she commenced manufacturing a variety of things, which, being sold, she bought fresh material; and with a little practice soon succeeded in making a great number of tasteful and even elegant articles, to the utter amazement of her acquaintances, as she had never been taught the art, nor seen any work of the sort done in her life. At last her ingenuity attracted considerable attention, and ladies would call in their carriages and take home her curious work, which they would sometimes exhibit at their evening parties. In this way she continued greatly to assist her parents; but, alas! her eyes began to fail her, and there was imminent danger of her going blind, which was to her a cause of bitter distress, as the source of her gains was thus exhausted. But the friends she had already found did not forsake her whilst this new trial continued; and, indeed, as long as she lived there were always some who cheered her by their kind and generous sympathy. All this she valued for her parents' sake! her constant effort was to promote *their* comfort, upon whom, in her protracted illness, she found herself inevitably dependent.

2. *Her patient endurance of affliction.* She has

been seen to weep; she has been seen to struggle; she has been often heard to express a hope that her change might not be long deferred; but she was never known to *murmur* or to *repine*. Every little act of kindness on the part of friends was received by her with sweet and heartfelt thankfulness. In this she set a pattern to all occupants of sick-beds. How different is the case with some! Nothing contents them, they are never satisfied; everything is done wrong. The kind efforts of friends are ever in vain; for discontented looks and murmuring exclamations alone are seen and heard. It is readily admitted that the nerves are differently acted upon in different diseases, and that the irritableness we complain of may be often unavoidable. Still it is not *always* unavoidable; and if it be the nurse's duty anxiously to minister to the sick, it is equally the patient's duty cheerfully and goodhumouredly to receive the services rendered. Besides, let it not be forgotten, that whilst a cheerful, contented disposition is so much more pleasant to all around, it is at the same time one of the best aids to recovery. A person of happy temper is likely to recover much sooner than one of a restless, repining, and discontented mind.

3. *Her incessant anxiety for the souls of others.* This was a veritable feature in her character. Many a powerful and faithful appeal has been listened to in the sick chamber where she lay. Especially when young persons called to visit her would she embrace the opportunity of pleading with them for Christ, and exhorting them to seek an interest in him. She was able on such occasions to refer to herself, and ask, what should *she* have done without the Saviour? And there is reason to hope that her admonitions and appeals were not made in vain.

As life approached its close, this feeling strengthened within her. She wanted all the world to love the Saviour, and eagerly was every incident seized upon for this great end. Her friends crowded round her bed, and she exhorted them all to yield themselves to God. As she thus proceeded, her voice became louder and clearer; it was as if the expiring powers of nature were re-invigorated for these dying counsels. For one whole hour she continued to declare the power of Christ to save; intermingling her fervent appeals with the most earnest and affecting prayers. At last her breath failed her, she spoke no more; she turned her head, her eyes closed, and without a sigh or struggle she sunk into the arms of Jesus.

Reader,—Are you in *health*? Defer not the great concern of your soul's salvation. It is too momentous to be trifled with; too precious to be lost unheeded. Your strength and vigour may soon yield to disease and death. In the hour of affliction where will *your* comfort be? what antidote have *you* against the "fear of death?" There is but one. It is true religion; genuine piety. The world may furnish *opiates*, but religion is the only *antidote*.

Reader,—Are you *afflicted*? Trust in God. Repose upon Christ. Discard all human devices; all cold formalities; all vain absolutions; all sacramental ceremonies; all pharasaic moralities; all naked creeds and abstract professions. "Behold the Lamb of God that taketh away the sin of the world!" This is your only hope. Lay hold upon it. You may bear affliction *then*, and by-and-by you shall joyously comprehend its scope and operation. Have you suffered *long*? Wait God's time. It will be all right. Twenty-two years of heavy affliction is, indeed, a burden here; but even *this* is soon lost sight of in the enjoyment of the "far more exceeding and eternal weight of glory."

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Congregational Union Papers.

INTRODUCTORY OBSERVATIONS.

THE recent Meeting of the Congregational Union, held at Leicester, will be memorable for the number and character of the subjects brought forward, and in part discussed, in the admirable Papers read on the occasion. The nature of the subjects seems to have determined the selection of the writers, which was, in all points, a happy one. The first paper was by Mr. Martin, of Westminster, who, beyond most of his contemporaries of the same years, has earned to himself a good degree as a captivating preacher to the young, and a zealous promoter of Christian education. To him was assigned the wide question of the Sabbath-school, which he has discussed in a clear, animated, and practical manner. Mr. Martin's views of "Separate Services for Children,"—not in schools, but in edifices reared and fitted up for that express purpose,—deserve peculiar notice. The idea has much to recommend it to general adoption in all the more populous districts; but here, as in everything appertaining to the kingdom of God, the present project will be everywhere crippled for want of means. In America somewhat has been attempted, and not without success, in this direction—on the general, not the denominational principle. The erection of such chapels would go far to meet the objections which are made

to Separate Services, on the ground that the children's retention in the school prevents the formation of those early associations on which, in after life, so much depends. As to the importance of Separate Services, if properly conducted, we think the argument in favour of them greatly preponderates; and that what is wanted is, to devise some efficient method of identifying them with public worship. The question is one that—especially in the great towns—merits very serious consideration.

The subject assigned to Mr. Poore, of Manchester, was a continuance of Mr. Martin's. Here, again, Mr. Poore was the very man to speak to a point which, under his auspices, has been so remarkably illustrated; since Mr. Poore is a David Gunn the second all over, for system, vigour, perseverance, and devotion to scholastic projects;—the preacher, the teacher, the pastor, the man of business,—endowed with a vivacity which never flags, an energy indomitable, a zeal quenchless,—with his heart in his head, or his head in his heart—a conjunction which forms a character of extraordinary force for a certain kind of action,—the very action which is necessary for the great and noble work required in the practical realizing of the enterprise assigned him for theoretical discussion. For this work he is prodigally gifted, and his ten talents are very worthily laid out in his Master's service. Nor is this all: the sphere so usefully occupied by Mr. Poore is unusually favourable; and he is sustained in his operations within it in a manner such as falls to the lot of very few ministers. Mr. Morris, to mention no others—whose kindly presence and whose magical explosions contributed so much to the interest of the Leicester meetings—is a host in himself. When the master of two Mills and a thousand men becomes a Sunday-school teacher, it is no marvel to find him surrounded by a class of a hundred people. Where squires preach, peasants are always prepared to hear. Mr. Poore is pre-eminently the man required by the sphere and the circumstances; the sphere and the circumstances are pre-eminently those required by the man; and a conjunction of such exact adaptation could hardly fail, instrumentally, of the admirable results which have accrued, and to which the Chairman, the Rev. Thomas Binney, from personal observation, bore his emphatic testimony. These remarks will, we hope, in some measure, prepare our readers for entering on the perusal of Mr. Poore's most able and elaborate paper, which is greatly calculated to do good; since it is, altogether, a very vigorous dissertation, full of point and practical bearing.

The next step in the series was ascended by the Secretary, the Rev. Algernon Wells, who made choice of a topic equally important and arduous, and who summoned to it all his resources of observation, experience, and reason. The composition was framed on the principle of suggestion, and intended to stimulate public inquiry into the great subject. Mr. Wells sets himself to search into the obstacles which, on the part of the Independents, may be supposed to operate to repel our artizan countrymen. He assumes not only the general existence, but the great force of such obstacles, from the fact, that there is much connected with the system of Independent church polity which must be considered congenial to the political views of the Working Classes; and yet the repulsion is greater than the attraction. While Mr. Wells rightly finds the primary cause of this mournful indifference in the essential condition of human nature, he submits that there might be minor and circumstantial hindrances which render the gospel of Christ—in itself sufficiently distasteful to the carnal mind—still more offensive. The writer is anxious, if such hindrances exist, to find them out, in order to their removal: to this point, therefore, a large portion of his vigorous dissertation is devoted. After viewing the subject in a variety of lights, and ascertaining and collecting the chief points of specified repulsion in our religious ordinances,

operating to sever the Working Classes from us, the Secretary proceeds to inquire specially into the effect, first, of the Middle Class character of the Independent body; secondly, of its necessarily antagonistic position to systems of error; and concludes with a series of profound, wholesome, and practical suggestions, among which there are, nevertheless, some expressions in which the writer seems, to us, to commit the very mistake which he so properly deprecates, when, referring to the danger of self-sufficiency, he says, "Yet ought we not so to depreciate ourselves as may exceed truth, or damp zeal and spirit." The passage we refer to—and which, although but a very small portion of a copious discourse, is of such moment that we cannot pass it over—is the following; and the expressions against which our caveat is entered, are printed in italics:

"*Our energies have been so much directed to testify against evil*, that the strength and energy have been thus absorbed which ought to have been employed rather in spreading truth, and strengthening, by increasing, our own body. We have seemed *more intent on removing unsound systems than in establishing others truly scriptural.* No doubt a further evil has accrued to us from our essential antagonism in its *effect upon our spirit*, which has been far more perceptible to others than to ourselves. The devout, gentle, and calm temper, so gracefully accordant with our holy religion, has with us *suffered damage from our controversial calling.* It were well if, as a religious class in this country, at the present juncture, *we could see ourselves as others see us;* if we could quite correctly ascertain how our buildings and devotions, our churches and discourses, look in the public view; how far they excite reverence, attract regard, command respect, or kindle hope in our on-looking countrymen; in particular, whether we are the people towards whom, by preference and sympathy, the working classes would be chiefly drawn, were their present antipathy to all religion removed; and, if not, what in us admits of such change and improvement as might tend to win the hearts, as well as to convince the judgments, of those that have been so long without."

It is written, "A faithful witness will not lie:" but this is not all. A "faithful witness" must not, will not, suffer his brethren, and especially men of mark, the guides of opinion, to err, without an attempt at their correction. The statement of the First Officer of the Congregational Union, made not only in the presence of the Assembly, but actually directed to itself, will be naturally, necessarily, taken by its enemies as not only true, but as tantamount to a solemn deposition; and, on every opportunity that presents, it will be turned against the denomination. Nor will the evil be confined to enemies: among ourselves there are good and gentle spirits, not a few, who, with the best intentions, will use it in a way never intended by the noble-minded and patriotic man who uttered it, to suppress protest, to stifle testimony, to gag and to fetter the apostles of principle, the advocates of right, the men who are "valiant for the truth upon the earth." The great, the general, the just weight which, in our communion, attaches to the views and opinions of Mr. Wells, render it of the very first importance that *he* should be always correct, especially on matters affecting the spirit, conduct, and character of the Body. What *he* says, multitudes will deem it safe to swear. Now, amongst those that "know the man and his communication," his generous effusions, candid in excess, work no evil; but at a distance, and among strangers, it may be otherwise. It so happens, that while "the Prince of Secretaries" is the ablest of reasoners, as well as, when he chooses, the most philosophic of thinkers, he is also a most persuasive orator, and in oratory there is always peril, as in its higher flights and impetuous bursts it generally skirts the realms of fancy and exaggeration. Of this a splendid example is supplied by the Rev. John Angell James, many of whose unsuspecting and well-intentioned

utterances have been ungenerously, unjustly, and maliciously turned against himself, his brethren, and the community he so eminently adorns: that which, in his brilliant effusions, was only rhetoric garnishing truth, for the purpose of practical impression, has been taken as logic, and converted into pointed missiles, dipped in poison, and hurled against the Nonconformist body; and our fear is, lest the language of the Secretary should be turned to the same purposes. The wonder is, that the passage was allowed to pass at the Assembly; but, amid the excitement of the moment, it seems to have escaped the notice of the most vigilant auditors; and we are the less surprised at this, forasmuch as it in a measure escaped our own: we caught something we did not quite like, but it only struck us in its true light when carefully pondering it in the proofs of the article we now publish. However, this is the less important, as it furnishes an opportunity of entering a general caveat, and also correcting past mistakes. It is time to take counsel of prudence,—to select our terms, and to declare things simply as they are.

We mean, then, wholly to dispute the assumptions and assertions of the Secretary, and utterly to deny that, as a rule, the energies of the Nonconformist Ministers have been "so much directed to testify against evil, that the strength and energies have been thus absorbed which ought to have been employed in spreading the truth." We hold, that, as a people, so far from excess, we have been culpably deficient in "testifying against evil;" and that whatever has "absorbed the energies" of the Body, it is not this work of "testifying." It is to be remarked, that the Anti-State-Church Association, whatever its merits, is a thing but of yesterday; and moreover, that only a small portion of the Ministers of our community have become connected with it. Again, we contend that, as a denomination, we have not been half enough "intent on the removal of unsound systems:" if, as is here stated, our zeal for the gospel has been less than our zeal against Church establishments, it has been cold, indeed! We, personally, have had ample means—as ample as those of any living contemporary—of testing this point: forasmuch as we belonged to the "Ecclesiastical Knowledge Society," the "British Voluntary Church Society," the "Religious Freedom Society," the "Church-rates' Abolition Society," the "Evangelical Voluntary Church Association"—all of which perished through inanition—and now belong to the "Anti-State Church Association!" Who amongst our readers can make a like affirmation? Now, these confederacies were just so many experimental processes for testing the zeal of the Nonconformists against "unsound systems;" and what is the report presented by truth? We blush even to think of it! Its preparation would be one of the most mortifying and humiliating exercises to which an enlightened mind and a generous heart could be subjected; and it would constitute an embodiment of the severest reflection conceivable on the zeal and consistency of the Nonconformists of Great Britain! As to the unhappy effect of our "essential antagonism upon our spirit;" as a people it may, we think, be meetly represented by a feather drawn across a flint. Whatever be the character of the spirit of the Independents—and we think, at least, in all that is generous and catholic, it will admit of advantageous comparison with that of any other community—it has not, at any rate, suffered from our "antagonism." But more: we submit, that the true gospel spirit is not merely one of "gentleness and calmness," but also, where duty demands, one of fire, power, heroism, and martyrdom; that it is every way compatible with "antagonism" of all sorts involving wise efforts to spread the truth, and that, in the largest measure, heaped up and running over. For proof and illustration, we appeal to the case of the Prophets, the Apostles, of Luther, of Knox, of Wesley, and of Whitefield. Again, whatever be our "spirit" as a community, we deny that it has suffered

damage by our "controversial calling." If controversy be our calling, truly that calling has been little followed! The Nonconformists of England have long, very long, too long, kept holiday! And hence, to this hour, the mass of our people are but imperfectly acquainted with our principles, and most slenderly impressed with a sense of their importance; and hence, too, in the hour of coming peril, not only to Independency but to Protestantism, they are found in a state of the most lamentable, the most culpable unpreparedness, for fighting the godly fight to which they are summoned by Providence!

Finally,—We do not deem it very desirable to "see ourselves as others see us;" for we think their view is not quite accurate. As to the godless millions, they care nothing about us, and scarcely know even of our existence; and as to the larger number of our co-religionists, they view us through a very false medium—a cloud darkened by ignorance, by prejudice, by enmity, and not seldom by malice! The number of our "on-looking countrymen," we fear, might soon be counted. This, however, is a very minor consideration, and does not affect the point we have been discussing.

Such is the gentle protest we have felt in duty bound to make against the affirmations and assumptions, alike groundless and injurious, which we could not otherwise be instrumental in spreading over the empire, and transmitting to the ends of the earth. Representations so serious, from an authority so high, could not fail of proving exceedingly pernicious. For this service we confidently anticipate the cordial thanks of the Secretary himself, whom, we need scarcely say, in common with all who know him, we love for his virtues, revere for his wisdom, and admire for his general character, both public and private, as far as—perhaps farther than—it is safe for one man to admire another; but, in our official functions, integrity is beyond all other considerations. We know, moreover, it is the only condition either of securing or retaining the confidence of our friend himself.

The subject of the fourth paper fully sustained the interest excited by those which preceded, and was wisely committed to the sanctified genius of Edward Swaine, who did it a measure of justice that called forth the universal admiration of the Assembly: in the course of its delivery it was frequently and fervently applauded. Every paragraph is pregnant with serious meaning, interspersed with point, and breathing throughout a pathetic spirit of philanthropy. The noble passage towards the close, on the subject of Ecclesiastical Architecture, requires particular notice, and deserves the attention of those who are at present so grievously smitten with the modern mania. We are not a little happy to find a man so tasteful and polished, a lover of Art in its own place, and a priest in the Temple of the Muses, standing forth thus boldly, in the midst of the assembled Union, and there delivering his manly testimony, which, it is but just to the Assembly to say, they received with rapturous applause.

The strong arm of Dr. Massie was reserved to bring up the rear; and this he did in a thoroughly business-like manner, characterized by his usual close observation, large views, generous sympathy, and practical deduction: but our space prevents analysis.—EDITOR.

ON THE BEST METHODS FOR PRODUCING RELIGIOUS IMPRESSIONS ON SUNDAY-SCHOLARS, IN INFANT WORSHIP, THE GENERAL SUNDAY-SCHOOL, OR CLASSES FOR MORE ADVANCED PUPILS.

By the Rev. Samuel Martin.

I KNOW not the circumstances which moved the Committee of the Congregational Union to introduce the subject of this paper to the consideration of the present assembly; yet this I know—recent events, and our present situation, combine to make this topic seasonable. If the Committee chose this subject prior to our denominational bereavements, it would seem that the shadows of coming events have been their monitor. If sub-

sequently, then surely they have asked for this paper because the work of death among us makes the present time *the season*. During the last few months, both pew and pulpit have been covered with sackcloth. The places of honourable Christian laymen, and of valuable Christian pastors, know their occupants no more. He who said at York, in the last Autumnal Meeting of the Union, "How grave-like this world begins to appear to some of us," has followed to the sepulchre his firm friend, John Ely; and in the train of Richard Winter Hamilton there have passed away from us Dr. Payne and Mr. Gunn, Mr. Baines and Mr. Morley, with others less known beyond their sphere, but equally steady and illustrious in their individual orbit. Looking, then, merely at the sphere of Christian usefulness, how important it seems that "instead of the fathers should come up the children;" and how wise it will be to give heed to Christ's voice, as he addresses us through the work of death, saying, "Feed my lambs!"

Every section of the Christian church is, moreover, at this moment, uttering the language of complaint. Some denominations speak of *de*crease in their numbers; but one or two acknowledge increase: and those which do boast additions to their communion, confess that the increase is below what, on many grounds, they might expect. And all churches make this complaint: that, as the aged are removed by death, the young are not, in large numbers, attached to places of worship—to the ministry of their fathers—and to Christian fellowships. Young men, of intellectual tastes, are caught by the bird-lime of one class of writers—by the ground-bait of another set of authors; or they are captivated and led by the independence of some wandering star; or they follow a great misanthrope in their hatred of all that exists, and in their desire to put down what in ignorance they place in the categories of "hollow cant," "formulism," and "human stupidities." Young men, in an inferior condition, are withdrawn from Christian ordinances, and are led to despise religious persons, either by writers who perpetrate a vile imitation of the intellectual bait referred to, or by authors who descend to the low level of rank infidelity and of absurd Socialism. All youths, however, are not susceptible of temptation by mere appeal to the intellect. But the snares of sinful pleasure and of corrupt sensual indulgence are ready for such as may be taken through the animal passions and the social affections. Would to God the net were spread in vain! Many youth of the *female* sex are, moreover, ensnared by the imposing drama of Popish and of Puseyite worship, while not a few sympathize ardently with the anti-christian sentiments of writers already referred to. Let it be remembered also that there are *parents* who encourage their children in the paths against which we speak, and that there are many other *adult* persons who, in workshops, factories, houses of business, and such places, make it their habit to sneer against all characters and all institutions which wear the name of Christian. Against these evils there might be arrayed the efforts of godly parents on behalf of their own children—the labours of thousands of sabbath-school teachers—and the services of the Christian ministry. But are there not *Christian* parents with breaking hearts, because of the irreligion of their own children? Are these few? Are not Christian pastors among the number? Is any man, after thought and inquiry, at all satisfied with the result of sabbath-school labour? Can any pastor look with complacency on the youth of his own congregation? Verily, proselytism to the false and corrupt, apostacy from the true and the holy, a very common indifference among the young toward the Christian ministry and Christian institutions generally, unite with the ravages of death to say unto us, "Gather the lambs in your arms, and carry them in your bosom."

I am relying solely on the importance of the subject for attention to this paper, and therefore I have ventured upon these prefatory remarks. The fact that most of this assembly are Christian *fathers*, is a circumstance that facilitates my task. The subject has been presented to me in these words: "How best to produce religious impressions on the minds of sabbath-school children in infant worship, sabbath-school classes, and classes for those who have ceased to attend the ordinary classes of the sabbath-school."

We assume the following circumstances:—that the use of instrumentality is required to secure religious impression; that children are susceptible of religious impression; and that it is the duty of Christians to try to produce religious impression on children. By "religious impression" I should mean, God's truth stamping God's superscription and image on the soul.

One means is suggested by this discussion; viz., *Occasional inquiry into the best modes of procedure by the teacher himself.* We say "occasional," not too frequent. When methods are continually under discussion, the teacher is in danger of spending his chief energies in theorizing, and of sacrificing his pupil to incessant change of method. But the eye of an instructor of children should be watchful of defects in his modes of working, and his ear should not be heavy toward any suggestion from fellow-workers, or from spectators; while now and then he should give himself to the thorough scrutiny of his plans and agents. For this purpose, he should occasionally go into the wilderness, and rest awhile. It is to be feared, that the work of many sabbath-school teachers is *random* labour. There is no science in it. There is not even art. But, for success, it is necessary to make childhood and youth a study—to open and inspect a child's mind—to dissect a child's heart—to become acquainted with the notions and feelings, with the motives and habits of young persons—to see how the appliances of Christianity are adapted to produce religious impression on children, and how, with most hope of success, these Christian instrumentalities may be employed.

To produce *religious impression*, it is necessary *to employ those who are themselves impressed by religion.* A good reader can teach reading. Any person informed in the geography, and in the other sciences of the Bible, may teach Biblical literature. A disciplinarian may keep children in order. But for religious impression, the influence of religious character is essential. The sympathies of the young are keen and penetrating. By an instinct of the heart, they find their way to the characters of those with whom they have to do; and they are influenced *mainly* by the character. Talk of religion to a child, as though you did not believe it, and he will not listen; or if he listen, he is heeding what appears to him to be fable: "Do men gather grapes of thorns, or figs of thistles?" Infidelity is spreading not so much through the absence of speakers upon Christianity, as through those who do speak of it, talking of it as though it were not true. We would not require membership with a church as an essential qualification for every sabbath-school teacher, inasmuch as there may be circumstances which may seem to an individual to justify his separateness from a church; but we would require, in every case, decided personal Christianity.

It is also important that the influence of the LIVING TEACHER *should be brought distinctly to bear upon children.* Religious impression is in some cases produced by books. But, among persons of all ages, truth most frequently has power when spoken by the living voice. Could the Bible, if universally circulated, fill the sphere of the Christian ministry? Would the reading of the Scriptures perform the same work as preaching? Are there as many seals to book distribution as to the living proclamation of truth? We think not. And, therefore, we would place catechisms and lesson-books in the position of mere auxiliaries to the teacher, and would make prominent the truth, not as on tablets of paper, but as engraved, by a Divine hand, on the tablet of the teacher's heart. The mechanical and the artificial, in the sphere of religious effort, fail of good influence upon most persons, and invariably with children. The words of a teacher's mouth should be warm with his spirit's breath, and strong with the vital impulses of his throbbing heart. Such words children feel. To the extent that this suggestion is important, personal piety in the teacher is requisite.

And is it not desirable that religious impression should APPEAR *to be the object of the sabbath-school teacher?* Let the teacher's lip confess to this object—let him say he is seeking this—let anxiety for religious impression be read from his countenance—let a seriousness of deportment, and an inventiveness of means, keep this religious end forward. Hereby means are used to lead children to think on their personal state toward God. You tempt them to ask—"What am I?—Where am I?—Whither am I going, that my teacher should be so anxious about me?" And here the influence of the pastor, and of the church, is important. Without suggesting *what* is to be done, let *some* arrangement be made whereby to link sabbath-school teaching with the ministry, and with the efforts of the *church*, for the conversion of men. This will aid the teacher in the manifestation of a religious object. Too often our sabbath-schools are distinct educational establishments, so far separated from pastors and churches as that it might be supposed the objects were not one; the end of the former being secular, and the purpose of the latter being religious. This separateness puts aside that expression of religiousness in a sabbath-school

teacher's object, which it is of importance to make.

It is of course necessary, also, *to recognize* (in seeking to make religious impressions upon children) *certain circumstances connected with the operations of the Holy Spirit.* Although *sub*jectively the work of the Holy Ghost is marked by sovereignty—*ob*jectively we know that sovereignty (in the common sense of that word) *does not exist.* The Holy Ghost is given to men on some principle, and not from impulse or from passion, or in caprice. And, although ignorant to a considerable extent of this matter, thus much we know:—we know that the Holy Ghost is given in answer to prayer; for Christ said, "If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give His Holy Spirit to them that ask Him." From our own observation we also are aware that wherever Jesus Christ is exhibited as a living Redeemer, and as a real friend to man,—that wherever there is sincerity and earnestness of effort sustained by holiness of life,—that there,—as the results of such labour, do we find those spiritual conditions which are expressly declared to be the work of the Holy Ghost. Thus much, then, we know,—that prayer for the Holy Spirit, the exhibition of Christ, earnestness, and a sanctified soul, are circumstances in immediate connection with which the Holy Ghost works. The power of the Holy Ghost is as essential to the production of religious impression in a child, as to the conversion of an adult. Common-place, therefore, though these remarks may seem, yet they are not only often forgotten, but the recognition of them is essential. As the electricity of the atmosphere in its ordinary state cannot be directed toward any particular object, except as the electric element is attracted, gathered, and employed through the cylinder, the jar, or the kite,—so the power of the Spirit cannot be looked for in any sphere of Christian labour, except as means to attract the Spirit and to direct His influence are employed. Before turning from principles to particular modes of operation, several suggestions may be included under the idea of *Adaptation.*

Means and modes must be regulated by regard, so far as practicable, to the individual state of children, and not less by the personal capacity of the teacher. A few pebbles, a piece of leather, and a cord, are in some hands a more formidable weapon than the sword of a giant, although it be strong as a weaver's beam, and the blade be of Damascus steel. Large instruments do not suit striplings, and weapons requiring dexterity hamper the simple. The spirit and temper of a teacher's mind must also be adapted alike to the means and to the object. The eye should see what the hand is about to attempt; and, throughout the work, the eye should be upon the hand. The heart should by its courage and confidence nerve the arm. The head should work in the invention of requisite instrumentality, while it retains its possession of what is tried and proved: "He who winneth souls is wise."

In every person attempting the instruction of others we must assume the existence of the following qualifications:—1. *Knowledge of his subject*—not mere information, but information proved and appreciated by inward spiritual tests. The importance of knowledge to instruction is sadly forgotten. In sabbath-schools, attempts at teaching are often made by those who have nothing to communicate; and, instead of such persons *labouring* to supply this deficiency, we often find them theorizing about *modes* of instruction. They forget that as the waters of a fountain play at the level of their reservoir, so educational efforts correspond with intellectual stores. 2. *Facility in communicating* knowledge — not facility in acquiring merely, but facility in imparting. There are minds which can receive, but which cannot impart. The intellects of some of our most learned men are of this class. They are India-rubber-like warehouses, expanding with every demand for room; but, by their elasticity, keeping within themselves whatever finds entrance — warehouses having doors for import, but no arrangements for export. But a teacher (changing our figure), if a whirlpool in attracting information, should be a fountain in diffusing it. In every person so occupied, knowledge and a facility of communicating should be blended. Knowledge is the treasure—aptness to teach is the hand that distributes it. Knowledge is the light—aptness to teach is the candlestick whence the light shines. Without this facility the treasure is hoarded, and the light under a bushel is hid. We expect also, 3. The recognition of *principles of teaching.* The teacher must seek to make the mind imbibe according to constitutional laws of imbibing. And we add, 4. The use of *simple, untechnical language.*

In teaching children, their own forms of speech should, as far as possible, be employed. The technical in common science is above the child's mind, and still farther removed is the technical in religion. With reference to the Bible, many of its terms need explanation and elucidation. We want milk for babes, not congested and congealed by crude forms of speech, but presented, *as milk*, in terms which infant lips themselves employ. In the reading of the Scriptures to children, or with them, the lips of a teacher should place all terms and phrases which are beyond childhood in a simpler form, and as much as possible in the child's own language. It has been truthfully observed by Dugald Stewart, that language is an imperfect medium of communication. Hence the importance of another suggestion—5. *Sympathy with the mental associations of children.* Ideas, individual and personal to children, are connected with children's words. These ideas, however, do not stand alone—each is one of a train; not like a pebble cast up by the ocean, but as the first link of the chain by which the anchor is weighed. The suggestive power of thought needs estimating. 6. *Ample and easily-understood illustration is also needful.* Those illustrations are best, which are taken from objects with which children are familiar: as, from their home—the streets through which they pass—the school—or from their own persons. An illustration that is far-fetched, necessarily sends the mind away from the object upon which it is required to be fixed. *Adaptation* of the quality and quantity of the information presented to the objects of tuition, is also of consequence. A teacher who talks rapidly and much, does not *necessarily* exhibit much knowledge, yet it may be thus, and, even then, a few words and a few thoughts at a time are best adapted to children. To present a large amount of information with rapid utterance to the mind of a child, is like pouring a liquid rapidly into a narrow-necked bottle —more goes over than goes in. This remark applies both to quantity and to quality. Graduation is essential to the instruction of youth, and this graduation should be regulated not less by the varied capacity of different children than by degrees of capacity in the same child. Mimpress, in his graduated system, has developed and arranged a hidden principle, upon which every successful teacher must ever have taught. There can be no efficient teaching except on the principle of graduation.

The manner of a teacher should be marked by three qualities:—*Animation* —a quickened, active state of the whole soul: *Intention*—the aim and endeavour to impart to the mind the information required: and *Earnestness*—zeal in executing the intention. The influence of such a deportment is to excite sympathy, and sympathy unlocks the mind of the pupil. Connect herewith, *Tact in eliciting*, by questions, the result of particular lessons. By inquiring into the effect of any lesson, a child acquires a firmer hold of whatever he has attained, and it becomes more completely digested and applied. The truth must have passed through the mind, in order to reach and to come forth from the lip, and it has left the tint of its own colour on the soul of the pupil. To vary the subject of lessons is also of consequence in preventing monotony and exciting interest. But, to be more explicit, the points put before me are—Infant Worship—Sabbath-school Classes—and Classes for senior Youth. Let us take them in this order.

Infant Worship.—It is desirable that *separate religious services* should be conducted for all children whose intellectual and moral capacity is considerably below the powers of the adult, and whose condition and circumstances involve strong contrasts with the circumstances of the adult. The worship which suits the adult is beyond and wide of the child. The preaching which is adapted to the adult cannot be supposed to meet the case of the child. Both worship and preaching, as administered in our ordinary public services, contemplate mainly, if not exclusively, the state of an adult. The language employed, and the references made to circumstances, all look in the direction of the man and not of the child, and in our judgment it is not possible, in the same service, to meet the necessities of both. If you would beget the habit of attending public worship,—if in Christian ordinances you would speak *to* God *with* children, and *for* God *to* children,—if you would use means adapted to promote their spiritual welfare, and would secure for them the objects generally sought in public worship, —separate services must be established. The custom of requiring children of tender age to attend common worship will be found, if inquired into, to inflict most serious injury on the multitude of children; and to be useful in cases so numerically insignificant that these instances are but exceptions to a rule.

There is not, and we think there cannot be, adaptation in the same public service to the case of the child and to the case of the adult; and, on this ground, we plead for distinct religious services. Where a separate service is established, it is important to conduct it in a building distinct from the school, and set apart for that particular object. Beside affording convenience for the conduct of religious services, which a school-room with its fittings cannot supply, a children's chapel suggests the idea of a house of public worship, and thus lays the foundation of the habit of attending public Christian ordinances. Hymns and extempore acts of worship should express a child's thoughts, breathe a child's desires, represent a child's circumstances, pour out a child's heart. Scripture read should be chosen in sections and portions as adapted to children, and not be presented in the unbroken chapter and in the order of a book. And a sermon to children is most effective, when containing one leading thought—put forth in kaleidoscopic illustration, with short sentences, words of few syllables, and pointed appeals. Unless there be adaptation in the worship and preaching conducted for children, it would be far better for them to remain in the school under class instruction, or to attend ordinary public worship. But surely the churches possess the instrumentality for the separate services. If they seek, they will find.

For the general Sunday-school it is desirable to have lessons appointed for every sabbath, either by the pastor of the church with which the school is associated, or by some other competent person. The lessons may be used by the whole school—by infants, children, and youth. Adopting the principle of graduation, and amplifying the subject according to the capacity of the pupil, this arrangement is easy. It is advantageous, moreover, to clothe the subject of each lesson in a sentence, rather than to put it out by a mere reference to chapters and verses of Scripture. The subjects of tuition should embrace the evidences of Christianity, Bible-history, doctrines and duties; but all should be subordinate to the exhibition of Jesus Christ as the Saviour of men, and as the true friend of children. Information upon the evidences should be insinuated, not presented formally and avowedly. Injury may be inflicted by presenting *naked* testimony upon this subject; but it is important that children, who listen to infidel-talk at home, and who will meet the atheist and sceptic as soon as they go out to work, should know how to answer, at least to their own satisfaction, the sneers of those who oppose themselves. Bible-history requires amplification;—not that enlargement which involves exaggeration and diffuseness, but that which gives vividness and reality to sacred history. To describe places, to supply dates, to bring collateral circumstances from profane history—is to secure this. In this department, good pictures are of great service; they make the eye a door to the mind, while verbal description takes advantage of the ear. It is necessary to give to children, in a few sentences, the sum of the testimony of Scripture on particular points. This is what I mean by "doctrine." In doing this, it is essential to keep distant the controversial and the speculative, and, using simplest speech, to make statements of doctrine as much like as possible to statements of *fact*. Instruction in *duty* requires ample explanation; explanation of the reasonableness and of the obligation to certain courses of conduct, attended by full and earnest appeal to strong motive.

To the case of the senior scholars, several of the foregoing remarks will apply. But we may add, that a separate room for their instruction—a distinct devotional exercise in the opening of the class—providing for them a pew in the place of worship—bringing them under the eye of the minister in his own Bible-classes—occasional social meetings at the house of the teacher, or in the vestry of the chapel with the pastor—are arrangements which are found to work well. And in the instruction, these two things are chiefly required. First, That interesting information should be the channel through which religious truth is conveyed. And, secondly, That personal appeal should be mingled with the giving of information.

If any one word is capable of expressing what is required to render sabbath-schools more efficient for religious impression, that word is ELEVATION. The object of these institutions requires to be raised to the high ground of religious impression, and kept at that level. Teachers too often aim at reading —at mere information, and not at religious impression. And it is to be feared that there are cases in which the object is not to be found in the sphere of the pupil's welfare at all, but consists in the blind purpose of doing a benevolent

something; or in a desire for the occupations or companionships which a sabbath-school supplies. Then the *means* must be raised to the object: that is, the means must be religious;—they must be instruments allied to God by His sanction and by His appointment. As we sow, we reap. If we sow to the flesh, although it be professedly to the Spirit, we reap corruption. If we sow to the Spirit, we reap life everlasting. As when you place high the reservoir of your fountain, you secure eminence in the play of its waters; so, when you raise the standard of means, you elevate the nature of your success. In years gone by, secular education was sought by sabbath-schools, and for multitudes of children it was thereby secured. *Now*, as a rule, this is unnecessary. Children *can* learn to read, and can receive common education on the week-day. Let even the shadows of this secular object be made to disappear, and let it be understood that the sabbath-school is more for the conscience than for the intellect and the heart—that it has chiefly to do with the child's relationships to God and to eternity; and that the whole nature and condition of the child are recognized only because God and Eternity are connected with all objects in Time. These objects, so recognized, would uplift the entire Sabbath-school Institution, and make it the instrument of eternal life to the young. Where these ends are *now* sought, they are found—and where they are not now enjoyed they would be possessed if sincerely pursued.

The ungodly make impressions on children; the devil makes impressions on children; the inconsistencies of Christian professors make impressions on children; false and impure books make impressions on children; and what shall we say of the godly—of holiness—of the Scriptures—of Christ—and of God? Is our hope from God weaker than our fear from evil? Are we to conclude that those who work for the devil get more help from their master, than those who labour for Christ obtain from their employer? Is the Scripture less able to make wise unto salvation, than impure books are to make foolish unto condemnation? Is there more power in an unholy life, than there is in a life of righteousness? Christ has represented his disciples as the salt of the earth, and as the light of the world. God speaks of the gospel as His own power unto salvation. Let us honour God by honouring Christian influence and gospel truth, and we shall realize the promise, "Them that honour me I will honour." Now, by the underrating of Christian influences and appliances, many come under the threatening, "Them that despise me shall be lightly esteemed."

ON THE MOST EFFECTUAL METHODS FOR RETAINING SUNDAY-SCHOLARS AS MEMBERS OF OUR CONGREGATIONS, AFTER THEIR ATTENDANCE ON OUR SCHOOLS HAS CEASED.

By Rev. J. L. Poore, of Manchester.

This statement is, to me, ambiguous. It seems to imply that the object of this paper is to unfold a more excellent way for enlarging our congregations, by the ingathering of youth to the church of God *after* they have ceased to attend the Sunday-school; or it may mean, that I am to develope the most effectual methods by which our scholars, after having ceased to be exactly *boys and girls*, may yet be retained in our schools, and so be at the same time members of our congregations. This latter I take to be the right idea.

The subject is *new*. So far as I know it has not been discussed; at least it is *res non scripta*. The reason of this neglect being, that the churches have hitherto regarded Sunday-schools only as institutions for teaching poor children to read the Scriptures, and for keeping them out of harm's way during certain portions of the sabbath. There is, therefore, great need for us to consider how this most important instrumentality may be advanced to a higher style. Very different Sunday-schools do we expect and hope to see. They are yet, generally, in a rudimental state. We only see the shadowy outline of the future picture. They are capable of prodigious improvement, and we *seek their perfection;* but for this it is necessary that we cherish a *new idea*. Schools for *children* they have been—not seldom dungeons and penitentiaries, only the inmates have been refractory and not penitent. Let them be made *sabbath homes for the young*, and then the Sunday-school and the house of prayer will be places of familiar resort and holy love. Our Sunday-schools, thoroughly wrought with a holy, intelligent earnestness, will become the most fruitful nurseries of our churches, and the firmest bulwark of our Protestant communities and sabbatic enjoyments.

As a preliminary to more specific inquiries, I notice a prevailing error, which it is necessary to denounce, because, so long as it exists, success is impossible.

In very many, perhaps the majority of schools, *scholars having arrived at a certain age, are regularly dismissed from attendance.* Hymns are sung on the occasion, and rewards are given. Now, what is this, but to cut the cable, and let the vessel drift with the tide? In most schools, it is looked upon as a matter of course, that the pupils shall retire; they are not expected to abide, and they commonly depart just at the age when danger most threatens them, and when the instructions and counsels of a wise teacher are most needed. Brethren! the standard measure of excellence, by which we have judged, is too low. At the age of fourteen or fifteen a youth leaves the school: no surprise is felt—no painful emotions are awakened. It is a thing of course. He has ceased to be a child, and he therefore leaves the school of children. Here is a crisis in his history: instead of bidding farewell, he ought now to be seeking admission to the school; but here practically the system fails. The door of life opens before the lad, and he steps forth into the busy world; but no Mentor, or *fidus Achates*, walks by his side. How, with such a method, can we shield the youth in whom nature is strong, but whose wisdom is small, and whose experience of danger is less? How can we thus train teachers, or develope the heart so as to win its first ripe fruit? We must alter our notions and amend our doings! The heading of this paper speaks of scholars *ceasing to attend the school:* we must discard all such phraseology, or use it only in grief. We must *expect them to remain, and if they retire, account our labours lost.* We *must provide for their continuance, and they will not depart.* It has always been assumed that they will go, and they have gone. It is high time that we put off this habit of anticipating their departure, and our consequent failure. Let us take for granted that our scholars will remain—make all our arrangements with the distinct conviction that there will be a favourable result—provide the means necessary to reap all the possible fruits of our toil, and failure is next to impossible. The expectation of small success is almost always followed by the expected result. The anticipation of victory nerves the soul with energy and courage; and in our warfare, if we be wise, and good, and bold, *success is sure.* Depend on it, the young are ready; only meet their wants—give what shall satisfy the longings of their nature, and never doubt that there is that in the Bible which can meet and gratify those longings; and if it be administered with energy and skill, will prove its perfect adaptation of means to the end—the glory of God, and the salvation of our people. Great and blessed as have been the results of the Sunday-school system, it is capable of indefinite improvement. Its past successes are only pledges of future triumphs. Greater things shall yet be witnessed; only our methods must be adjusted to the new times which are passing over us—our husbandry must be skilled, and accordant with the nature of the soil on which we expend our efforts; and then, whatever human energy and Christian love, baptized with the fire of the Holy Ghost, can accomplish, we shall see performed. The present paper is an humble contribution of suggested means towards that glorious end.

I. *The first topic demanding special regard appertains peculiarly to the churches and their officers.*

The school is the charge of the church.—The children of the poor are its especial care. Cast on the sympathy of the church from earliest life, few indeed care for them, but the people of God; and who but they can assuage their sorrows, and breathe into them hope of better scenes? How large and unoccupied is the field for the patriotism and the piety of our hearts! Too long were the poor forgotten, and thought of only to be tasked and despised; but now that happily the age of compassion has dawned—now that politicians and statesmen feel, that if the country is to subsist peaceful and strong, the people must be educated, and their wrongs be redressed—will not the church fulfil her divine vocation, and, not neglecting the body, but caring most for the soul, seek by all possible means to diffuse the knowledge and love of God's truth—by which the broken bonds of man's allegiance shall be restored, and his heart be again filled with loyalty and love to Him who claims supremacy in his soul? Our churches do now very generally recognize the duty of caring for the young; but we wish that this conviction of duty should find a more perfect development. We wish that the hold upon their affections gained in the Sunday-school should *never* be relaxed—that the tie which in early life binds them to the Christian teacher, and to the house of God, should *never* be dissolved—that the lessons of piety commenced in the *infant class*, continued in the children's school, developed by the skilled teacher in the

Scripture department, with the Word of Truth open before the scholars, should be enlarged upon, by methods adjusted to advancing life, and adapted to satisfy the longings of youthful desire, in the *private classes*, from which, to the *pulpit teachings* of the pastor—instructor alike of teachers and of scholars—the transition would be easy and natural; and if the minister was "apt to teach," skilful to speak the truth with *calm intelligence*, and learned enough to be perspicuous, so that the untaught in the Word should not be able to mistake his meaning—adapting his instructions to the various ages of his people—addressing each according to their several attributes,—then would complaints of the loss of pupils be less frequent, and the seeds sown in tears would be early ripe—a harvest of joy alike to the sower and to the reaper. To accomplish this end, the church must, with vigour hitherto unknown, and with a ready liberality apportioned to the magnitude of the object, provide the *accommodation*, without which it is impossible to effectuate this most divine result. Much, very much, depends on the *physical arrangements* of the schools. Bricks and mortar, lime-wash and paint, have great influence over the mental and moral efficiency of instruction. The spirit sympathizes with the body, and if its instincts are not complied with, the mind, becoming dissatisfied and restless, will soon produce weariness of the flesh. No amount of zeal on the part of the teacher will overcome the disgust that is felt from the uncomfortableness of the room, and the scholars will leave the unattractive place. Good school buildings *ought* to be provided, and, if success is to be gained, *must* be provided. There should be always a *separate room for infants*, where a large number may be taught collectively by one teacher; another, for *those not able to read the Sacred Scriptures;* then a third, for the *Bible-classes*, or Scripture readers—to increase whose numbers every effort should be employed, because they are the staff of the school, and should form its main body. These being separate from the younger classes, can be addressed with a good hope that the instructor from the desk will be understood, and among them order and decorum can be secured. It is of all things necessary to separate these from the babes and the untaught, because *they* are controlled by power, *these* by influence; *they* receive truth implicitly, *these* ask reasons, and their teachers should be competent to satisfy the candid inquiries of ingenuous and trustful youth. Then, for those who are neither *boys nor girls*, but *young men and women*, and for whose instruction and salvation all the other apparatus of the school is but preparatory, there should be *provided separate rooms;* for no inducements which we can hold out will ever prevail upon young men and women to receive instruction in the presence of, and interrupted by the voices of infants, or undisciplined boys and girls. It is often asked, as though some mystery hung over the subject, "Why do our scholars leave us, just at the time when we are hoping for fruits?" To account for the fact on the ground of human depravity, or youthful levity, is no answer; but is there not force in this fact? When a boy is outgrowing his boyhood, he is most keenly sensible to sources of disquietude or pleasure. He feels the stirrings of manhood, and he instinctively longs for something without, to meet and answer that which is within. He begins to feel the pride of person. He smartens his attire: the *mannikin* wishes to be treated as a man, and he will therefore have in his school what he cared not for before. He has ceased to herd with boys, and he will be taught apart from them, or he will not be taught at all. He demands somewhat of privacy—a room that shall confer dignity upon him by his use of it, and not impose a degradation. The loss of pupils from dark, dirty, close, ill-ventilated schools, is nature's rebuke for the violation of her laws. Unless we adapt our plans to the fixed and uniform tendencies of humanity, how can we hope to succeed? To contravene radical impulses and affections, which lie at the very centre of man's system, is not the way to be great or good in anything. Hitherto, the attempts made to meet those tendencies have been feeble, and many of them ill-directed. The whole process has been one of restraint. As in our chapels, so in our schools, the rule has been—little comfort, much devotion. To discipline the mind and to cultivate the heart, the body has been cramped, and the legs tortured; rooms close, and often dirty,—very frequently damp and dark, and seldom healthfully warm. We speak that we do know. All feel the beauty and the comfort of a clean, orderly room; there is a natural taste which can easily be cultivated, and to foster the love of the cheerful and good in material things is one important part of our work—one prime element of success in the spiritual

object at which we aim. These things are better attended to, but with a sinister purpose, in music saloons, casinos, &c., than in chapels and schools. Youth go to these places at first, not to drink and indulge in vice, but to gratify an innocent longing of their nature, and in obedience to a taste which we have awakened, but have failed to satisfy.

Objection will be made to this demand for superior accommodation, that it is *not possible to obtain it.* I do not admit the plea. Small congregations have small schools; little, therefore, is needed. As a congregation grows—if it does not grow, there is something wrong and rotten somewhere—the school should grow also, that its members may find useful employ, and with increased numbers augmented resources may be expected. Let provision be made for actual need. Let a room for adults be fitted up, and success there will necessitate the erection or hire of a second. The first success is the pledge and the precursor of future triumph. Traders will not suffer business to decline for lack of store, or counter-room; nor must we: and when holy zeal thrills our churches, they will not allow souls to perish for want of rooms in which to teach them the truth of God.

II. *The second topic relates to the Teachers by whom the adult portions of our Schools are to be taught.*

The work of every teacher is to unfold truth of God; to make his scholars understand its principles and perceive its excellency. But the special vocation of those to whom we now refer is to apply the truth to the conscience and the heart; to show that it is sufficient to meet the exigences of moral being, and to prompt obedience of its dictates; and, therefore, they must be men fully alive and awake to actual realities,—of mental power and activity, "apt to teach,"—men who, from the very impulse of their nature, could not, if they would, be idle, but who shall explore the whole mine of truth, and bring its treasures into open view, and then be able to commend them with force and pathos to the soul. For the instruction of such classes, we need teachers imbued with a spirit of intelligent inquiry, of keen observation, and of intellectual firmness,—ready to answer inquiries, to resolve doubts, and to calm the tumult of thought. It is for a lamentation, though certainly not for a reproach to the parties themselves, that many teachers are but half-taught; their knowledge is not accurate, and, therefore, if questioned, soon grow uneasy, and the clouded brow indicates their mental perturbation. Undisciplined, if thwarted by an unruly youth, they lose self-command; such never excel in any department, and are worthless for the line of things before us. He who would instruct such a class must himself be governed. If his spirit be troubled, his moral power for good is gone. If he doubts, he is as a teacher *lost.* We require in our teachers the ability to utter calm, strong thoughts, in a manner which shall indicate consciousness of their truth and worth, else they will never gain the full control and unhesitating confidence of their charge. We want living men, with words of fire and hearts of love; not speaking mummies, uttering only the records of by-gone time, like German critics, very learned, but very cold. Antique lore is good and useful; but a mind awake to the realities of the present is better: if the two may not co-exist, give us the latter. But where there is found competent knowledge of ancient things, with a keen sense of the actual and present, there are the materials of a good teacher; piety always being understood as existing to vivify the knowledge of the remote, and to instruct in the application of its truths. The elevation of our teachers is of prime importance; for, if they be not men of enlarged ideas —if not men of moral worth and weight of character—if not baptized with the Holy Ghost, so as to purify their souls and enkindle their intellectual fires—what can we expect in their classes but languor, decay, and death? The teacher must abandon apathy and cold indifference, for fervid love and holy zeal. Ambitious to excel, he must cultivate the best gifts, and strive to be perfect in patience and self-denial. He should despise mediocrity of qualifications for his office, and glow with holy ardour in his work, and expand his mind to take in the full sweep of beneficial agencies, so that his energies shall not be torpid, nor his teachings vapid. Enlightened and intense piety can alone sustain him; especially needful is it that the teachers of such classes should be *men full of faith in their work.* (See *Dunn's Principles*, &c., page 13.)

The conviction that success shall result from this kind of toil will nerve the mind and strengthen the heart. The persuasion that victory, though delayed, is sure, will give an energy and a courage not

possible to be felt in other circumstances. They who despair cannot work well. One principal element of success in individual effort, anywhere, is the expectation that there will be progress. Though long patience has to be exercised, yet it shall be rewarded.

In this holy enterprize, brethren, we must strive to enlist our *wisest and best men*. Alas! how few churches sympathize in this great endeavour! How few wealthy men, with books at command—how few scholars, engage in these toils! Could we gain teachers such as those we have described, the day of England's deliverance would be nigh. The elevation of her sons to the strength and maturity of goodness would hasten on. Such teachers are imperatively demanded by the times, and, wherever such are found, success crowns their labours. Happily, their number is not small. The scene brightens. The horizon in this quarter is clearing. Progress is being made towards better times. The change is slow, but the light prevails against the darkness. Indications of a better destiny for our people begin to appear. I believe the time is coming when our schools shall be no longer nurseries for babes, except in the knowledge of Christ, nor the irregular outbursts of holy zeal; but the *churches*, with their pastors and deacons, shall feel it is their *work;* and some here may live to see the day, when the choicest spirits of the land shall yield their service, and when multitudes of *men and women* shall throng our schools, thirsting for the knowledge of Christ. And how urgent the necessity for such institutions! The working millions will not enter our houses of prayer, or, if they come, being ignorant of our phraseology, the pulpit teachings are not understood, and, failing to meet what they want, they grow weary and retire; but they will sit at the feet of a teacher, if he be qualified for his functions, and if they can get a resolution of their difficulties, at the very time when they oppress them. Is not this, then, a means of evangelization which we ought with all zeal to employ? The working population of our country are losing faith in God; the mentally active among them are drifting upon the quicksands of atheism, and the sluggish are yielding to the power of the priest, and the drivelling superstitions of Rome. What do we want? Just this!—*Teachers*, who shall feel that it is given them to work for the coming of God's kingdom, and who will work in a godlike way,—who, knowing God's truth, and feeling its efficacy to meet and to master their moral wretchedness, shall go forth to this work with the calm consciousness of men who know their duty, and who have resolved to do it, and then success is sure. Only let us have teachers who will labour to raise up, in the minds of the young, an unquenchable desire for the acquisition of the good, the pure, the heavenly,—who will prove to the consciousness of their scholars, as many of our teachers are well able to do, that moral worth is immeasurably superior to all physical distinctions; and that there is an object, to which the meanest of them can attain, of a higher and more estimable character than all that wealth, or rank, or talent, can bestow. Give us men who will labour to inspire the *love of the good*, while they shall also urge to the pursuit of the great, the elevated, the strong; and who, above all, will show to their scholars, that to *be like Christ, the good, is to be truly great;* and triumphant success will assuredly follow their endeavours. The seed shall not perish, but a joyful harvest-time shall come, and England's people shall be saved.

III. *The third topic relates to ministers and the claims of our schools upon their sympathies and active service.*

I set out by saying, that the school is the charge of the church—if so, how much more is it the charge of the pastor, whose care the church is? He is the shepherd of the flock—can he then neglect the lambs? He gives strong meat to them of mature age—must he not also supply the pure milk of the word to babes? *What is the relation of the pastor to the school?* The question is asked, not in any doubt of the response. *He is its teacher.* He cannot, *per se*, execute this office, yet is he responsible. *Quid facit per alium, facit per se. But his authority is disputed!* Brethren, let us be honest.—Where lies the blame? Doubtless, there are spiritual Chartists—who would resist all authority—who despise dignities not self-conferred—and speak of office;—but *independency knows nothing of prescriptive rights*, except as qualifications for, and the vigorous fulfilment of the duties of office, give title to honour. He who would control voluntary workers, must show other claim than bare possession of status—he must prove that he has mind to adorn it, and energy to vindicate it;—that he is fitted, by natural and acquired resources, and personal devotedness, to fulfil his vocation;

and then no teacher, who is fit for his position, will feel other than glad and grateful that his pastor is awake to his responsibilities, and anxious to acquit himself with all good fidelity. It is further objected, *that Sunday-school teachers are difficult to manage.* Allow the objection—what then? Difficult duties are not less duties, because difficult. My own experience, however, is the very reverse of this; and, in the name of our teachers everywhere, I believe I may repel the charge. Undoubtedly, youth is impetuous, and needs guidance, but the industrious are ever peaceful, and no portion of the Christian church works so worthily, and with so little of notice or approval from man, as our teachers. They love their pastors, are conscious of their need of instruction, and naturally expect sympathy from those who guide them in spiritual things. Inexperienced, they are willing to be taught the way of the Lord more perfectly—but if they find not what they justly expect, their very love, unrequited, awakens wrath; and the interference of the pastor, unsustained by offices of affectionate solicitude, is resisted as a meddling with things beyond his line. But if he will be their friend, counsellor, and helper—cheering and soothing, as well as correcting and controlling—if his love for them, and sympathy in their object, bring forth the fruits of toil and service, then, I believe, there are no agents so docile and grateful as the pious youth of our churches, who sow in the minds of the ignorant the seeds of eternal truth. But whence the necessity for ministers to take an active part in school engagements? If Sunday-schools were simply institutions for the instruction and elevation of youth, then might the pastor's strength be spared, provided there were others with equal grasp of intellect, and breadth of observation, who would devote time and thought to the task—but, since their design is to train up the young for the enjoyment and practice of Christian virtues, and that they may become useful in connection with the church of Christ, the pastor alone can accomplish this, for (as it appears to me,) no agency of religion can realise its measure of utility, unless it be associated with that institution which is Divine. God made churches, and the pastor is the link between the school and the church. In what way, then, can ministers most effectually help forward this work? It is presumed that every godly preacher does feel intensely solicitous for the welfare of the young. The school is the nursery in which minds are being prepared for his instructions, and no department of labour will yield so large a return as this; and, therefore, to be indifferent to the school, or to neglect it for any other service not essentially pastoral, is to throw away the fairest flower of promise in the whole garden. This ministers *can*, and with the truest respect for the judgment of my brethren—this I would say, they *must do. Visit* their schools regularly every Lord's day, and spend time in them.—*Identify* themselves with the teachers in their efforts and aims; and this they ought to do, for who helps the pastor like the teachers.—*Establish* a good understanding with the superintendent and other officers, so that there shall be unity of action and spirit-stirring cordiality.—*Encourage* able and judicious friends to join in this labour of love, and revive the drooping hearts of those already engaged in its toils. *Awaken* the confidence of the young, and elicit their affections by giving them personal instructions in lectures and classes. *Be affable* alike to teachers and scholars, so that all may feel at liberty to approach and tell their solicitudes. *Meet* the teachers at their quarterly gatherings, and continually exercise thought for their benefit—providing books, and suggesting methods of instruction.

Ministers can show themselves to be the friends of children, the counsellors of youth, and the helpers of the teachers; can bring the claims of the school before the church, and remember it in prayer; can exhibit the elevating and beautifying influence of the gospel, and thus draw up youths after them to Christ. All that we have demanded of the superior teachers, ministers can do, and much more than that is required of them. Their minds must inspire all—their judgment control—their love bind. It is for them to encourage the formation and growth of societies in connection with the house of God, which have usually found their homes in public-houses, where, under the semblance of good, irreparable mischief has been done to our youths. Why should not a branch of the Christian Mutual Provident Society, a Temperance Society, and, indeed, all institutions that have for their end, the repression of vice, and the advancemement of knowledge and virtue, be established and patronised by our pastors and churches? Brethren, let us gather all good into the house of

God, and make it the centre and source of every influence that can elevate and dignify man for this world or for the world to come. In our care of the soul, let us not overlook the body. Jesus never did. Now, it mainly rests with the ministers of God's truth, whether our land shall be Christian or profane. They must create a thirst for knowledge, and furnish the supply, and give it a Christian complexion; they can do more than all other agencies combined, and on them the responsibility is devolved. Wherever the light of God's truth has shined, they have diffused it; as, on the other hand, it was they who made the ages dark, and kept them so. Brethren in the ministry of the Word, to us it is given to scatter the mists of error—to diffuse the Christian element—to impregnate the social system with the Divine leaven; and, if we are animated with the love of souls, the love of God's truth, ours will be the honour of leading on this grand agency of temporal and spiritual good to its highest issues; but if we neglect the gift of God, and grow formal, proud, and slothful, then we shall be an offence to God, and unborn generations may suffer from our want of faith and Christian charity. Assuredly the time has gone by when a minister can feel, that having preached his appointed number of discourses, and visited his flock, his work is done. His *power*, to be sure, must be in the pulpit, and for that reason he must keep his mind full, and fresh, and vigorous; but, for that very reason, he must not neglect his school, his teachers, his classes—that when he enters the pulpit every youthful heart may feel, *there is my friend;* and, from associating with them, he will learn to preach with simplicity, directness, and to the point; and he will strive to bring life, in all its stirring, restless anxieties, under the control and guidance of the ever-living and ever-satisfying principles of the Divine Word. I am aware that, in making these demands of my brethren, I may be charged with asking of them more than is in the power of man to fulfil. My reply to this is *two-fold.* To my *brethren,* I would respectfully say, the times demand—souls perish—millions are destroyed for lack of knowledge. We must work, if needs be, at high-pressure. What man can do, we must perform, and resolve that nothing shall remain undone which a large heart, and an ever-wakeful mind, with untiring energy, can accomplish. To *churches that are large,* and in such only the necessity can exist, I would say, you see your pastors are overborne, they cannot do justice to themselves or to you, if they follow out the impulse of their convictions, but you can relieve them.

Provide assistant ministers, whose special charge shall be the schools in all their diversified operations, and if you would do this, how soon would fruit appear to the glory of God—your sanctuaries be full, and, ere many years, new congregations be gathered, as the result of a little pecuniary liberality on your part, and cordial zeal to be helpful to the ministry in its work of saving souls!

I have now frankly, and I hope without offence, uttered my mind. I have expressed my convictions with earnestness; the subject is worthy, and I am jealous with a godly jealousy for the honour of the congregational churches and pastors. If we are to maintain our place in the van of Christian enterprise—in the onward march of the human mind to liberty, independence, and elevation—then must we arouse ourselves to higher endeavours, to more enlarged action. Our history is noble. Let the men of coming times acknowledge the men of this day worthy of their lineage and their principle.

THOUGHTS ON THE NEED FOR INCREASED EFFORTS TO PROMOTE THE RELIGIOUS WELFARE OF THE WORKING CLASSES IN ENGLAND, BY THE INDEPENDENT CHURCHES AND THEIR PASTORS.

By Rev. Algernon Wells.

On examining the present social condition of England, no class of the people more fixes the attention, or awakens the anxiety, of a thoughtful observer, than that of the artizans: by which term it is intended to signify all who pursue skilled handicraft labour, whether they work singly with hand tools, or are grouped in numbers to conduct the operations of machinery. By this description it is meant to distinguish the class in question from all who carry on trade, employ capital, or belong to mental and scientific professions, on the one hand; and, on the other, from all those whose toil is more rude and unskilled. Numbers alone render this class of great importance; and its numbers not only have rapidly increased, and do still rapidly increase in actual amount, but also in proportion to the entire community, and to the several other classes it includes. The arti-

zans are a vastly more numerous and important branch of English society than they were half a century ago; and half a century hence they will be vastly more so than now, unless some great and unforeseen change in all present tendencies should take place. The moral and religious condition of such a portion of our people deserves and demands the best consideration of every patriotic mind. These numerous artizans add unspeakably to the commerce, physical resources, and wealth of their country; do they, in any equal degree, contribute their quota to its virtue and religion, and therefore to its soundness and security, as one of the chief communities now flourishing in the earth? Would that the answer to this question involved no more pain and fear than it does doubt or difficulty.

Artizans in general cannot be wanting in quickness, shrewdness, and intelligence. They are selected when boys for occupations requiring these qualities, because they are seen to possess them. Their education for their craft, and practice in it, further developes and sharpens intellect. Their association with each other, and the instructions often given by their employers for difficult operations, have the same effect. Then they read, discuss, and attend lectures. Without much depth, they thus acquire considerable surface of knowledge, and the lower power of knowing becomes far more developed in them than the higher faculty of thinking. They become conscious of their mental advancement, and presume upon it, quite unconscious even of the existence of wide fields of truth they have never explored. They compare themselves advantageously with mere uninstructed labourers, but seldom learn humility by placing their own acquirements in contrast with those of men possessed of far more enlarged knowledge than their own. Moreover, they feel themselves to be a class with interests and sympathies peculiarly their own, which they naturally conclude that they ought to vindicate and promote by their combined efforts. Nor are they well-satisfied with their position, either political or social; they think that capital absorbs too large a portion of the profits of their labour, and that the middle and upper classes monopolize political power, to their exclusion from their just share. To a great extent, they are not religious in either their sentiments or habits. A serious belief in revelation is not their general characteristic; neither is the observance of the sabbath, or attendance on public worship, their prevailing custom. Their domestic life need not be painted in dark colours, but it wants improvement and elevation. They do not attach themselves to their employers, or confide in the classes higher than themselves in the social scale.

It can hardly be necessary to add, that the connection of this great artizan class with the religion of their country, in any of its various forms, is very slight. They resort to the Established Church for the rites of marriage, and they bury their dead in its parochial grave-yards, with the prescribed ceremonial; and they may also generally present their children for its baptismal service. A portion, indeed (would that it were multiplied tenfold!) of this class of our countrymen is found attached by conviction and choice to each of the several evangelical communities, and add their full share to the honour and strength of those churches. But the great religious movement of the age seems to pass by the artizans of England, leaving them untouched and unstirred. The superstitions of Puseyism have not attracted them—evangelical ministrations seem to have no charms or power for them. Our great enterprises of religious benevolence have not won their approval or attention. They look on, quite unconcerned spectators of our struggles for religious liberty, advocates as they are for freedom in all its other applications. They are not converted by Romish zeal, or any longer gathered by Wesleyan energy, or drawn by the more intellectual discourses of Independent and Baptist preachers. All this is sorrowful. It is, moreover, dangerous. It must work to disastrous issues, if not soon remedied. The continent of Europe multiplies on us its examples and its warnings. Every body of Christians should inquire how and why is this? What are the causes and what the remedies of so great a peril?

We employ ourselves this morning in conference on a topic of deepest interest to ourselves and to our country. We are not able in this matter to plead any favourable distinction of our denomination above others. We are not more successful with the artizans of our country, or in more favourable estimation with them than other religious bodies. The fact is plain. The reasons should be sought. If discovered, they may admit of remedy. Why is it that the preaching of our ministers, except in very rare instances, is

not attractive to them? Why have they no sympathy with our testimony, or our struggles for religious liberty? Why do our new-built chapels gather congregations of tradesmen, but never of artificers? Taking their relative proportions in general society, those of the latter class should form the majority of worshippers. Why do not our schools either win the parents or retain the children to our chapels? Why has our literature no charms for them? They are readers, but we do not seem to write for their taste. Why do not our domiciliary visits succeed in establishing friendly relations and sympathies between our religion and their affections?

The writer of this paper will leave it to his other colleagues in the present service to assign such causes as may be supposed to operate in the minds of the artizans themselves, for producing the alienation inquired into—be they political, social, infidel, or all three combined; his purpose being rather to inquire what obstacles on our own part operate to repel the approach of our artizan countrymen to fellowship in our religion and our worship—what in our preaching, service, discipline, spirit, and opinions may give them an aspect or a savour unattractive to the shrewd and hard minds of the mechanics of our time and country. As it is admitted that our own sentiments and practices are not more uncongenial to the working classes than those of other classes of Christians—as they seem hostile and alienated from all alike, the obvious and natural inference might be, that the causes are with them; that modes of thought and habits of life, unfavourable to religion altogether, prevail to draw them far aloof from all Christian churches and worship. Careful inquiry will probably show that the main causes of this lamented severance of the working classes from the religion of their country, in all its forms, do lie with them; and the other papers to be this morning presented will probably place this fact in a clear light. But the entire object of the present inquiry is to make, if possible, some breach in this wall of separation, and to open some way by which we may commence, at least, an approach to this large class of our countrymen, so as to gain their attention and win their more friendly regard. For this end it is necessary to seek for, in order to remove, even minor and circumstantial hindrances—to ascertain whether, though we cannot alter our religion that it may be made pleasing to any, we ought not to modify some of our modes of advocating its claims, so as to render them attractive, instead of repulsive, to those whom we would gain,—herein imitating the example of Paul in a like case. This inquiry is the more necessary for us, because, in looking at the sentiments, constitution, and practices of Congregational churches, we find much that might be supposed likely to meet the tastes of the class concerning whose alienation inquiry is now made. Our appeal to the understanding—our struggles for liberty—our doctrines of equality—and our rejection of pomp, might all seem congenial to the known sentiments of the working classes on other related interests, and in other analogous instances. And if this is found out to be the case in fact—if we no more than other Christian churches, holding views on such points obviously repulsive to the artizan class, succeed in gaining their sympathies—then we naturally ask, What is there in our modes that counteracts the known tendencies of our principles? What do we connect with our principles which nullifies and neutralizes their proper effect? Is it anything that can be discovered, or that, being discovered, can be removed and corrected?

No doubt some things with us which are our glory and strength, and which, for no conceivable reason or object, ought we ever to change, operate repulsively on the working classes, and indeed on all classes around us. Our evangelic doctrine, our spiritual religion, our watchful discipline, and our strict sabbath observance, are all repugnant to the carnal mind generically, and in every class and station; yet, by those alone, when blessed of God, can we, or any other people, convert enemies to friends, and gather souls to Christ.

Subordinate to these our cardinal religious glories, there are with us modes of thought and action—good, sound, and not to be changed—which are probably repulsive to the working classes; such as our firm faith in the Scriptures, our high veneration for them, and our constant appeal to them; the relative provinces we assign to reason and Scripture in religion. Alas! the working classes have been but too successfully plied with the shallow and frivolous objections of infidelity against the inspired Word, till with them the entire presentiment is adverse to the Bible, not in its favour.

Also, our firm attachment to points of objective truth—our witness for them—

the stress we lay on them, in reference to their place both in the system of truth and in the formation of character—our conscience respecting such points—our separation from other Christians on their account and for their sake. All this is unpleasing to the freethinking habits of the working classes. They think themselves superior to it, and more free and impartial in their judgments. They contemn us as sectarian and narrow in such convictions. They have caught this supercilious superiority to any serious judgment of the excellence and importance of some doctrines over others, from the tone of speakers in Parliament, and writers on politics, as well as from mere avowed unbelievers. A taste has been thus formed in them, to which our zeal for opinions is most repulsive. No less is our exclusively religious character repugnant to them. In our public services, in our church proceedings, and in our general activities, we still cleave to a strictly spiritual dispensation. If we discourse or act at all on any political subject, we do it religiously, and regard the matter only as it touches religion. If we mingle in any literary or scientific associations, the same view to religion is apparent; when we handle such topics, or unite in such institutes, it is seen that we cannot put out of view our highest and special object. We must at least tinge everything we touch with this mixture. No less is this peculiarity apparent in our movements for Education and general Charity. We cannot establish a daily school, or join a sick or clothing society, but we must turn the opportunity to religious account. This is plainly discerned by the working classes, but it is not justly appreciated. It is not attributed to honest and loving fervour. It is ascribed to sectarianism, not to benevolence. We are thought to be at work for our party, not for their souls. They think we would get them to chapel, not that we would conduct them to heaven. Our good is evil thought of. What ought to attract, in fact, repels.

Further. The working of our church system casts itself too much into an aristocratic mould to present a pleasing aspect to the working classes. The constitution of our churches is as truly as it is avowedly democratic; but the action of a sound democracy will always work to produce a necessary and useful aristocracy. The unbiassed suffrages of an enlightened constituency secure of its privileges, and using them only for the common good, will uniformly place the best qualified men in office and authority. Thus it is in our churches. Social position is one qualification for office in every society. This is the dictate of common sense, and the lesson of all experience. Possessions must always form an element of confidence, and therefore of influence. Thus it comes to pass among us. Brethren who add to those qualifications for usefulness which are of a mental and religious nature, such also as arise from position and substance, are preferred for office in our churches. This is so general a practice, that exceptions do but prove it the rule. Nor is management either employed, or necessary, to secure this really desirable result: it arises from the common and prevailing sentiment of all classes among us. Unusual merit in humble life is not excluded by it from honourable service with us; but, other things being equal, station determines the preference. Now this is very distasteful to a class fretting against exclusions, jealous of all the advantages ceded to the possessors of property, and anxious to remove all social distinctions not based on personal pretensions. They turn from the world to the church, and think they see operating, in sacred relations, the same inequalities they deem so unjust in the structure of general society.

And, lastly, it is probable, that so far as the action of our system as carried on in our church-meetings, wherein their business is transacted, comes to their knowledge, it also displeases the working classes. The procedures are too tranquil and devout. The eldership is too active, and the members too quiescent. Promiscuous speeches and resolutions—spontaneous movements originated by individuals—discussions on topics rarely or never introduced—would be far more in accordance with the prevailing tastes of active-minded artizans. This is not meant of such as, being converted, enter our churches as spiritual and humble disciples of Christ; but of the on-looking, and unfavourably impressed multitude of alienated workmen around us: not of those who do come among us, but of those who are prevented from so doing by the notions they form of what we are, and of what we do. Doubtless, it is a nice point in theory—and more difficult to define abstractedly than to attain in practice—what degree of freedom in speech and proposals should be sanctioned among the members of churches constituted as ours are. Probably no

rules on the subject would admit of indiscriminate application to all churches. The greater strictness of some, the greater liberty of others, in this particular, may be most salutary where adopted; but to transpose these wholesome adjustments might be most fatal to peace and order. But, as all the great purposes for which church proceedings are conducted bear a decidedly spiritual character, they can never be properly ordered where they cease to harmonize with the grave, subdued, and heavenly spirit, which is alone appropriate for the business as well as for the devotions of Christ's churches. It may be hoped that we have attained considerable success in so ordering our affairs; and it may be feared that, in proportion as we have done this, our practices will appear uninviting to a class whose conceptions, on such matters, are derived from a vehement spirit, exciting associations, and clamorous meetings.

Now, all these points of supposed repulsion in our religious order, operating to sever the working classes from us, are such as we deem our excellences—things that we must not alter, even did we know that the effect would be to gather to us great numbers of the artizan population; for in that case it would really be that we joined them, not they us; we should be making ourselves like them, not assimilating them to us. It is not believed that policy so fatal to our purity would augment our numbers; but were it so, to change a great and consistent religious denomination into an eager and tumultuous party, in which the political should predominate over the spiritual, would be indeed a folly and a ruin.

Two considerations, however, remain to be mentioned, in which, probably, may be seen peculiarities attaching to the Independent denomination unfavourable to its influence on the working classes, which, if neither positively blameable, nor entirely removable, should be counteracted and corrected as far as possible: for it is not easy to mention a matter, at this moment, of greater religious and national importance than that of bringing multitudes of our artizans under the power of the gospel.

The first of these two considerations is the essentially middle-class character of our Congregationalism, and of our churches—and, therefore, of everything about them—preaching, buildings, ministers, manners, notions, and practices—all have on them the air and impress of English middle-class life. Our churches have more and more worked themselves into this mould, as time and change have proceeded. Are they not at this time far more exclusively of that class than was the case a century ago? The higher orders, then not sparingly sprinkled among them, have now left them almost to a man; though it must, however, be acknowledged, that probably a larger proportion of poor may be now found among them than at the beginning of this century; but their access, as yet, has had little influence in changing that paramount impress of the middle so obvious on our denomination. The effect of this is, that persons of that station in life find themselves most at home in our fellowship. All things among us are adapted to their tastes and habits. We equally eschew the refined, imaginative, and hierarchic forms so congenial to the higher ranks on the one hand, and, on the other, the rough simplicity that might attract keen but unpolished artificers. Undoubtedly this circumstance presents us in a very unfavourable point of view to the artizans, whose great quarrel with English society altogether turns on its class structure, who complain incessantly of class interests and class legislation, and who are ever at war with the class spirit. It may be that these complainants are as deeply imbued with an exclusive class sentiment as any other portion of the whole community; but this does not alter the fact of their strong dislike of that in others with which they themselves are no less thoroughly imbued. Also, it is obvious that of all the classes prevailing in England, the artificers most dislike the middle class. This antipathy is as apparent as it is strong. It prevented them even from rendering any assistance in the great Anti-corn Law struggle, and severs them widely from their natural allies in all political interests and elections.

Now if we cannot—and it is believed that we cannot—alter much this class character of our churches, ought we not to discern that it does constitute a strong impediment to our success among the working people; and turn to mitigate its intensity in any way within our power? Wherever possible, we should sympathize and act with the mechanics in any movement to promote their intelligence, privileges, and welfare. In our religious proceedings and order, we should meet their tastes as far as practicable. We should remove whatever barriers to association and sympathy between us and them, in

the religious life, admit of correction. Especially, our minsters should aim to understand this class, and to remove, both from their public services and pastoral deportment, whatever may possibly render them unacceptable to so numerous and important a section of the English people.

The second consideration worthy of notice in this inquiry, as both tending to alienate the working classes from us, and also capable of some remedy, is our essentially antagonistic position. This we cannot avoid or alter. We may pronounce it a woe; but it remains no less on that account a fact, that we are born unto strife, as a religious community—hallowed strife, we believe—strife only for truth against error—no other strife than that essential to those who will stand faithful to their convictions, and to their Master. But such is the antagonism of our position, in doctrine, in worship, in polity, we are witnesses against what we deem most injurious errors. As such we are separated and marked. All eyes are on us, and all unfriendly. Our testimony troubles the land. We disturb the indolence, the security, and the interests of powerful bodies. We are greatly disliked and resisted. We are as much misunderstood and misrepresented. Such being our position and our repute, we can expect the adhesion of none but those powerfully convinced, and thoroughly decided. There is nothing to attract to us the timid, the careless, and the self-interested. Still it is not for the sake of this objective view of our position that the circumstance of its polemic character has been adduced, but rather to offer a remark or two on its subjective influence on ourselves; and how it renders our churches abodes as unattractive as garrison towns. It tends to make our preaching technical, narrow, and hard. Some abstract topics are too frequently discussed—some simple, generous themes are almost altogether excluded—we move in a doctrinal orbit, remote from the common sympathies of men—and whatever be our theme, we are prone to reason and dispute, rather than to melt and glow. Moreover, it is not impossible that antagonism has driven us too far in rejecting indiscriminately whatever has been adopted by others who have doubtless associated much good with their evil; and whose ill use or association of anything true and good, ought not to have driven us to its rejection. Also our energies have been so much directed to testify against evil, that the strength and energy have been thus absorbed which ought to have been employed rather in spreading truth, and strengthening, by increasing, our own body. We have seemed more intent on removing unsound systems than in establishing others truly scriptural. No doubt a further evil has accrued to us from our essential antagonism in its effect upon our spirit, which has been far more perceptible to others than to ourselves. The devout, gentle, and calm temper, so gracefully accordant with our holy religion, has with us suffered damage from our controversial calling. It were well if, as a religious class in this country, at the present juncture, we could see ourselves as others see us; if we could quite correctly ascertain how our buildings and devotions, our churches and discourses, look in the public view; how far they excite reverence, attract regard, command respect, or kindle hope in our on-looking countrymen; in particular, whether we are the people towards whom, by preference and sympathy, the working classes would be chiefly drawn, were their present antipathy to all religion removed; and, if not, what in us admits of such change and improvement as might tend to win the hearts, as well as to convince the judgments, of those that have been so long without. Most probably to the working classes we seem to stand in competition for their adherence with the other religious bodies of the country. As yet, they have rejected all alike. Nothing, however, has indicated that they have turned from us less resolutely, or more reluctantly, than from others. Are we, indeed, as repulsive as would seem, and can we neither discern nor remove the causes?

The imperfection of these remarks is strongly felt; their freedom is intended to be quite free from offence; their design is to move and help discussion. The subject to which they refer is confessedly most important. The facts they state or imply will hardly admit of question. A meeting of the Congregational Union cannot be more legitimately and usefully employed than in attempts to ascertain the exact character and position of the Independent churches at this time. To exercise the honesty and courage by which alone faults can be discovered, acknowledged, and corrected, is a most wholesome virtue. To think more highly of ourselves than we ought to think, is a corporate, quite as much as it is a personal fault—perhaps more so. Yet ought

we not so to depreciate ourselves as may exceed truth, or damp zeal and spirit. If we are not, indeed, a body adapted to act powerfully on the working classes, that may not be our calling of the Lord. It may be enough that we bear our witness, maintain our truth, and carry on our struggles through all disadvantages; and having done this, the great Master may say, "Well done! good and faithful servants!"

BY WHAT MEANS CAN WE, AS A BODY OF CHRISTIANS, BEST PROMOTE THE RELIGIOUS GOOD OF THE WORKING CLASSES?

By Edward Swaine, Esq.

"Our flesh is as the flesh of our brethren; our children as their children," NEH. x. 5.

WHATEVER difficulties beset this question, perhaps its delicacy is not the slightest of them. To say what honest conviction impels to say, may require a statement on some points considerably differing from that which would express the mind of hearers; and, in suggesting remedies, opinions may be further crossed. But let the assurance be accepted that offence against a genial spirit, or fraternal feeling, if committed, will result only from want of skill, not from oversight of what is due. The honour of addressing this Union was entirely unsought; but, to be invited to it, does not the less impose an obligation to use the opportunity with moderation and respect, remembering whence it came.

The working classes!—Who has not, at some time, felt "How awful is a multitude," a congregated mass of men? The "wide silence" of a wilderness is not more impressive. When we have seen collected, on some special occasion, an excited throng of thousands, whom we would have fain controlled, and of which, too, it was possible to conceive ourselves the victim, what image scarcely has been more striking to us of resistless power, or given us more vividly the sense of individual weakness? Reflecting on the class which our question concerns, the whole assembled body may be imagined in review—not as it is, but as it might be;—not in tumult which only God could still, or oppressed with toil, or want, or morally debased, but well clad, well fed, orderly, industrious, sober, and religious. Think of it—the concourse greater than was ever yet convened, and stronger in intelligence and physical force, because better ordered both in body and in mind, but suggesting no awfulness save that of goodness, and exciting no sense, in relation to ourselves or to the commonwealth, but that of safety, competence, and honour.

Why do we *imagine?* Why is not the picture true? The inquiry is not impertinent, for the question before us implies that the reality is possible. We presuppose by it that we have principles and truths to employ, adequate to effect whatever results, temporal or spiritual, legitimately flow, sooner or later, from the Gospel to a people subject to its sway. Yes; fathers and brethren! that great aggregate of intellect, moral capacity, and power, which centres in the working classes of our land, that multitude of precious souls is before you, as the material upon which, in entertaining this question, you propose to act, by the help of God, in order to the blessed consummation but as yet imagined.

Yet the question needs to be justified as assuming no fallacy, and laying no groundless accusation. It does not imply that labour is unfriendly to religion, and so forget that, probably, He, the holiest, and certainly, those who best exemplified His spirit, wrought with their hands for daily bread. Nor does it imply that the welfare of the working classes has been to any a matter of indifference, however their actual condition may be a ground for blame. But it *does* imply that they need, and should engage, our sympathies and efforts in a *special* manner. Possibly some may think, that in this it assumes too much. They may be disposed to infer, from the prevalence of mechanics' institutes, loan libraries, and other indications, especially such as the 1025 Essays on the Sabbath, recently, and so greatly to their honour, produced by members of the working class, that as many of them in proportion are under moral and religious influence and culture, as there are of any other class. Even if it were so, their vast number, including families, would give them a special claim on our solicitude, and the unquestionable condition of too many of them would enforce it. A daily journal thus forcibly describes it:

"The 'dangerous classes' in every community must in general be said to be the classes who are themselves in danger. They lack secure or adequate means of subsistence. They possess either no property at all, or so little that they live in daily fear of seeing it consume away in the inexorable demands of present want.

They would live by labour if they had it, if they could do it, if there were any cause to hope that to-morrow work would be even as yesterday, if not more abundant. But where multitudes stand all the day because no man will hire them, and where there is no tangible, proximate prospect of their being employed—where such even as have work fear to think how soon it may cease and determine, and have no reasonable cause to hope that any alternative of toil exists for them—there are to be found dangerous classes—classes wavering on the brink of social or potitical demoralization—brands, fit and ready for the burning, whenever accident or mischief shall kindle the flame."—*Daily News, Sept.* 14.

Who will dispute that this is a true witness? For their own sakes, then, and for their country's sake, for the world's sake, for the sake of humanity, law, morals, and religion in general, the question before us would be urgent, even if the class it relates to were, proportionately to its bulk, as religious as any other. But what are the facts? Competent persons, amongst the various Protestant denominations, affirm their belief that of few congregations do the operatives constitute a considerable portion, and yet the number of male operatives, of twenty years of age and upwards, employed in England, as weavers, spinners, factory-workers, and hand-loom weavers alone, approaches half a million; while the whole male population of the same age, of the manufacturing districts of Yorkshire, Lancashire, Cheshire, and Derbyshire, where our textile manufactures are chiefly conducted, cannot exceed 600,000—the whole population, according to the valuable statistics of Mr. E. Baines, in 1843, being about 2,200,000, and the men, from twenty upwards, according to the census tables of 1841, constituting rather more than one-fourth of the whole population of the kingdom; clearly showing that the male adult operative class, if Protestants of any kind, should form a conspicuous portion of the men of every Protestant congregation in those districts. But the sittings in all the Protestant churches and chapels are only about 950,000 (according to Mr. Baines), and, at the usual reckoning on these subjects, not more than about 200,000, or 220,000 adult males, of all classes, would be in attendance, proving that all the remaining 380,000 or 400,000, or thereabouts, except those who are Roman Catholics, attend nowhere.

Passing the question who is most chargeable with neglect, lest, in accusing, we fall into the same condemnation, we proceed to offer some answer to our question.

In order that public teachers have free and permanent access to a people under no compulsion to receive them, two conditions are essential — sympathy and truth. To win, there must be *sympathy;* to attach, *truth.* Ostensibly Christian teachers, bringing "another gospel" than the true, may obtain temporary popularity, but they would not, nor would any succession of them, gain the world; for the world is for truth, and truth is for the world; or God's word would find no "entrance" into human minds and give no "light"—moral influence and action would be impossible. But truth must be presented *truly*—not so as to belie or obstruct itself. The doctrine that purports to come from infinite compassion, must come with mien and tone in unison; and not only so, the sympathy that *seems* must *be,* and the more complete it is the more certain the success.

There was one who "spake as never man spake" both to heart and mind. "The common people heard *Him* gladly." When his enemies sought Him they could approach only as dastards, and "by night, because they feared the people." "In the absence of the multitude" only could they apprehend Him. Was it all miracle? Was it not rather all natural, save in this, that "*His* understanding" was "*infinite?*" "He knew all men," and (emphatically truth Himself) *must* have sympathised with all just desires and lawful aspirations. He *understood* them; His heart was with them in all things right, and He spake to the heart, although he stirred no lawless passion, and touched no worldly chord. He brought not only the benign aspect, the kindly tone, the generous feeling, and the true doctrine, but that mysterious influence, "without measure," which attends in every case, more or less, where "heart meets heart." If we would largely win and benefit the working classes, we must aim, at least, to *understand* them. Our lamentation is that they do not attend the ministrations of Christian truth in any proportion to their numbers. Is it because they are only half employed, and, consequently, ill clothed and pressed with worldly cares; or, through excess of competition, overworked, and seek indulgence on the day of rest? or is it because they are sensual,

improvident, indolent and infidel, corrupt, and corrupting one another? All these causes may operate, but whence *their* cause? All these causes may prevail, and yet there may be another cause, of great, if not of greater, potency than any other, to indispose the mass.

If the ill-clad and woe-worn, or the over-worked and weary mechanic, is under strong conviction that the want of work, or the over-work, the deficiency of maintenance, or the hard struggle to secure, and the uncertainty respecting it, are the fruit of unjust political arrangements, he will scarcely feel at home with those more favoured, even if not at variance with them. Is there no distance between churchmen and dissenters, because of the inferior political position of the latter? Does not the political affect the social? It is not in nature to trample on itself, however, under holy influence, men, for peace sake, may endure, and, for Christ's sake, forgive. The wronged have ever clung together. There may be in many of the working classes but little of conscious jealousy; but all wrongs, real, or imagined, engender discontent—and it is well; or where would be redress, progression, truth culminating to its noon? *Some* apprehend the wrong; *they* declaim, or write—and lead. The rest follow. Thus we conceive it is with the operatives, *as a class.* Even the irreligious would not *all* assign political position as a cause of their indifference to religion, neglect of public worship and league with infidelity; but while they, severally, gave the excuse of poverty, fatigue, religious doubt, and so on, another cause might be an *esprit de corps*, created, though unacknowledged, by their political condition, and continually nourished by sentiments, from lip or pen, propounded by their leaders. If, however, these sentiments had no support from facts, to expel them might be an easy task. But if it is otherwise, their friends will be "as those who beat the air" if they disbelieve it. I confess my own belief, and judge its avowal here to be in place, that the political condition of the unenfranchised class is the parent cause of the greater number of those more immediate causes that keep the working classes, *more* than others are kept, from the House of God—aye! and keep them, too, from light and common air.

Whence the squalid poverty, the nauseous alley, the crowded dwelling, with their typhus and indecency? Whence, even, we may ask, the intemperance and animal excess? Are they all, and all in such terrible amount, the *direct* results of unregenerate hearts? Are they not rather, to a great extent, the festering sores which legislative yokes have brought upon the body politic? Never did any considerable number of people in a civilized country huddle in want and wretchedness, where *nothing* but natural indolence and vice, from first to last, precluded comfort. No! where these things are, freedom has been wronged; and these are voices, foul-mouthed voices, (but as much ordained in the order of natural event as the voice of the patriot) calling for redress. Disfranchise the middle classes, assuming that which is impossible, at least, we hope so. Let legislation concern itself for *their* interests no further than the intelligence and patriotism of the aristocracy would then secure, and, without reflection upon that class as more or less than human, it may be reasonably questioned, whether many generations would elapse before the noble philanthropists, the superior spirits, the Ashleys of the age, would not be inquiring, in reference to us, as we are now asking, in reference to others,—"What can we do for their religious benefit?"—We, *then*, as a class, should become whatever the operatives, as a class, are now; with the same interchanges of no work and over-work, starving, and toiling, and fearful preparation to the hand of violence and infidelity. Influences would be at work, through *our* condition, tending to destroy the social fabric, as now the middle classes, which are the nation's strength, are being diminished and impoverished by *theirs:* and, instead of being, as we are, under God, the great national support of liberty and morals, we should continually be filtering from among ourselves new dregs into that lower stratum (and be confounded with it) which is, at once, the quicksand of the state and the rock of faction—the Hinnom and Aceldama of our native land. Still, some among us, doubtless, would be industrious, sober, thinking, moral and religious; remembering our privileges, whatever our disadvantages, writing essays and pursuing science; for God will not leave Himself without witness, in any class, in any condition, that by *His* breath man became a living soul. Thus it might have been, and, while some would contemn our "order" as utterly depraved, others would rejoice over the redeeming few,

and marvel, as we may not unreasonably marvel now, when reflecting on our brethren of the working classes, that morality and mind were not brought down even to a lower pass.

It is in justice, and for use, that this opinion is expressed. We cannot properly feel for those we are considering, unless we place ourselves in their condition. What obstacles to social prosperity and moral progress had remained, even if a large proportion of the people had not been excluded from due influence in the Senate, we may not be able precisely to affirm. But of this we may be certain—the State would have long since ceased to exercise that expensive patronage in the cure of souls, and the care of morals, which, for good or ill, it has so long enjoyed—the public expenditure would have had less reference to institutions and objects, over which the people at large had no control; and the laws in general would have consulted less private interests, even if they had not better secured the commonweal. "Miscellaneous estimates" would scarcely have called forth more surprise, or Irish and Colonial Government afforded less content. Is this deniable? If not, is it reasonable to suppose that a class, ever growing in intelligence, and shut out from all voice in the national expenditure and legislation, but groaning under them, should not become, in some degree, pervaded with a sullen spirit?

There is a fact in connection with Mechanics' Institutes, establishing, beyond question, that political discontent operates in no small degree to prevent the progress of the working class in mental improvement. But a small proportion of them belong to these Institutes. After all allowance made for scanty wages, indolence, and love of pleasure, the proportion, in 1836, was so small as to excite inquiry for the reason. Mr. Frederick Hill, who then published two volumes on National Education, gave, in an appendix, replies to queries he had put on this subject to persons well-qualified, in their several localities, to give him information. Here are some of them:

"There are in this country an immense number of operatives that may be deemed somewhat intellectual, who are actuated by an opinion of the comparative merits of the proceedings of Mechanics' Institutions, which, in my view, is most seriously erroneous. The class I allude to are politicians. They conceive all their disadvantages and grievances to result from political causes, and refer whatever they consider wrong to the misgovernment of the country; and they accordingly think, that political knowledge and political exertions are of the greatest possible importance, while science and literature are comparatively trifling and worthless."

Again:—"The thirst for political information among the working classes is great, and there is no provision for it," (in the Institute.)

Another:—"Some suppose it is a tub thrown out by the Government, to amuse them, and to draw their attention from off (the all-important subject, to them at least,) of politics."

In other instances, the reason assigned that so few belonged to these institutions, was "prejudice," arising from suspicion of the motives of their employers in promoting them.

At the present day, and especially in London, the number of coffee-shops, with libraries and reading-rooms attached, may account for the neglect of Mechanics' Institutes, even by those who are not "politicians;" but, on the other hand, the resort of many to these places is perhaps stimulated chiefly by their love of politics. The proprietor of a coffee-shop at the west end of London alleges that he pays £700 a year for publications for his customers; another £400; while the great extent to which Sunday newspapers are read by working men is, probably, not merely a sign (which it certainly is,) of their deep interest in politics, but also a result of *unnatural* avidity, induced by the real or imagined ills of their political exclusion. It seems, at all events, highly probable, that feelings akin to those that keep, or once kept, many of the working class from joining Mechanics' Institutes, keep many of them also from hearing "words whereby they might be saved."

Now, of all denominations, Congregational Dissenters should be the best prepared for this state of things. Theirs are the fathers of English liberty, and to them belong its brightest records. With us, too, (condemning both themselves and us, if either,) the classes in question will find those principles of social self-government admitted, on which alone they can found any just claim to be enfranchised. Our system rests on the general principles of eternal justice, and necessity, in order to free moral action, no less than on the literal prescription of the word of God. If they are right in application to the

smaller, spiritual community, it will be difficult to prove that they are not equally so in relation to the civil commonwealth. We have no affinity with those who would abuse the principle of self-government to ends opposed to property and order; but we have an advantage, in our approaches to the working classes, over all other denominations, in the identity of our cherished principles of church government with those which sustain the largest views of civil liberty. We may go to them with only the words of everlasting life, but we shall go as none others can go—in no danger of exciting reasonable prejudice, upon their own principles, if they shall ask whence we come, and what are the rules of our system and communities. We may go proclaiming no other liberty than that which Messiah brought, but it cannot but be in our favour, if we are sure of being found in unison with their strongest desires for rightful liberty of every kind. Not that, to make this manifest, we are to throw ourselves into a political *mêlée*, much less to encourage unreasonable and ungrateful discontents, or visionary expectations. It will be sufficient to insure our proper and consistent course, as citizens, towards them, that we hold it as an axiom, which no just collation of historical facts of any age or country can disturb—that the measure of a nation's virtue and prosperity will be in the proportion to its freedom.

"Nothing is wanted," says one whose silver trumpet we always love to hear, "but an earnest ministry and an earnest church, for the conversion of the world." This is true, liberty being pre-supposed, of course, for "the work of the ministry" and the zeal of the church. For, although human laws are inadequate to save souls, and God will make the sanguinary edicts of a Diocletian issue in a harvest from martyrs' blood, liberty is the proper field of truth—the thing for which kings reign and Christian citizens should pray, and, consequently, *seek*. When the churches had "rest," they were "multiplied." When the gospel has "free course" unchecked by frown or smile, we may expect it will "run and be glorified." Let us but be faithful to our principles as Congregational Dissenters, and we cannot but be in sympathy with all that is just and generous, and with all that Christian love and wisdom claim in its expression. But, with deference, the opinion is submitted, that the more we *practically* keep in mind that our principles *demand* effort, and co-operation with effort, to enlarge the circle of civil liberty (which includes religious), to its just dimensions; viz., "that no man hurt or *defraud* his brother,"—the better friends shall we be to the immortal souls of the working classes, as, indeed, to all our fellow-men.

But, secondly, and without waiting till the stream of political severance has passed, we must bring to bear upon them evangelic doctrine. Might not this be promoted by a special agency—an operative mission? To object that we have more agencies already than we can well maintain, is to dismiss the question "what can we *do*?" By asking this (if we mean sincerely), we are pledged to some labour, new in kind, or new in power. When the work is heavy and "the iron is blunt," there must be a new axe, or "more strength." We have no alternative but fruitless lamentation, or additional work. But the reaping and rejoicing-time will come. Even now

> "The Great Shepherd reigns,
> And His *unsuffering* kingdom yet will come."

Is it not then worth consideration whether a mission to the operatives cannot be exhibited with the halo of noble enterprize that attracts and animates to foreign fields? The latter must become ripe in proportion to the harvest here. To see them "white," we long and pray, and would look on no labour as of God that tended to retard the foreign harvest. But whence are we more likely eventually to obtain labourers for every field of Christian effort, than from that quick-witted body, the working classes, when touched by Divine grace, and brought into Christian fellowship? As yet they keep aloof; but the cross will conquer wherever it is borne. Let men—at first, some two or three—selected and prepared *for that special work*, be sent, not with politics upon the tongue, but with the sympathies of large and liberal hearts, and well-instructed minds—preaching where and as they can; in open air, in manufactory, or warehouse, or place on purpose, —but everywhere with force and pathos, "repentance towards God, and faith in our Lord Jesus Christ," and reasoning with native power and scriptural intelligence, on "righteousness, temperance, and judgment to come," and we shall assuredly not regret that we bethought ourselves—"how shall they hear without a preacher," and "How shall they preach except they be sent?" The circum-

stance that the operatives dwell in masses —in some parts of the manufacturing districts, constituting almost entire populations—operative villages; would furnish great facility for the labours of such an agency as now proposed.

I venture, thirdly, to express deep conviction that the training of young men for the ministry, in order to large results, must have special reference to "the common people." Provided the substance of the teaching be right, it requires only that the spirit be sincerely and deeply earnest to win acceptance. "God gives the increase," but it is where a fervid Paul and an eloquent Apollos preach. Let a layman be forgiven for touching upon a subject that a beloved and honoured master of our Israel has made his own; but, truly, "an earnest ministry" has been the want of all times, and the fact one of universal recognition by its best exemplars. Francis Xavier (a Jesuit, but illustrious,) thus wrote to the Doctors of the Sorbonne in Paris:— "Ah, how many souls are lost to heaven through your fault, who abound more in learning, and the study of the sciences, than in charity!" "Happy are they," he continues, "who can give to God a good account of the talents which he has bestowed upon them."

Talent is not disparaged, it is only required that its highest ends be kept in view. If German philosophy or metaphysics can serve religion, let them; but let them *serve*, not *rule*. Let them come in their *results*, rather than in obtrusive statement: in tongue of England, too, rather than in phrase of cloud-land. Let them be used as the wisely erudite employ their learning—for effect, not show. To discredit metaphysics would be to plough up the foundations of knowledge. But the greater the teacher's tact in concealing his art, the more effective will be the lesson; and if deep thoughts require expression, those who really have them will have words suited to convey them. The thought is imperfect when the language intended to convey it needs a translator even to educated minds. Oh for a ministry characterized by "thoughts that breathe and words that burn!"—a ministry such as we may hope for in perpetuation, if the projected changes in our College system shall be conducted under the influence of that holy wisdom, forecast, and intelligence, that we hope and pray will distinguish those by whom they are to be matured.

We must not forget the press. If, with our present, or other means, we could secure amongst the working classes a wide circulation of our cheaper magazines, or, in any other way, reach them by a literature at once cheap, liberal, and wholesome, we shall have gained not little for strictly religious ends. The comprehensive intelligence and indomitable energy that have already laid us under deep obligations to one of our body, may perhaps serve us here.

Further: The countenance and support given by some wealthy manufacturers to every object bearing on the education of the young, and the moral improvement of the employed, deserve grateful acknowledgment; and, if there are any employers in our own denomination who require stimulus to individual effort or co-operation, we might beneficially adopt some systematic means, to incite them to promote existing or new modes of action in the large and interesting field before us.

Ministers, too, of our own body, whose acquirements and duties will permit, may greatly promote the good object, as indeed some of them do, by operative lectures on science and literature. Not only do letters soften and preclude ferocity, but those who draw from the Pierian spring become esteemed for their work's sake, and are the more likely to be followed where, by the Divine blessing, they may "draw water out of the wells of salvation."

What more may I presume to offer? Shall we employ the blandishments of art, and hope to gain the ruder many, as well as the politer few, by cathedral mimicry and witching chants? What says experience? Do cathedrals attract *the people?* Are magnificent churches always crowded? No; the popular mind, —at all events in our land,—is not thus won, at least *at present*. Is it wise to help on an hour when it may be? The mind in unison with the full harmony of Christian faith *must* be refined:

> "By this harmonious action on her powers
> Becomes herself harmonious."

But is harmony with Christian truth likely to be promoted by the cultivation of a mediæval taste? Is it of no consequence to a future age what *tastes* are fostered in the present? May taste run riot in *all* varieties of beauty? Is that which would be beauty in a Pagan or a Jewish temple, necessarily beauty in a house for Christian worship and instruction? Is beauty so absolute that it knows

no congruities? Bear with the opinion that even beauty is "beautiful" only in its "season;" and that *our* æsthetics should be those of the New Testament rather than of the Old. Without some clear principle such as this to guide, there is no extravagance of cost or style but may be sanctioned; and the critical exactitude of architectural antiquaries may force upon us every appliance and appurtenance belonging to the age selected. They may choose their models from any time, however inappropriate, and we may have not merely Gothic splendours but Gothic retrogression — heavy tower, frowning battlement, or aught else picturing an age when religious houses, and sometimes churches, were converted into citadels, and macerations within pleasantly alternated with machicolations without, and crucifix or crosier cheered to the gentle work of pouring boiling oil or molten lead upon the scaling foe. A fig for antiquaries, when *fitness* is at stake! Far better will it be for the people at large, now and to come, that our architecture suggest nothing, unless it be that we should worship "God, who is a *spirit*, in spirit and in truth." It has not yet been found that grandeur invites —perhaps it may repel. At all events, a simple worship should have a simple fane. Let it be beautiful, but chaste; a beauty, the *character* of which, however affluent the builders, shall be *simplicity*. The beauty that is otherwise, in an Independent Chapel, can scarcely be consistent, and can, therefore, be only meretricious. But one thing, in relation to our places of worship, demands notice in this connection. An air of private domain frequently too much pervades them, and our open sittings are not always readily perceivable and accessible, even where sufficient. The working classes, unaccustomed to attend, would not find, in such cases, the easy and uninvidious accommodation to be desired, if we would have them mingle with us. This is an evil that should not be forgotten in new erections.

In conclusion, the practical suggestions offered may be little worth; but Christian sympathy, once enlisted, will prove inventive: "The wise man's heart is at his *right* hand." Whatever *that* hand may "find" to do in this important matter, let it be done "quickly," and with "might." The tide of human beings waits not: it is at once augmenting and receding, filling up the measure allotted to the race and hastening its close. The race lives on—the individual dies, "and where is he?" Every death is but a pulsation of the Great World's life, a part of the functions by which it serves its end; but every beat is for eternity *for one!* If, after we have steadily contemplated that vast throng comprising the working classes of our country—that large amount of its vitality, action, influence, responsibility—if, after this, we fail to devise and adopt some measures for their eternal benefit, what blood may be upon our heads, as rapidly they pass into the eternal world! But if the result should be some noble plan or successful effort for their highest welfare, few, if any, of the labours of our Union will have better proved its value, or be more refreshing in review.

NONCONFORMITY AMONG THE OPERATIVE CLASSES.

By the Rev. Dr. J. W. Massie.

"God hath tempered the body together, having given more abundant honour to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another."—*Paul an Apostle.*

How far have the labouring classes, especially of mechanical occupations, become interested in our religious movements, and identified with Nonconformity; and how can their sympathies be increased and perpetuated for the prosperity of our churches?

The associates who first followed the Divine Redeemer were chosen from among "the common people;" the chief resort of the great Teacher himself was among men of that class, and they "heard Him gladly." When he *received sinners and eat with them*, verifying the affirmation that publicans and harlots should enter the kingdom of heaven, they were the morally *lost*, and the spiritually *poor*, whom he came to seek, to reclaim, and to teach the will of his Father. And as he made himself, emphatically, poor, that his ministry might succeed, so he could appeal to his own condition, and authenticate his mission, when he answered the messengers of John by such evidence, "The poor have the gospel preached unto them."

It was affirmed in the early dawn of Christianity, and has continued a true saying in all succeeding ages, and especially in seasons when vigorous expansion and healthful purity have attended the church, "Not many wise men after the flesh, not many mighty, not many noble,"

are employed to call; "but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty."

Nor was this a characteristic peculiar only to the new dispensation. The admonition was recorded, to be often recalled by a nation, for every family of whom a special providence had secured an heritable possession in the soil, that "the poor should never cease out of the land;" and, even for the most auspicious times of their happiness, the promise remained: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." In harmony with these foreshadowings of evangelical condescension, and the assurances of *his* ennobling grace, whose poverty was endured that he might make many rich, the apostle could confirm his ministerial authority by the fruits of gospel preaching, and demand, "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

It is a beneficent as well as compassionate dispensation of goodness which has so provided: we discern wisdom as well as grace in this economy of mercy. The multitudes scattered abroad are not only as sheep without a shepherd; but, while often they may apprehend they shall faint by the way, they inherit the original destiny—the general doom of a fallen race,—and "in the sweat of their face eat bread till they return to the ground." As the rich and the poor meet together at the last, so do they spring from a common source—an outcast parentage, whose appointment was to till and toil, to labour and have sorrow. Few out of the myriads rise above this lot; the masses still remain the *sons of toil*, and require that their brackish fountain be sweetened, and their burdens be lightened. Nor is this impracticable or unprovided for. The miracle of the tree in the waters of Marah, and of the cruise of salt at Jericho, are more than equalled by the evangelical achievements of a crucified Christ, and the truth of his grace. The mission of Jesus was to heal the broken-hearted, and to set at liberty them that are bruised; and while in his left hand are durable riches and honours, his blessing maketh rich, and he addeth no sorrow with it.

Nothing is more clearly established in the history of true religion than that godliness is profitable for all things, having the promise of this life and of that which is to come. The Divine promise standeth sure to them that seek *first* the kingdom of God and his righteousness, "that all other things shall be added unto them." The observation of the psalmist is confirmed by the experience of all ages as the general principle of Divine providence, "Those that be blessed of Him shall inherit the earth;" and, "I have not seen the righteous forsaken, nor his seed begging bread." So soon as men become truly religious, they are animated by noble and energetic principles; they have a character to sustain; and the laudable ambition thus inspired finds resources in the vigorous independence and generous operations of faith in God. The assurance of his blessing, and confidence in a good cause, impart resolution. The expectation of success stimulates to effort in a bold enterprize. We are saved by hope. A new, a moral, and elevated character is acquired by the lowliest convert to Christian truth and love; and he whose religion is the fruit of his own choice, the spontaneous adoption of his own mind, the voluntary acquiescence and conclusive convictions of a conscientious consideration, yielding to the claims of God and his salvation, renews his youth, acquires an elasticity and impulse which suffice to conquer many difficulties, and dispel many fears and obstructions. Religion more than compensates all the sacrifices it requires. It promptly betters the condition of its votary. Not alone in the industry and economy it cultivates, and the restraint it places on luxury and extravagance; nor merely in the favour and blessing it insures; but in the more healthy tone of mind, and in the more correct and expanded principles of action, which it imparts, evangelical truth improves the personal, the social, and oftimes the domestic character and position of its recipient. Nor is this always a tedious, or protracted process; the transition is comparatively rapid; and the man who has learned to respect himself, and act in conformity with what is due to self-respect, has not long to wait till others honour him, give tokens of their esteem, and of sympathy in his advancement.

It would not be difficult to illustrate the application of these observations in the progress of Nonconformity, or in the condition of its communities. Multitudes have started for the goal of life, from the humblest origin, and have reached the

most honoured eminence, whose first impulse was derived from the force of religious principle; and whose improvement could *justly* be only ascribed to the regenerating power of personal godliness. They were among the labouring crowd; they were associated among the masses doomed to drudge, and bore the heaviest burdens of the children of toil. Not only some who have grown rich, and risen to honour and position as the ornaments of our denomination, but the sturdy and independent workmen of all grades, in our shops and factories; the enterprising and adventurous, though not capitalists, shop-masters, whose trade in labour and skill furnishes our markets and commerce; and the occupants of intermediate stations, between the employed and the large employers—the clerks and warehousemen of extensive establishments—have been deeply indebted to the influence of religion on themselves, or their relatives. The men of might and renown among them, whether for capital or influence, have advanced by no remote pedigree from those whom we usually designate the masses.

A large proportion of the Sunday-school teachers, now devotedly and assiduously watching and labouring for the improvement of the age, have themselves been taught, as children of working men, among the pupils of a former day; or are the immediate descendants of those who occupied the humblest positions in society. It would be no disparagement to the pastors and missionaries of our churches, and no dishonour to our principles, could we determine how many of them had been children of the multitude, and have themselves toiled at the loom, the anvil, the last, the forge; while, as the disciples of Jesus, they have been also the cause of offence, because they ranked no higher than did *the carpenter's Son*. How many printers and shoemakers, how many weavers and factory-hands, shipbuilders and bookbinders, have adorned the mission field in foreign lands, and occupied our pulpits at home,—the names of a Carey and Ward, a Morrison and Milne, and other honoured men, might declare; who, with their companions were willing to be hewers of wood and drawers of water for the house of their God. Those who have obtained this honour will not forget the Rock whence they were hewn, or boast themselves of a higher dignity than belongs to their principles, and the spirit of their religion. But neither will they, as if they despised, speak slightingly of the adventitious distinctions of providence, or the possessors of them; though "the brother of low degree" will "rejoice in that he has been exalted."

The *phenomena* have been of so frequent occurrence as to authorize us to designate it a law in providence, and the church has experienced its operation: that improvement has emanated from the practical and laborious; reform has proceeded from the poor more than the rich; society has been regenerated from its roots; the broad base rather than the wreathed chapiter has sustained the pillar, and new and invigorating blood has flowed through the system by the process of incorporation and ingrafting. The miner's son of Mansfeldt was Luther—to whom, more than to any other, was owing the extent of Protestant reformation in Germany. The leading reformers in Switzerland and Scotland could boast of no exalted pedigree or patrimonial inheritance. The system in England, against which Puritans and Nonconformists protested, was the creation of royal and prelatic ambition; the gentry and the hierarchy sympathised in the show, the pomp, and ceremonial which Elizabeth bequeathed and Laud matured. But the innkeeper's son of Gloucester, the tinker of Bedford, and the associate labourers of the Tabernacle, did more to renovate England than did all the lords or gentlemen whom royal patronage could enlist. The so-called middle classes were spectators more than coadjutors of the workers to whom Britain owes the revival of the eighteenth century. Modern reforms, political and commercial, have been the achievement of the new-born energies of the working classes; the heaving, swelling multitudes of Birmingham and Manchester, of Lancashire and York; the chiefs and counsellors have been calico-printers and cotton-spinners, cutlers and hammermen.

The societies which modern benevolence has originated, and by which the largest benefits have been conferred on the world, have been the discovery of men whose root was in the humblest place. The Town Missions and Tract Societies, the Sunday and British schools, the Bible and Missionary enterprises, in contiguous places and distant lands, were projected and brought into successful operation by men whose fathers did not sit in the gates, but whose sympathies and associations were with the people, and who were content to wait for patron-

age till their work was done. By the same agencies and processes, do we anticipate, will yet remaining undertakings and changes be effected; and therefore we desiderate the best means of enlisting and securing the continued and cordial fellowship and co-operation of the teeming multitudes of our population. It is to be deplored that though the ranks of Nonconformity be pre-eminently constituted by the men whose hard hands, and indomitable resolution and enterprise, have raised them above want, and inspired them with tastes and pleasures which cannot be had in the beer-house or the tea-garden, there yet remain an immense number of their fellows, aggregates of the same social and political mass, who have neither part nor lot in our religion, or sympathy in our nobler joys and sorrows. We have not the aristocracy, the hereditary gentility of our land; or those aping their manners, who aspire to the ranks of fashion and the assemblies of pleasure. It is also true, and is easily accountable, that wealth does not abide with us to many succeeding generations of the same family; the action of secular influences, in such circumstances, is great; and it is true of Nonconformists, as it was of those who at first embraced the Gospel, they are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." We have not the indigent, the selfish, and the unthinking poor—for ours is a religion of sacrifice; and we cannot, with a good conscience, purchase or bribe suffrage. Our system, however, comes into closer contact with the multitude of such; our agencies reach them in missions of Divine mercy; and, were we more numerous among their better circumstanced neghbours, the industrious and self-sustaining working classes, our access would be more facile, and our message more acceptable. The question is, How shall we deserve and obtain, to a wider extent, the confidence and energies of the mechanical and manufacturing multitudes?—"How shall we conciliate the artizans and craftsmen of our towns and large cities, and especially of the metropolis, so as to deliver them from hostile prejudices and unfounded misapprehensions; that they may be drawn into the communion and enterprizes of our churches?" There may have been in ourselves, in our administration, or in our system itself, something repulsive or antagonistic. So far as we judge our system scriptural, and, therefore, divinely accredited, that cannot be altered. We must obey God rather than man. But have our own principles had fair play, or full scope? Have we been faithful; or have we rather done what we *ought not*, which has prejudiced the minds of intelligent observers? Have we demonstrated such faith in our doctrines, as a religion come from God should warrant?

In dealing ministerially, or as the expositors of Divine truth, our communications should be so characterized as to convince them that *we* possess unwavering confidence in the vitality and vigour of evangelical principles; and that conscientiously we so esteem them for truth and authority, as to judge them worthy of acceptance and capable of being duly appreciated by men of ordinary intelligence and undoubted integrity. A *professional* sanction and an *official* conformity, accompanying a formal and speculative acquiescence, will be received with suspicion, where filthy lucre has been imputed as the temptation to sanctimonious grimace and the zeal of priestcraft. A *salaried* ministry, and a vocation to spiritual things, which *isolates* from secular toils and solicitudes, may be suspected as *hireling* and hypocritical, unless when identified with well-sustained, self-denying, and benevolent devotedness, which exercises a salutary influence on mankind generally. The acceptable pastor and teacher must live the divinity which he proclaims, and be himself the exposition of his own doctrine. Does our pulpit pretend to more than our lives among the people confirm?*

* "The people of God, redeemed and washed with Christ's blood, and dignified with so many glorious titles of saints and sons in the gospel, are now no better reputed than impure ethnics, and lay dogs; stones, and pillars, and crucifixes, have now the honour and the alms due to Christ's living members; the table of communion, now become a table of separation, stands like an exalted platform upon the brow of the quire, fortified with bulwark and barricado, to keep off the profane touch of the laics, whilst the obscene and surfeited priest scruples not to paw and mammoc the sacramental bread, as familiarly as his tavern biscuit. And thus the people, vilified and rejected by them, give over the earnest study of virtue and godliness, as a thing of greater purity than they need, and the search of Divine knowledge as a mystery too high for their capacities, and only for Churchmen to meddle with: which is what the prelates desire, that when they have brought us back to popish blindness, we might commit to their dispose the whole managing of our salvation; for they think it was never fair world with them since that time. But he that will mould a modern bishop into a primitive, must yield him to be elected by the popular voice, undiocesed, unrevenued, unlorded, and leave him nothing but brotherly

Do we, in our churches and denominational institutions, in our ecclesiastical appointments and religious polity, sufficiently defer to the expectations warranted by our theories, and cherished in our teaching? Are our churches generally, or mostly, constituted and administered according to alleged scriptural precedent? Is our church polity, in practice, consistent with our form in words? We are under the scrutiny of shrewd observers, of men whose minds are led, by the discussions of the day, to analyze the governing element. The distinctive principles of Nonconformity should be clearly exhibited and consistently applied, while we profess to co-operate with the less distinguished of our community, in the maintenance of denominational interests and the government of our churches. It should be manifested beyond suspicion, that not only a harmony subsists between our principles and our profession, but also how congenial with liberty and its preservation, and how calculated to promote free institutions and equal government, is true Nonconformity. The democratic principle, with all its advantages, when our ecclesiastical system is scripturally administered, is clearly, within just limitations, and under the most favourable auspices, exemplified in Congregationalism.

As far back as apostolic ages, Christian communities, and the administrators of their discipline, were tempted to have respect to him that wore "the gay clothing, or the goodly apparel and the gold ring." It was nothing more than is congenial with human feelings, under every religious aspect, philosophic or superstitious; but it is palpably a violation of Christian precept. We may be drawn into the snare by the usages of others, or the dependence of our operations on the aid which such members can contribute but it is not unobserved by those who are naturally covetous of social distinctions, or jealous of successful rivals. To secure the sympathy and confidence of the craftsmen, as far as it may be legitimately pursued, the Congregational community should, as they honourably and appropriately may, labour to deserve them. The plain and direct course in such pursuit will be to follow the example of Christ, and adopt the counsels of inspired apostles, with relation to the labouring poor. To the same degree as Jesus sympathized with the people, though reproving their follies and correcting their errors; and on the same principles as his personal disciples cared for the poorer brethren; should modern Nonconformists identify themselves with the people, and remember them that are in bonds, as bound with them. Proof should be palpable and strong that there subsists in our churches no alienation of interest and affection between the many, and those reputed the higher classes—that, whatever barriers secular society may have thrown up between class and class, Christianity has knit together in the bonds of brotherhood all who are in Christ, as members of his body; and, having discovered to the citizen *who* is his neighbour, has also taught him, that all things whatsoever he would that men should do to him, he should do even so to his neighbour. And although the devout saint should disregard for himself electoral rights and honours, he will evince no indifference to the best means of securing their immunities as citizens, and their claims on the ruler for the attainment of the influence among their fellow-subjects to which the more political of the community may *properly* aspire. The Christian minister, and his more congenial associates, may not *care* for the suff-

equality, matchless temperance, frequent fasting, incessant prayer and preaching, continual watchings and labours in his ministry." . . . .

"The light which we have gained was given us, not to be ever staring on, but by it to discover onward things more remote from our knowledge. It is not the unfrocking of a priest, the unmitring of a bishop, and the removing him from off the Presbyterian shoulders, that will make us a happy nation; no, if other things as great in the church, and in the rule of life, both œconomical and political, be not looked into and reformed, we have looked so long upon the blaze that Zuinglius and Calvin have beaconed up to us, that we are stark blind. There be who perpetually complain of schisms and sects, and make it such a calamity that any man dissents from their maxims. It is their own pride and ignorance which causes the disturbing, who neither will hear with meekness nor can convince, yet all must be suppressed which is not found in their syntagms. Where there is much desire to learn, there of necessity will be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making. Under these fantastic terrors of sect and schism, we wrong the earnest and zealous thirst after knowledge and understanding, which God hath stirred up in this city. What some lament of, we rather should rejoice at, should rather praise, this pious frowardness among men to re-assume the ill-deputed care of their religion into their hands again. A little generous prudence, a little forbearance of one another, and some grain of charity, might win all these diligences to join and unite into one general and brotherly search after truth, could we but forego this prelatical tradition of crowding free consciences and Christian liberties into canons and precepts of men." —*Milton on Reformation, and Liberty of Printing.*

rage or enfranchisement, though they believe the natural right of one is equal to that of another; but if they perceive that others value the heritage who have it not, it may justly be apprehended that a denial of concurrence discovers, and will be judged as, a want of sympathy with the oppressed, and an approval of the wrong inflicted by those who have power. Not for our own sake, but for the good of others, may we be called to sympathize with agitation. An apostle became all things to all men, which he thought right, that he might save some.

It may be the fashion to sneer at terms which recently have been familiarized with political excitement; but the *fraternity* and *equality* of the Christian church are as real as is the love of the brotherhood, and as applicable as is the common salvation. It is not by patronage, personal blandishments, or the cozening of a proselyting crusade, that the thinking and intelligent sons of toil are to be attached to evangelical dissent. In the aspirations of a legitimate zeal to gain as converts the alien mechanics, without pandering to passion, or bribing by eleemosynary and debasing charity, the respect which is due to man from his brother man should be sustained. The independence, which alike is the dignity of man and the necessary ingredient of social happiness, should be scrupulously cherished. The degenerating and pauperising tendency of a State-provided religion, a State-paid clergy, a State-controlled and endowed education, cannot be too earnestly deprecated and withstood, even on this account: full liberty should be accorded for a voluntary and unbought choice, while it cannot be denied that the recipient of religious principles is himself the beneficiary, whose advantage is more promoted by the spiritual things imparted, than he can confer benefit by a return of his carnal things. Every believing accession is a triumph of truth; and every convert is recorded among the willing people. It is possible to have numbers and latent resources, and yet not have energy to labour, nor power to advance. The day of small things may be despised, and streams may flow down into the desert, because the conduits and channels have not been kept free and in repair. It may have been sometimes forgotten, that they who gathered much had nothing over, and they who gathered little had no lack: only they who cast in much may have had praise, while the small offerings have not been encouraged. Men may not give, because they are not made to feel their responsibility; and they may withhold more than is meet, because the contribution is solicited on subordinate considerations—for the benefit of the receiver, rather than of him who gives; for the praise of the man, rather than for the glory of God. There are resources with the multitude, and continuousness in their oft-renewed energies. When united they are strong, and their generous contributions are as the nutriment of the system. It is, therefore, requisite that the working man should be persuaded, that to him belongs a mission of benevolence and dignity, and that he is invited to share in the responsibility and honour of advancing the improvement of his age and country, and in the diffusion of truth and righteousness. When he and his associates have been persuaded, as were some early Christians, first to give themselves to the Lord, and then to one another, according to his will, and so to become the crown of their minister's rejoicing, and the demonstration of evangelical power and liberality, they will prove themselves the salt of the earth, and enable the church to fulfil the commission received from Christ—to preach the gospel to every creature; teaching them to observe all things whatsoever he has commanded his disciples.

The artizans are familiar with the powers and subserviency of machinery; but they do not the less appreciate the skill which contrives it, and the mind which directs its operations. They estimate themselves in proportion to the complexity and force of the instruments which they employ, and as to them belongs its controlling power; but they would not relish a policy by which they themselves should be treated as machines. It may, indeed, be needful that, for the purposes of self-government and popular administration, their own youth should be trained, and their growth into manhood be with preparation adapted to their prospective duties. The apprenticed artizan, the juvenile mechanic, and their associates, in our schools, congregational institutions and churches, should be early habituated to the *responsibility* of self-action, and the occupation of their minds in the pursuits and interests of religion. It is a short-sighted policy, which indolent timidity eagerly cherishes, merely to employ them as unintelligent *automata*, to be moved as wires pulled by managers or ministerial dictators. To induce them to qualify themselves for usefulness they should be taken into counsel, and made to feel that they are quite as much in-

volved in the credit of success or failure, as are their senior coadjutors, or official administrators. To identify mechanics in their manhood with our religious sympathies and operations, it is expedient we should enlist them in their youth, and train them in their ripening years. The Bible, the Adult, and the Mutual Improvement Class-rooms, require the wisdom of our maturest Christians, the liberality and discretion of our most enlightened economists, and the best-ordered freedom of a generous and good government. On this subject, however, we do not enlarge. It is a department which has been committed to other hands, and will yet more intensely occupy the minds of thoughtful and judicious men.

If the wealth of a country be its industrious people, and an educated and moral peasantry be the honour of a nation, then, surely, the strength of a church will be its prayerful industry, combination, and mutual confidence, as secured by the intelligent, spiritually-minded, and contented working classes. But it is a duty we owe to them, and its performance will be the means of awakening and rousing their sympathies, to assure them that the church—that church which Christ hath purchased with his own blood—while it does not tax them, or exact their contributions by pains and penalties, still looks to them confidently, depends on their voluntary agency, and has hope in their fidelity and efficient discharge of obligations—that in their living and reasonable sacrifices will be found the proper development of their resources, and the beneficial performance of her mission to an ungodly and perishing world. Our topic is replete with interest, and deserves the renewed and earnest attention of all the friends of Zion, and the advocates of liberty. It is not alone the welfare of the classes who have been the subject of our consideration, but the healthful influence their presence and co-operation in the church may have upon other and higher orders in the State, which we contemplate. The champions of commercial freedom had no hope of success till they saw the *fustian* jackets crowding their halls, and enrolling among their forty-shilling freeholders. The advocates of spiritual enfranchisement, who desire a free gospel to run and be glorified, know that then they may anticipate a joyful issue, when the ships of Tarshish carry the wares of that Jerusalem, which is from above; when stumbling-blocks are taken out of the way; when no craftsman, of whatever craft he be, shall be left, or shall be found any more numbered among the antagonists of purity, truth, and righteousness. At present, it cannot be denied that the "merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men," is largely employed for anti-christian and unchristian purposes; and that the artificers and dealers in these wares find a readier market and reward where Satan's seat is, than in the company of saints. But let gospel principles prevail, and the truth, and love of the faith, as it is in Jesus, possess the church, and a glorious change will be wrought—for brass He, whose right it is, will bring gold, and for iron he will bring silver, and for wood brass, and for stones iron. He will also make the officers of his people peace, and their exactors righteousness: "The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. Yea, all kings shall fall down before him; all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight."

*** In connection with the CHRISTIAN WITNESS, we know not that, from the first, anything has yielded us a larger measure of unmixed satisfaction than the publication of the five preceding Papers. Had they been published upon the old plan, as separate tracts, there is no reason to believe, from past experience, that the united sale of the *whole* would have amounted to *one-fifth* of that which the CHRISTIAN WITNESS will secure for *each*. In our pages the sale is certain and immediate—the circulation simultaneous and universal. With the mind fixed upon this fact, we never more powerfully realized than at this moment the value of the Periodical Press. Then, the cheapness! In the CHRISTIAN WITNESS the whole are sold for less than published separately, to avoid loss, must have been charged for one! These five valuable Dissertations are here presented to the public for such a trifle, as to bring them within the reach of the poorest man in Great Britain.—EDITOR.

Review and Criticism.

Congregational Independency, in Contradistinction to Episcopacy and Presbyterianism, the Church Polity of the New Testament. By Ralph Wardlaw, D.D. Royal 18mo, pp. 379. Maclehose.

The name which this volume bears alone will suffice to command the attention of the public to its merits. It was long promised, and, by the Independent churches of Scotland, anxiously expected: but year followed year without its appearance, till fears began to be entertained whether it would ever be forthcoming. But, at length, in a manner not looked for, and by none desired, it pleased the Great Master to furnish the needful leisure for the completion of the work, to which circumstance there is a beautiful and affecting reference in the Preface. The volume, as to size and form, price and character, is precisely what was wanted. It is chiefly didactic, and only so far polemic as to defend the positions of the writer, which, of course, required no small measure of controversy; but it has little of the controversial air, and none of the spirit which too frequently marks it. Dr. Wardlaw's mode of stating truth ofttimes, indeed, proves the most conclusive method of exposing and refuting error. After some thirty pages of most valuable preliminary matter, comprising many points bearing on the subject and clearing the way, he proceeds to consider the question of "The New Testament Church, and the New Testament Churches;" in which he sternly fulfils his preliminary promise, to keep to the Bible, and the Bible alone; and in this way he speedily and utterly demolishes all unauthorised uses of the word "church." This chapter may be entitled, "A Short and Easy Method of Disposing of the Claims of Presbytery, Episcopacy, and Wesleyan Methodism." Then follows the question of "The Materials of a Christian Church," which is discussed with the same conclusiveness as the previous subject. This chapter constitutes an appeal to the understanding and the heart, which we should think it difficult for the spiritual-minded, conscientious man to resist. The principles here unfolded and enforced, make sad havoc of much of the religion now extant in Europe, and in our own native land. Cobbett would have defined it, after the fashion in which he addressed the Americans in 1795, "A Bone to Gnaw for Churchmen, and all who defend or practice Mixed Fellowship." As it respects political liberty, social harmony, just and true legislation, and matters thereunto appertaining, we consider Ecclesiastical Establishments to be gigantic, deadly evils; but to us, we confess, their most terrible aspect is their destruction of the Headship of Christ, and the junction which they form between the church and the world, light and darkness, life and death! This chapter imparts a most exalted view of the Kingdom of Messiah, which we commend to such men as Messrs. Jordan, Noel, and Bickersteth. If Dr. Wardlaw has written only the truth, the position of those gentlemen and their brethren, is one which is not to be envied; and how they can reconcile their conscience to their course is a mystery which they alone can solve. After this comes a very copious and elaborate chapter on "The Offices of Christian Churches." This section of the work is necessarily pervaded by a strong vein of controversy, which, however, is conducted with admirable temper as well as consummate ability. It presents a finished specimen of scriptural argument, which, apart from its theme, may be studied with great advantage by young writers, whether lay or clerical. The next three chapters, which constitute a third of the volume, are devoted to the subject of "Church Government," and form a luminous digest of the whole question. All the objections to Independency are here fully and strongly stated, and, to our judgment, most completely refuted and set at rest by a chain of very close and striking argument on facts derived from the Sacred Scriptures. The volume concludes with a beautiful chapter on "The Union of Churches, and their Communication with each other." We commend this admirable disquisition to the careful perusal of those who entertain any scruple as to the Constitution and safety of the Congregational Union of England and Wales. The Scotch Independents understand this, and for some thirty years have had such experience of it, that they fear no more evil from the fellowship of churches than from a fellowship of Christians. The doctor here shows, that "the Congregational Union is one of *fellowship* and *co-operation*, not

of *jurisdiction* or *authority*"—the union which obtained amongst the first churches. Dr. Wardlaw contends, that so far as *principle* is concerned, the union of the churches with each other, and the union of individual Christians, are in the same category—they rest on the same principle.

Such is a very imperfect outline of a work by which the venerable writer has exceedingly added to the already incalculable obligations under which, by his numerous and diversified works, he has laid the Church of Christ, especially that portion, whether Baptist or Pædo-Baptist, which ranks under the banner of Nonconformity. As a Manual of the Constitution of the Kingdom which cannot be moved—a popular exposition and defence of Independent Church Polity,—it is a work incomparably superior to anything of the kind, either British or American. Dr. Wardlaw's predecessors in this walk have done well; but he has excelled them all. It is proper to state, however, that this work is not to be confounded with such publications as "*Church Fellowship*," by Mr. James, which it is neither calculated nor intended to supersede. The object of the work is altogether different; and such works as that of Mr. James are to be viewed as companions, not rivals, to that of Dr. Wardlaw, which contains next to nothing of what may be termed the Ethics of fellowship, which is the primary object of the volume of the far-famed pastor of Carr's-lane. Dr. Wardlaw's is emphatically THE BOOK OF THE CONSTITUTION; and for that purpose it is abundantly sufficient. It only now remains for us to express a wish that a copy of it should be found in the family of every Independent and Baptist in the land; and still more, in that of every Methodist, every Presbyterian, and every Episcopalian.

A Dissertation on the Scriptural Authority, Nature, and Uses of Infant Baptism. By RALPH WARDLAW, D.D. *Third Edition.* With an Appendix; containing Strictures on the Views advocated by the Rev. Dr. Halley, in his Volume entitled, "The Sacraments," and John's Baptism, and on the Scriptural Requisites to Christian Baptism. Royal 18mo, pp. 347. Maclehose.

THIS work, with that of Dr. Halley, Messrs. Stovel, Wilson, and a number more, has been long lying upon our table; but we have never, until now, been able to summon courage to set about even a brief notice of the work before us, which, in point of merit, as well as to the time of its arrival, we consider as having a primary claim. We were, we are still, troubled by the diversity of sentiment which obtains upon the subject of Baptism, between the best and the ablest men of the Independent Body; and the only thing that, in any measure, consoles us, is, the remembrance that a like diversity of opinion exists between man of the same stamp in the Baptist Community, both as to the covenant made with Abraham, and the object of its seal, and the baptism of John, and also as to the relation which baptism itself bears to church fellowship;—a Kinghorn saying it is indispensable to such fellowship, and a Hall denying that necessity, and supporting his denial with the utmost power of argument, and all the splendours of a matchless eloquence. Under such circumstances, a Journalist is confounded, overwhelmed, silenced; inasmuch as he is led to consider all attempts to arbitrate and decide manifestly idle and preposterous, and feels that it only remains for him to take his side quietly with those with whom he conceives there is a preponderance of argument, and the larger measure, on the whole, of the truth, and be still. Acting on this principle, then, we hesitate not, *openly, boldly, to avow that we are, out and out, on every point, perfectly at one with Dr. Wardlaw*, whose Dissertation we hold to be quite unanswerable on scriptural principles. We know of nothing, in our humble judgment, so clear, so cogent, so conclusive, so complete, so thoroughly scriptural. On the ground he occupies, we feel ourselves placed upon a rock: remove this ground from under our feet, and all is gone! We regret that the work of Dr. Wardlaw is not better known among us; for we think it would contribute much to diffuse a knowledge of right principles, and to produce unity of sentiment and consistency of practice, and so to draw a broader line than now generally exists between the church and the world. A oneness of sentiment obtains among the Scottish Independent Churches, of which we, their southern brethren, have no conception. They rigorously adhere to the views set forth in the Westminster Confession of Faith, and in the Larger and Shorter Catechisms,—from which it was a woful day that beheld the first marked deviation. We have met with Ministers

whose consciences were uneasy under their present practice, but who feared the change; and, rather than incur the possible harm with respect to the conversion of adults, they chose to pursue a doubtful course with respect to baptism —of their children,—baptizing them promiscuously, that they might retain the parents; considering that in so doing, under the circumstances, they were pursuing the wiser path, keeping the consideration of an ordinance in a secondary place in its relation to conversion of souls. Now, from experience, we affirm such fears to be groundless. The principles so clearly, and, in our view, so scripturally laid down by Dr. Wardlaw, have, from the first, uniformly regulated our own pastoral practice in the Metropolis; and nothing but good, great and varied, has resulted from it. The difficulties connected with the transition—the danger of driving parents from the gospel in the event of declining the baptism of their children—requires only prudence, gentleness, and firmness, to get fairly and safely over them. A pastor has only to announce a time, and a place, to receive applications from all those desiring baptism for their children, and, then and there, enter, individually, and *alone*, into frank and friendly conference on the nature and object of the ordinance, exhibiting to them the truth as contained in the Scriptures, and as set forth in the Westminster Symbols, and he will find that, in nineteen cases out of twenty, he will obtain a ready and sincere concurrence in the truth of the doctrine, and the propriety of his course: and not only so, he will find, in many cases, parents whose hearts the truth has penetrated, who have received the atonement, and who require only light, nutriment, encouragement, and guidance, to ripen them into a state fit for fellowship. On this matter, and its happy results, did space permit, we have much to say; but having thus far spoken in vindication of our own pastoral consistency, we must now merge that function, and return to our Editorial position. Upon the whole, we would speak with the most profound respect of those from whom we have the misfortune, in this matter, to differ; and we would even speak of their views with all the diffidence that is compatible with the most settled conviction of the entire truth of our own. On a matter in which we find ourselves opposed to the opinions of such men as a Williams, an Urwick, and a Halley, an arrogant dogmatism would be most unbefitting. At the same time, it is not without concern we reflect, that, when error finds its way among men of that order, it is but too probable that, aided by their talents, learning, eloquence, and high position in the church of God, it will, for a season, not only divide the empire of truth, but sometimes drive her from her throne, and usurp her entire dominion. We leave the following passage, from the pen of Dr. Wardlaw, in the opening of his reply to Dr. Halley, to make its own impression, confident that it will prompt many to read for themselves a dissertation ushered in with such elegance, such earnestness, such frankness and candour:

> Towards the close of the second section of the dissertation, I have adverted to a certain amount of indefiniteness and prevailing laxity on the subject among my pædobaptist brethren in the south. But, until of late, I had no idea of the degree, or of the extent, of this laxity,—both as to the requisites in adults to their own baptism, and in parents to the baptism of their children. It has been a cause of equal surprise and concern to me to find, from the publications of more than one of those brethren which have recently appeared, that in my first statement I have been so very wide of the truth. The lax views to which I now refer, have been propounded and argued at length in the "Congregational Lecture" for 1844, by my esteemed friend, Dr. Halley, of Manchester. To the sentiments and reasonings of that work, in as far as they bear upon the announced subjects of this Appendix, I shall, in endeavouring to vindicate and establish my own views, (which I have seen no sufficient reason to alter, or even to modify,) exclusively confine myself; leaving to the reader the application of such general principles as I may succeed in proving scriptural, to the reasonings of others. The work I have mentioned has many excellencies. Its historical and critical learning, its clearness and force, its manly independence, its ingenuous candour, its general acuteness and cogency of argumentation, and its thoroughly evangelical tone, rendered the perusal of it to myself a source of no ordinary gratification. To a very large proportion of the sentiments maintained and vindicated in the volume I append with pleasure my *ex animo* subscription; and from a man who writes as he does—so faithfully, and so powerfully, on the great essential articles of saving truth—I am loath, even on any point, to differ. But on the topics to which this Appendix is devoted, I think him wrong. The views which he broaches and defends are characterised by a latitudinarian laxity, which, in my eyes, is as mischievous as it is unscriptural—the former, because the latter. I may be mistaken; and should I ever come to a conviction of mistake, I trust I shall have grace to own it, and to thank the friend by whom it has been rectified. And, on the other hand, should I succeed in carrying conviction to the mind of my friend, I am persuaded that the Christian candour and love of truth which he has evinced, will induce a similar grateful avowal of it. I thank him for the terms of friendly and Christian courtesy in which he expresses him-

self, even while fixing his lance in the rest to have a tilt at me; and at once infer from them, that the tilt is not at me, but at what he conscientiously believes to be my misapprehensions of truth. Let him regard in the same light any little encounter I may now have with him in return.

*** One word more: is it not desirable to have a cheap and uniform EDITION OF WARDLAW'S WORKS, EDITED BY HIMSELF? Bad as times are, ought not this to be undertaken? A Thousand Subscribers would cover the hazard, and could not these be procured?

Switzerland and the Swiss Churches; being Notes of a Short Tour, and Notices of the Principal Religious Bodies in that Country. By W. L. ALEXANDER, D.D. Royal 18mo, pp. 334. Edinburgh: Maclehose.

THIS volume embodies a large amount of matter interesting to cultivated men of every class, but especially to Christians, and, above all, to Christians of the Congregational order. The geographical and historical merits which mark the first six chapters are great, and will be prized by those who are admirers of nature. Chapters VII.—XI. inclusive, which are devoted to subjects connected with religion or its opposite—Infidelity, Communism, Scepticism, Neologianism, Protestantism, Dissent, and Independency—possess an especial value, as embodying the observations, the thought, and conclusions of a scholar, a philosopher, a Christian, a keen observer, who, as far as possible, has examined everything for himself—an enthusiastic student of nature, and, still more, of man. In Switzerland, as in Ireland, a curious experiment has been made, on the comparative power of Popery and Protestantism to elevate and bless the people, and with exactly the same results. "Nearly all the science," says Dr. Alexander, "all the manufactures, and all the "merchandise, are in the hands of the "Protestant inhabitants, while the Catho-"lics content themselves with the pursuit "of agriculture, the 'wisdom of their an-"cestors,' warlike exercises, and rustic "sports." Dr. Alexander affirms, with truth, that the same holds of every country in Europe, and that the religion of the people may everywhere be at once determined by an appeal to their social condition; and thus it was in the days of Bishop Burnet, as may be seen from his travels on the Continent. These facts are full of importance as touching the people of Ireland, whom nothing can raise so long as Popery remains rampant among them. Our author, at the same time, entertains but a very low opinion of the spiritual condition of the Protestants of Switzerland; as in the North of Ireland, and too extensively in Scotland, their religion was moralised without sanctifying; and by improving their character has improved their position without altering their relations to God, or enhancing their prospects for eternity. His book is one of value, and gives a more complete view of the matter to which it refers, than is to be found in any other with which we are acquainted.

CHARACTERISTIC NOTICES.

Discipline. By the Author of "Letters to my Unknown Friends." 18mo, pp. 98. London: Longman.

A HALF dozen excellent pieces of Christian morality, written in a style of peculiar elegance, as blending beauty with piety. The little book has great charms for persons of education. The aim of it is, to aid those who vainly mourn their "daily cross," instead of obeying the sovereign command to "take it up;" and they who really wish for such a help, will not look for it here in vain.

Addresses to the Aged. By S. H. TYNG, D.D. 18mo. London: Religious Tract Society.

DR. TYNG is well known to many on this side the Atlantic, as an able man, and an eloquent preacher. The present is a golden production, and much calculated to benefit many who have never seen the Sermons of John Orton, or the admirable Discourses of the late Dr. Belfrage, of Falkirk, Scotland. As their main object is the conversion of the aged, they will be very suitable for lending to those whose case may require them.

The Israel of God: Select Parochial Sermons, by Dr. TYNG. 18mo, pp. 212. London: Religious Tract Society.

THIS is a very valuable volume, presenting a fine specimen of manly, simple, direct gospel preaching, which is well worthy of imitation. The discourses are fourteen in number, on subjects very aptly chosen. The whole is much calculated to be useful.

The Young Jewess, and her Christian Schoolfellows By the Author of "Rhoda." Square. London: Grant and Griffiths.

A FINE little book, worthy of "Rhoda and Little Kate;" full of amusement and of instruction: a sweet lesson of love among young people.

A Companion for the Season of Maternal Solicitude. By T. SEARLE. Fourth Edition. 18mo, pp. 138. London: Ward and Co.

THIS, of its kind, is really a very good book. We are not at all surprised to find it in a fourth edition. The notion was somewhat original;

and we doubt not many have blessed the day it first entered the author's mind. It is highly calculated to instruct, encourage, and comfort the pious; and also to awaken and convert those who yet know not the truth. To these ends it employs a variety of instruments—prose and poetry, fact and anecdote, hymns and prayers. The work well entitles its author to the distinguished appellation of the "Mother's Friend."

Light from the Sanctuary for the Dark and Cloudy Day. Instruction to Mourners. Square. London: Whittaker.

As life is a journey—from the cradle to the tomb—beginning in tears, and ending in groans; to the ears of suffering and sorrow the voice of comfort will always be welcome. This book, while it will add to the variety, will increase the value of the stock of such works already existing. It offers consolation on just principles, and that consolation with a tender hand. The book will be very useful to those who aspire, with Job, to "comfort the mourners;" and may be used either as a supplement to personal visitation, or as a substitute, where precluded by distance or other circumstances.

A Guide to a Scientific Knowledge of Things familiar. By Dr. BREWER, Head Master of King's College School, Norwich. Second Edition. 18mo, pp. 477. London and Norwich: Jarrold and Sons.

THIS is a species of production which deserves great praise, and all possible encouragement. We are very glad to be apprised that the first impression, amounting to 2000 copies, was sold in the brief space of four months, with a demand for an equal number while the second edition was printing. Surely such a circumstance speaks well with respect to the public desire for such information as the book professes to impart. It may be proper to state, that this is no mere catchpenny affair got up, not to feed the mind of the rising race, but to gain somewhat with which to stay the cravings of hunger. In this second impression every sheet has been revised by two gentlemen distinguished for scientific attainments; so that, so far as the work goes, such a measure of correctness may be presumed to have been attained as will render any other material alteration unnecessary—a point of great importance in educational publications. It is much to be wished that Dr. Brewer would go on till he has travelled the whole course of science. The work deals only with two subjects—Heat and Air; so far then all is well—admirable; but let us have more. We have only further to observe, that, unlike most books, the title comes very far short of the contents. We most cordially commend it to our youthful readers, and all that have to do with the subject of Education.

Life and Times of Philip Henry, M.A., Father o the Commentator. Post 8vo, pp. 288. London and Edinburgh: Nelson.

THIS is an excellent production. It is not, however, a reprint of the admirable life of this remarkable man by his son, Matthew Henry, which has been so excellently edited by Sir John Bickerton Williams; but a new—or, at least, greatly modified—production. The method has been the following:—The life by Matthew has been taken as the basis, and implicitly followed on all points of a personal nature; but the whole is revised, expanded, and illustrated, so as to adapt it to the present generation: in a word, the professed object of the writer has been, not to produce a better life than that by Matthew, but such a life as, if he were now alive, he might be expected to give to the world. So far the object is laudable; and to this extent we think the author, or emendator, has succeeded. The work consists of thirty chapters, which will be read with unflagging interest. To the extraordinary excellence of the personal subject, there are added some of the greatest events in the history of the period—such as the Restoration St. Bartholomew's Act, the Oxford Act, the Indulgence, Titus Oates' and the Popish Plot, the direful doings of Judge Jeffreys of infamous memory, the Rye House Plot, the Duke of Monmouth's Insurrection, King James's Indulgence, his Toleration; and points of like interest. The work is a valuable addition to our biography; while the beautiful manner in which it is executed, and the trifling price at which it is sold, entitles Mr. Nelson to high praise.

Life and Memoirs of Mrs. Savage. By Sir JOHN BICKERTON WILLIAMS, Knt, F.S.A. 18mo. pp. 228. London: Tract Society.

THIS choice production has been duly appreciated since it first appeared in 1818; and it bids fair to be in favour for many ages to come: since those qualities by which it has hitherto so captivated the present age, will lose none of their power over the human heart by the lapse of time. We may state for the benefit of such as have not had the means of knowing the fact, that Mrs. Savage was the daughter of Philip Henry, mentioned in the previous notice, and sister of the great commentator, Matthew Henry. The work was originally introduced by a very copious preface from the pen of Mr. Jay, which is richly marked by the characteristic beauties of that most tender and touching of our living religious writers. Sir John Bickerton Williams, the lineal descendant of the Henry family, did excellent service when he gave to the public this piece of Christian biography; and he has added to the obligation by allowing the Tract Society to send it forth in its present form. Praise of this work were not merely needless, but impertinent; we have only to state, that it is now published in pocket size, in a fine type, and so cheap as to bring it within the reach of all.

A New and Easy System of Vocal Music. By ROBERT PLATT. 8vo, pp. 90. London: Aylott and Jones.

MR. PLATT deserves great praise for this publication, which cannot fail to be useful. In a modest preface he gives the history of the work, and the reasons which led to its publication. If the words on the title-page, which announce it to be "new, easy, and correct," be within the compass of truth, nothing more can be required to establish its claims to praise and popularity. The claim of being "new" must, of course, be taken with due limitation; such, indeed, as the author himself would not object—"easy" is a

very indefinite term, and it is also to be viewed as comparative; since what in the estimation of one is perfect ease, may in that of another be severe toil; but where there is an ear, a taste, and a very moderate share of perseverance, this manual will not be by any means difficult, much less so than the bulk of its predecessors; and as to accuracy, it seems laudably correct. We commend it to those who take an interest in such matters.

Scriptural Perfection unfolded. By WILLIAM BATES, D.D. Pp. 342. London: Tract Society.

THE name of Bates, "the silver-tongued Bates," is sufficient passport for anything which emanated from his singularly polished pen; and we cannot sufficiently thank the Society for giving such a gem as this, the "Spiritual Perfection," to the world for a few pence. It is one of the finest pieces of Theology ever issued, even by the Tract Society; and sold in such numbers as it will reach under their powerful auspices, it cannot fail mightily to help them that have believed through grace. It is really cheering to live in such times as those which behold the issue of such works, on terms which bring them within the reach of all.

Memoir of Mr. William Posnet. 18mo, pp. 78. London: Mason.

A CONVERT of a worthy minister, now in London, who is making a great noise, and, we have reason to believe, doing much good—the Rev. Mr. Rattenbury. The excellent youth at once began to labour in every possible way to bring souls to God; and while a thorough Methodist, he had yet the good sense to look abroad into other fields, and to take a morsel of wholesome food wherever he could obtain it: hence we find him reading Brooke's "Unsearchable Riches of Christ," M'Cheyne's Life, Payson's Memoirs, and the Memoir of that lovely youth, E. Birrell. He became a local preacher; and laboured with all his might, till he returned to the bosom of his God in the eighteenth year of his age. He well deserves the brief memorial here awarded to him.

Magic, Pretended Miracles, and Remarkable Natural Phenomena. 18mo, pp. 192. London: Tract Society.

THIS is a rare book, and stands a good chance of being sadly soiled; for the boy who gets hold of it, will not be willing to let it go till he has read it from the first to the last page; and having read it once, he will probably be tempted to read it again; and no sooner has one got it out of hand, than another will seize it. It is a little vessel full of wonders; but it is not simply curious, amusing, and instructive; it is, in the last chapter, after the manner of the Tract Society, turned to good account in connection with the miracles of the Gospel. The volume is altogether a most charming one.

The First English Reader. Edited by Rev. GORHAM D. ABBOTT, Author of "The New English Spelling-book." 18mo, pp. 143. London: Taylor and Walton.

THE primary object of this book is to aid children in learning to read; and the teacher will find his account in the use of it. The business of spelling and definition is managed with tact and judgment. The moral sentiments are excellent, and the subject generally well-chosen. The stories that illustrate and enforce the Ten Commandments, and other narratives here arranged, will make suitable and pleasant reading for the nursery and fire-side. The book is interspersed with pretty cuts illustrative of some given subjects.

The Leader of the Lollards, his Times and Trials; with a Glance at our own Age. By A. M. BROWN, Cheltenham. 12mo, pp. 93. London: Partridge and Oakey.

THIS is a book very much to our mind; elegantly written and elegantly printed. There are in it eight points which comprise a chapter, thus enunciated:—The Epoch—the Hero—the Change—the Characteristics—the Martyrdom—the Evil—the Progress—and the Remedy. Mr. Brown's avowed object is to render more prominent and interesting a short period of history too frequently passed over as little deserving of notice. He has been impelled to his task by the stupendous events which are occurring around us; from a desire, in connection with these events, to remind the church of those grievous errors which have wrought such mischief in times past, and he is anxious to fix public attention upon those examples of attachment to truth which distinguished their days. The first six chapters are historic and biographical; and the great hero of the scene is "the good Lord Cobham." In Chapter VII., on "Progress," the writer begins to look very seriously at the present condition of the English nation with respect to Popery; and sets forth, with great spirit and vigour, the true state of things amongst us. He treats, as was proper, the false and perilous security of those who please themselves in the belief, that the country is now far too wise and too enlightened to be gulled by the imposture of Popery; and, as an example, cites a case in Paris, concerning which he says: "Within a few years, too, the 'Society of the Heart of Mary' has grown up from a poor church in Paris, headed by a poor priest, and a few poor followers, till now it numbers its million members, and spends, 'in propagating the faith,' more than £100,000 annually."

The last chapter, on the "Remedy," is the best in the book, and one of no small worth; setting forth, with much clearness, force, and feeling, the only cure for existing evil: so much do we approve it, that, did space permit, we should like to copy the whole. The volume is so sound in principle, and so truthful in tendency, that we cannot but wish for it extensive circulation.

The Medical Student: A serious narrative, which young men may profitably read.—*Misery and Mercy, exemplified in the History of several Unfortunate Females:* The narrative is one of horror.—*The History of F—— S——:* A child of poverty, and a victim of villany, but a sinner saved.—*The History of Sarah S——:* A wretch who died as she had lived—impenitent and miserable.—*An Account of Eliza K——:* A touching record of mercy.

*** All by the Tract Society, and much adapted for distribution.

My Sabbath-School Class. Designed to assist Junior Teachers. By J. F. SERGEANT. 18mo, pp. 212. London: Nesbitt.

THIS is a book of merit, and calculated to be highly useful. The junior teacher, who shall go carefully through the volume—if he is not dull, indeed—will rise up with vastly increased qualifications for his work. The Lessons, by way of illustration, are twelve,—not too numerous, but sufficient to illustrate the object of the writer. They are specimens of superior skill in Sunday-school tuition. The illustrations are preceded by a copious and excellent introduction.

A Sermon on the Occasion of the Death of Edward Baines, Esq. By JAMES PARSONS. London: Hamilton and Co.

WITH such a preacher, and such a subject, the result could not be other than it is—a sermon of extraordinary value. Those that read will wish they had heard it; but reading is next to hearing. We cordially commend it.

Poetry.

THE OLD YEAR AND THE NEW.

BY ROBERT MORRIS.

LIKE a gently gliding river,
Or a cloud upon the sky,
Or a chain unwinding ever,
Steadily old Time goes by.
Hark! I hear a distant footstep!
List! a sigh upon the air!
Ah! the parting is a sad one—
See the pale and fading Year!

See! amid the deep'ning shadows
Moves a form all thin and wan;
Dim the eye—the cheek how bloodless!
Youth is wasted—life is gone!
Like a ghost, all cold and icy—
Like a being of the past,
By the heartless world deserted,
Death's damp garment round him cast.

Yet, how well do I remember,
Only a few months ago,
And the wide world rang with welcome,
When, as from a couch of snow,
Young and rosy as the morning,
All his nature in a glow,
The fresh YEAR awoke to being,
Like a wild, but startled doe.

Ah! how changeable are mortals,
Creatures of the passing hour,
Bowing to the moment's idol,
Worshipping each dream of power!
Like the ripple on the river,
Changed by every passing air;
Like the down upon the zephyr,
Floating, dancing everywhere.

He was young, and all exulted,
Plaudits came from every lip;
Pleasure gaily danced before him—
Goblets tempted him to sip.
Beauty's arms were thrown around him,
Childhood clasp'd about his neck;
Garlands gay were all that bound him—
Flowers did his form bedeck!

Like an heir, or crowning glory—
Like a son, who, years away,
Has return'd to tell his story,
All his fears from day to day:
Like a ray of rosy morning,
After a long night of storm:
Such the shouts—the peals of welcome,
When the fading Year was born!

Cannon roar'd—and merry music
Thrill'd upon the ear of night;
Many an eye shone out with rapture—
Many a heart with joy was light!
Mid the dance the timid lover
Utter'd vows half-breathed before;
Hands were clasp'd and press'd—how gently!
Hearts and heads with bliss ran o'er.

Thus it was upon thy advent;
Thus to thee in life's young hour;
Ah! how changed thy morn and even,
Thy rising and thy sinking power!
Like a gently gliding river,
Or a cloud upon the sky,
Or a chain unwinding ever,
Steadily old Time goes by.

Fare thee well! departed spirit,
Soon, alas! thou 'lt be forgot;
Few will bend above thy ashes,
Few will care to mark the spot!
O'er thy grave no weeping widow,
Wrung with grief, will kneel in prayer;
Few, alas! will miss or mourn thee,
Thou art but a thing of air.

A passing sound—a viewless being—
A measure in Time's mighty sea—
A dream—a leaf in life's great record;
A thing of mist and memory!
A story told—a volume finish'd—
A glass whose sands have ceased to run—
An actor in this wide world's drama,
Whose part is play'd—whose goal is won!

And yet—and yet, thou 'lt live for ever!
A link in life's eternal chain;
Thou *wert*—thou *hast been*—never, never,
Can chaos claim thee all again.
Science has thy name engraven
Deep within her deathless rolls,
And thy records will be given
To the chancery of souls!

Fare thee well! thou fleeting shadow,
Gentle be thy future life,
Gentle as the sigh of summer,
Free from storm, and pain, and strife!
If it be thy fate to wander
New-born to another sphere,
May it be a better, brighter,
Than awoke thy being here!

* * * * *

Softly—gently—list! ah! listen,
Mellow sounds are in the air;
Bosoms heave, and dark eyes glisten;
See! a form—how bright—how fair!
On his forehead beauty beameth,
Smiles are nestling round his mouth;
Hark! with child-like joy he screameth,
Oh! how beautiful is youth!

Hither, hither, he advances,
Like a being from on high;
Bright as sunbeams are his glances,
Sunbeams of a cloudless sky!
Grace is in his every motion,
Boyish grace, yet perfect all,
White clouds form his floating mantle,
Starry gems his coronal.

Fresh his lips as pouting coral,
Rose-tints blush upon his cheek,
On his brow the circling laurel,
See he bows and fain would speak.

List! the shout—the peal of rapture,
A stranger, yet how wild the cheer;
Again, and yet again, re-echoes,
Welcome to the new-born Year!

And thus it will and must be ever:
Seasons—nations will decay;
The hand that writes—the eye that lingers—
Will, like the Old Year, pass away!
Pass—like the meteor in the heaven—
The rich, the poor, the meek, the proud;
Pass, like the fire-fly light of even—
The morning mist—the April cloud!

And yet, there will a NEW YEAR brighten;
Another morn the soul awake;
Another world the spirit welcome,
If here "the narrow path we take."
Ah! yes, beyond the earthly limit
That bounds the view to mortals given,
There basks in God's eternal sunshine,
A deathless home—a happy Heaven!

Congregational Psalmody.

WE return to the subject of Congregational Psalmody, concerning which we have a quantity of valuable correspondence in reserve,—a portion of which we shall now lay before our readers. The first, on Unity of Praise, deserves particular attention, as referring to an evil which extensively prevails. The second, which treats upon the subject of Leadership, is also worthy of notice: it is no more a matter of justice than of decency, to follow the leader; and none but children and foolish persons will ever think of going before him. The third article treats upon the Lining out of Hymns—the greatest absurdity that obtains in Christian worship, and one of the most remarkable examples of the tyrannical force of habit, however stupid, preposterous, and even mischievous.

UNITY IN PRAISE.

SIR,—Of the several departments of public worship, it will, perhaps, be at once conceded, that none so much needs improvement as singing the praises of God. It is too often the case that that which ought to form the most delightful part of worship, and call forth the best feelings of the heart, is rendered painful and ridiculous to the devout Christian, who desires thus publicly to unite with his fellow-members in praise to Him "from whom all blessings flow," by the manner in which it is conducted; and must be highly offensive to the Great Being professedly worshipped, but thus, indeed, mocked. That "the conductors of our choirs, and our organists, who ought to know better," are in some instances the cause of this, I am willing to admit; such conduct as that described by "A Congregationalist," in the WITNESS for July, is highly censurable, no doubt; but that such individuals are principally to blame, and the most responsible for such a state of things, will, at least, I think, admit of a question. These persons are, or ought to be, elected by, and under the control of, the church, and chosen on account of their general fitness for the office, so that the devout worshipper may be best assisted in his devotional exercises; and consequently none should be appointed to the office, however otherwise competent, who have not, at least, given evidence that they possess such a sense of the spiritual nature of their work as to prevent any improper exhibitions in its performance, if they are not actually members of the church, and any indecorous behaviour or unbecoming levity should lead to their removal. It is, however, to be feared, that professional skill to conduct the singing, has been considered as the primary and most essential qualification, and a heart tuned by Divine grace but of secondary or trifling importance; and can it, therefore, be surprising, that such results as those depicted by your correspondent too frequently follow.

There appears to me considerable blame attaching to the members of our churches generally, for leaving this part of worship, in which all should join, so much to organists, choirs, and leaders. How frequently may it be observed, that out of a congregation of several hundred persons, scarcely any beside the choir and school-children are found uniting in the singing; and especially among those who by their education might be supposed best qualified to take a prominent part in the service, as though their praises were performed by proxy, or they felt no interest in the matter beyond the beauty of the composition and the skill of the performers. I cordially agree with your correspondent that "these things ought not so to be;" and trust,

at the present time, when so much more attention is being given to this part of worship, a decided improvement will be effected. Let our churches take this matter into their own hands; let them select leaders of known piety and worth, whose only aim is the glory of God, even though their musical talents are not of first-rate order (and such men surely are to be found in most of our congregations); let them feel individually that they have voices as well as hearts to praise, and meet as many as possible on some evening in the week to cultivate their musical powers; let the hymns for the sabbath be in the hands of the leader as early as possible in the week, and not a few minutes before the service commences; and on the sabbath let none fold up their arms in the corner of the pew, but feel it both a duty and privilege to

> "Stand up and bless the Lord their God,
> With heart, and soul, and voice;"

and we should soon see a better state of things existing: our congregational psalmody would rapidly improve; and the evils justly complained of by "A Congregationalist" prevented; and though there should be no great musical talent displayed, the humble and united praises of grateful hearts ascending up on high from such a congregation, would be far more acceptable in the sight of God than the loudest strains of the organ, or the finest performance of a choir unaccompanied by grateful hearts. Wishing you every success in your efforts to promote the prosperity of our Congregational churches, I remain, yours, ANOTHER CONGREGATIONALIST.

HINTS TO CONGREGATIONS RESPECTING CLERKS.

SIR,—Knowing that you take a lively interest in the improvement of Congregational singing, I think that, without apology, I may beg the favour of you to insert in your widely-circulated Magazine the following remarks, which are intended to show how a remedy may be applied to the prevailing imperfection in the performance of that sacred service, appointed, in the infinite wisdom of God, as a means for promoting his own glory and the spiritual good of his church.

I imagine that few will be disposed boldly to contend, that, in the public singing of hymns, melody ought to be dispensed with. But while it is generally acknowledged that the Lord's song should be sweet to the ear, the mode in which some join in this exercise would seem to indicate their holding a contrary opinion.

The means of improvement which have been adopted by those who have at heart the better performance of Congregational psalmody, are the organ, the trained choir, classes for practice, and the choice of a clerk with a powerful voice. I do not object to such means; I am rather persuaded that each and all of these have often proved highly beneficial; but I cannot learn that they have been hitherto found to produce that "singing together" which is desirable, and to which, I believe, there is rarely any necessary obstacle.

It will be generally admitted, that the usual faults in Congregational singing are errors of time rather than of tone. At the same time I hold, that to sing according to a uniform duration of bar throughout a verse, is so pleasing an exercise, that most persons would gladly conform to so excellent a method, if they did not hear very many around them singing without any reference to bars, and according to no particular division of time.

In endeavouring to explain the cause of this irregularity, I must not shrink from mentioning a practice which is unfortunately too common—I mean that of individuals, who may be spoken of as good singers, attempting with their own voices to correct errors in public devotional singing, to which they may consider, with probable justice, that the leader and the congregation are liable. From my own observation, and the result of my inquiries, I am prepared to assert, that many persons are in the habit of lagging a little when they think that the leader or organist proceeds too rapidly; while others of a different taste are more apt to consider the strains as too much prolonged in duration, and are, therefore, prone to hasten the leader, and to cut short as tedious the final semibreves of some passages. Such persons, doubtless, mean well, and they think or hope that their respective tastes will ultimately prevail; but the results of their conduct are most pernicious. We know that the highest and most cultivated tastes do not always agree together; and it is evident that such a practice as I have described, if followed even by a company of the most able professors, would only produce discord.

Another class to which I must allude, consists of persons who are of too modest vocal pretension to admit of our accusing them of attempting to correct the leader; but situated as they are in the midst of conflicting voices, and sensible of their ignorance of the correct time of the tune, instead of attending to the direction of the leader, they suffer themselves to be guided by some bold singer in their immediate neighbourhood.

From these remarks you will perceive that the oversight of which I would accuse members of congregations in general, and to which I trace the general imperfection of the singing, is that they are not careful to observe the method of the leader, and to take up each note simultaneously with him. Some say that they "follow," but they ought to *accompany;* and persons who do not accompany the leader, are not likely to accompany each other. Neither the old nor the young, the learned nor the unlearned, will ever be satisfied with music to which regular time cannot be beaten.

With the view, therefore, of remedying so great an evil, I would desire to impress upon each individual the duty of singing *with* the leader. This should be made a matter of conscience. If any one thinks the singing too slow or too rapid, let him speak privately to the leader or to the office-bearers, but in the church let all things be done in order; let each individual watch the intention of the leader, and neither sing before him, nor drawl the words after him. The regular division of the tunes into bars facilitates this agreeable duty; and when any note does occur, of which the correct duration is not known, it should be sung *staccatto* until its proportionate length has become familiar to the ear of the singer. The leader is usually selected on account of superior musical ability; and when the congregation show a cheerful confidence in his guidance, he will be encouraged to exert himself in correcting many

errors in the singing of the tunes which custom has allowed to grow, and which very many leaders have desired to conquer, but have abandoned the task for want of support.

Wherever these hints may be acted upon, I am sure that excellent results will be produced; and with or without choir, organ, or class, the true grandeur of psalmody will be enjoyed, strangers who may be present will be delighted with the cheering sounds of Divine praise, and the souls of the people will be lifted up in adoration to the Giver of all Good who has graciously appointed the ordinance.

I would propose, in conclusion, that all ministers should occasionally impress upon their flocks the propriety of uniting to sing *with* the leader, as the only means of producing fine psalmody. Not art, but only a willing mind is required; I speak neither of the science nor the practice of music. The method which I recommend is easy, but it is the way of duty. An occasional word from the minister can do much, and I doubt not that it would prove sufficient for effecting the object which I am attempting to promote.

Praying that God may accompany these remarks with his abundant blessing. R. K.

ON THE GIVING OUT OF HYMNS.

SIR,—You have lately directed the attention of your readers to this most important and interesting subject; I would fain hope, profitably. Will you permit me, as one who *feels* the importance and interest of the subject, to retain your attention, and that of my fellow-readers, a little longer upon it?

Any one who has witnessed the psalmody of congregations in the Episcopal Church, favoured with GOSPEL ministers, cannot fail, I think, to have compared (I will not say contrasted) it with that of our own equally favoured congregations; and to have felt an impression of the greater degree of *apparent* solemnity with which the praises of our Episcopal brethren are offered. If this is so, and I feel persuaded from my own personal observation that it is, there must be a cause for it. The cause I believe to be this: the clinging of our congregations to a custom, which might have been judicious in the former times of popular ignorance, and of the high price, and consequent scarcity of books, that of a precentor giving out the psalm or hymn in verses or couplets, for the congregation to sing after him in snatches. When there was a necessity for such a practice—a necessity arising from the ignorance of the people, and the scarcity of books—it was a custom to be borne with and winked at; but now it is absurd and offensive, not to say impertinent; and the effect of it is, not only to disturb the devotional serenity of the mind, but to keep the congregation, the younger part of it at least, looking about them during the precentor's dictation, if not also while they are engaged in exercising their memories and voices upon the couplet he has doled out to them, and which may, and often does, by its incompleteness, amount to nonsense. Let any one compare the state of his own devotional feelings, while he is singing from an uninterrupted hymn of praise, which his heart's memory has made his own, or which he is inhaling from his hymn-book, as compared with the feelings with which he follows, like a parrot, or school-boy, the officious leading of a clerk or precentor, and I am convinced he will at once see the cause of the difference which exists between the psalmody of the congregations, who have renounced a custom which ought long since to have been abolished from our worship, and that of congregations who cling to it when the cause which necessitated it has, thank God! long since ceased.

But it is difficult not to be conservative of customs long used, even when their continuance becomes idle and absurd. In one of the cantons of Switzerland, the inhabitants of a village supplied a neighbouring town with vegetables, which they carried to market in double panniers on their mules. The demand decreased to one-half; but the simple villagers continued to *fill* one pannier with its *accustomed* complement of vegetables, and the other they loaded with an equipoise of stones. *Quid rides?* We cannot but smile; but why may not these honest villagers smile, *too?* C. S.

MUSIC IN THE FAMILY.

IT will be seen at once, from the foregoing considerations, what a powerful instrumentality music may become in the management of a family. How easily may a mother quiet the rising of angry feeling, or soothe the troubles of her little charge, or restore harmony among them, by appropriate singing! And how much might be done to promote a happy, cheerful, kind spirit among them, by teaching them to sing such pieces as appeal to the mind, tender, kind emotions of the heart! Are they inclined to be irascible and peevish, let them sing something soothing, tender, subduing. Are they dull and heavy, let them sing what is lively and cheering. Are they boisterous and merry overmuch, let them sing a piece that is pensive or pathetic. Are they quarrelsome, sing the 133rd Psalm. If there was power in David's harp to subdue the troubled spirit of Saul, sure there may be power in the sweet tones of infant voices to subdue the rising "evil spirits" of the family circle.

And here let me speak a word in behalf of singing as a part of family worship. If music is an instrument of such power, surely it ought to be employed in the promotion of family religion. And if music is to occupy so conspicuous a place in the worship of heaven, should it be excluded from the worship of the family? Singing in family worship is valuable for its practical influence upon the family. It increases the interest of the younger members in the service; it improves them in the art, and cherishes a love of devotional singing; it furnishes a valuable means of imparting religious instruction, in an interesting and happy manner, through the sentiment of the psalm or hymn; it exerts a salutary influence upon children, in its tendency to soothe the passions and soften the heart. It is exceedingly valuable also from its tendency to awaken devotional feeling.

Family singing, under the influence of religious principle and devotional feeling, must have a strong tendency to banish many of the evils that creep into the social circle. It is an instrumentality of too great importance to be slighted or neglected.—*Mother's Magazine.*

The Christian Ministry.

LIFE AND POWER OF RELIGION, AND PASTORAL DUTY.

After nearly forty years' acquaintance with the duties and difficulties of the sacred office, with the details of my own experience, and with the history of many of my brethren, I am entirely convinced that our chief defects, both as pastors and as preachers, lie in our shortcomings as Christians. I do not mean to apply this to our own denomination exclusively, but to the ministry of all sections of the Christian church. It is the high devotional spirit that is wanting. There is much truth in what Alexander Knox says in his correspondence with Bishop Jebb: "Christian preaching can arise only from a Christian mind and heart. This is the great want in the preaching of to-day; there is no spirit in it. It is the result of a kind of intellectual pumping; there is no gushing from the spring. Our Saviour, speaking to the woman of Samaria of the happiness which his religion would bring into the bosoms of those who cordially embraced it, elegantly and expressively represents it by 'a well of water in the breast, springing up into everlasting life.' Where this is in a ministry, it will spring *out*, as well as spring *up*; and it will be felt to be living water, from the pleasure and refreshment it conveys almost to minds hitherto unaccustomed to such communications."

When you have noticed the apostle Paul's success, as recorded in the Acts of the Apostles, then read his epistles, and see in his heavenly piety whence he acquired his power and pathos as a preacher; and when you have beheld Whitfield in the pulpit, and witnessed his extraordinary might in the conversion of souls, trace the preacher to his retirement, and learn from his habits of communion with God the secret of his resistless eloquence. You must, then, be men of the closet, as well as of the study, if you would be mighty in the pulpit; and if you would wrestle with men in preaching, so as to prevail, you must gain your strength by wrestling with God, so as to prevail, in prayer. Even the high themes of redeeming love and saving grace, will hang like icicles from the lips of that man whose heart is cold; instead of coming forth, as they should do, like flames of holy fire: or, to revert to the Saviour's beautiful allusion, the want or the weakness of personal religion will freeze the sermon at its spring; while earnest, lively, spiritual religion will cause each discourse to gush forth as a sparkling ebulition of living water from an overflowing heart.

I need not enjoin you to read the Scriptures daily, for it cannot be supposed you will neglect so obvious a duty; but I may suggest the necessity of your reading them *devotionally, as Christians*. Come to the word of God in that meek simplicity and docility of mind, which you will recommend to your congregation, dropping for a season the critic and the polemic. We all find this somewhat difficult: the mind of the minister is ever thinking of his sermons, and looking out for texts, which he can hardly suspend when he comes to his Bible as a disciple: thus the current of devotional feeling is arrested, and, instead of feeding upon the bread of life, the mind is engaged in critically analysing its properties. Some read the Scriptures, even in their closets and devotional exercises, in the original languages. I doubt the propriety of this, because it is almost certain to engage the analytical powers at the expense of spirituality of mind; and, after all, it is not by the niceties of criticism, and the delicacies of composition, we can feed our own souls, any more than we can the souls of our hearers, but by the plain, substantial truths of revelation. Let us leave these matters to the seasons of studying the word of God, already recommended; and in the solemn and sacred hours of devotion, open our *hearts*, as well as minds, to the illuminating, sanctifying, and consoling power of the truth as it is in Jesus, remembering that the Bible is a book for our souls as well as for our sermons.

In addition to this, keep up with life and regularity the ordinary seasons, and the spirit of private prayer. Prayer—so we tell our hearers—is the vital breath of the Christian: is it less so of the minister? I have long been convinced, that a minister's *public* prayers do as much to keep up the life of religion in the hearts of his people as his sermons. There is an immense difference as to the effect produced by even liturgical services, according to the manner in which they are read: tones are the index and expression of feeling, and feeling is sympathetic. Some men extinguish emotion in others, by the cold and heartless manner of reading or praying; others enkindle it, by their deep solemnity and pathos. If this be true in application to liturgical formularies, how much more so is it in application to extemporaneous prayer! Of how much importance, far more than has been generally thought, is it, then, that ministers should conduct with propriety, and in an interesting manner, their public devotions! We who reject the forms, lofty and noble as some of them are, of the Church of England, should take great care to substitute for them something better than drawling inanity—incoherent rhapsody—noisy, almost boisterous vehemence—or devotions made up of half preaching and half praying. I do not want elaborate, artificial prayers, composed of high-flown language, but a divine simplicity, without poverty or meanness; variety, without strangeness; intensity, without clamour; solemnity, without dulness; in short, the utterances of a convinced, broken, yet confiding and grateful heart, communing with a holy and merciful God. We have cause for thankfulness that so many of our ministers possess, in an eminent degree, this edifying talent. And how is this public gift and grace of prayer to be acquired? Only by the habit of constant, devout, and elevated communion with God in the closet. I think there is a more accurate opinion formed of us by our hearers than we are aware of, as to our devotional habits. Our public prayers are very often made by them a criterion of our private ones. Be men of devotion, then, my brethren. Sanctify all you do by the word of God and prayer.

Nor is it enough to keep up, with regularity and seriousness, your usual daily devotions; you must have extraordinary seasons for self-examination, humiliation, and prayer. What is

customary is too apt to become coldly formal; hence it is of great consequence to set apart a day or part of a day, sometimes, to look into the state of the soul, and to inquire into our ministerial conduct, and occasionally to practise fasting also. I recommend you so to arrange the studies of the week, as to get all your pulpit preparation for the sabbath completed before dinner, or at any rate before tea, on Saturday, so as to have the evening of that day reserved for devotional reading. I have acted pretty much through life on this plan, and have always felt grieved and disappointed when, by the pressure of engagements in the previous days, I was obliged to devote the Saturday evening hours to sermonising. In summer, a devotional walk, quite alone, into the country, has been refreshing; and I can truly say, that these walks amidst the works and wonders of creation have been amongst my most solemn seasons of communion with God.

Devotional reading is a powerful auxiliary to ministerial piety. Religious biography has been of great service to us all, especially the biography of Christian ministers. Perhaps I may mention some which I have found greatly serviceable to myself: Brainerd's Life has been a standing book, and so has that exquisite gem of biography, Fuller's Memoirs of Pearce; or, going further back, that equally precious little volume, Philip Henry's Life, by his son Matthew; Job Orton's Life of Doddridge; that extraordinary book, Payson's Memoirs; Scott, the commentator's, Life, by his son; and the Life of Griffin, of Portsea, have all been of service to me. How much of sound, practical wisdom, and holy stimulus, is to be acquired by conversing with these noble shades! Printed pastoral charges have also yielded me much benefit; especially, and above all of this class, that incomparable and inestimable one by the venerable Abraham Booth, entitled, "Pastoral Cautions," which, in the earlier parts of my ministry, I read so frequently, that I have learnt many portions of it memoriter. I owe more to that small tract than perhaps to any book, except the Bible. It is the best manual for pastors, for its size, that I am acquainted with. Burnet's Pastoral Care, Baxter's Reformed Pastor, and Bridges on the Christian Ministry, should also be closet companions throughout your ministry, but especially at the commencement of it. It is by the aid of such books as these that the *heart* is likely to be kept right, while the furniture of the mind is increasing; without which, any knowledge you may acquire will be only that which puffeth up, without the love that edifieth.

I sum up what I have to say, by reminding you, that if a young minister would keep up the life of God in his soul, and enjoy the vigour of personal religion, it must be a business, and a great business too, with him to do so. Official piety, that is, an ability and a readiness to preach and pray fluently and evangelically, may be acquired without much trouble, or without any high attainment in spirituality of mind. No minister can live, as a Christian, upon his public services. Praying for and with his congregation, and preaching and speaking to them, will not be sufficient of themselves to keep up the life of religion in his own soul. His own personal piety is a thing apart from his official acts and duties: to employ a most homely illustration, but not an unapt one,—the servant cannot live upon the act of preparing food for others; she must have her own meals. I once heard that extraordinary man, the late Dr. M'All, of Manchester, say, with tears in his eyes, before a large company of his brethren, who were then discussing the subject of ministerial difficulty and discouragement, that *his* greatest difficulty was to keep up the tone of his personal piety to the height of his public exercises, and not play the hypocrite in the pulpit, by seeming, as far as his sermons and prayers went, to have more religion than he really possessed. And who has not felt the same, and lamented that the fervour of the preacher in the pulpit contrasted so sadly with the languor of the Christian in the closet? All persons are liable to self-deception; but ministers more so perhaps than any others, since we are ever in danger of mistaking our frequent thinking and speaking of the things of God for an evidence of true religion in ourselves, and of confounding those gifts which God has bestowed upon us for the benefit of his people, with the fruits of the Spirit, and holy dispositions in our own hearts.—*J. A. James.*

PASTORAL CHANGES.

We commend to the serious consideration of ministers and churches, the following extract from an article on the Pastoral Relation, prepared by an experienced pastor:

"1. *As it affects pastors.* It often occasions a very considerable *sacrifice of property* which they are not well able to meet. But this, although sometimes a serious evil, is probably better understood and more duly appreciated than some others which, in reality, are of much greater magnitude.

"*It tends to the neglect of study.* A man who expects to spend his days with the same people, will feel the necessity of digging deep into the mines of knowledge. He knows that if his preaching is confined to a small circle of elementary truths, it will in a few years become stale and uninteresting. But the minister who changes his location once in three or five years, will be strongly tempted, amid the calls and visitings, and business, and ephemeral reading, that press upon him, to depend on the labours of former years. For a time it may pass; but his mind becomes inactive and vacant. Adaptation and appropriateness, which gave zest and interest to a discourse, are wanting. The people soon begin to want a new minister, and he a new congregation.

"It also *diminishes a minister's sense of responsibility*, and renders him indifferent about the distant results of his labours. Like the temporary occupant of a farm, he looks more at present appearances and immediate income than permanent improvement. Ministers are but men. And what man, however pious, who hired a farm for three or five years, would pay the same attention to buildings, fences, bridges, fruit-trees, and general improvement, as he who expected to enjoy the benefits of his labour while life lasts? The pastor who thinks of death as the only dissolution of his connection, has a grand and inspiring object before him. He may plan, and labour, and pray, and hope to be permitted to train up a whole congregation for

heaven. And who, in such an anticipation, would not find very powerful motives for forethought, and study, and watchfulness, and untiring effort?

"Frequent changes are often incompatible with that *patient endurance of trials*, which gives to ministerial character its greatest worth. The man who expects to escape trials in the discharge of pastoral duty, has mistaken his calling. Trials will come. They are not to be avoided by a change of place. But it is one thing to meet, and another thing to endure them patiently until God plead our cause. Jonah met them and fled, and by fleeing plunged into greater. Paul breasted the storm unmoved, until his sun set 'full-orbed.' An open sea and a cloudless sky are no test of a pilot's skill and value. Storm and dangers must come before the ship's crew can know in what estimation he ought to be held. But when they come, if he quits the ship, their opinion of his worth will more likely sink than rise. Ministers at this day are called to navigate upon a dangerous coast. Trials well encountered, develop their worth, and raise them in the estimation of an intelligent and well-judging community; or, by another metaphor, ministers should be good soldiers of Jesus Christ; and the good soldier does not desert as soon as the enemy appears. He accounts wounds and scars no disgrace, unless found upon the back.

"2. *The consequences of frequent change to churches.*

"Frequent change of pastors leads to the *neglect of discipline*. It is hardly possible that a consistent, uniform, and efficient discipline should be maintained in a church that is frequently changing its pastors.

"Frequent change also tends to *divide, distract, and ruin a church*. The pastor, in most cases, has friends who wish to retain him; they think he has not been well treated. Others wish him to leave, and neglect no means to effect his dismission. This causes division, alienation, strife, controversy, which prevent harmony in settling another man; and which often continue during a successor's ministry, and either occasion its speedy termination, or render it unpleasant, toilsome, and fruitless. In those churches which frequently change pastors, a very large proportion of their difficulties are in some way connected with the dismission of a minister. Such churches are never at rest. They are in a state of continual agitation and turmoil, unfavourable to spiritual edification and growth in grace.

"Frequent change renders *churches unstable, fastidious, and fault-finding*. When they have become familiar with their pastor's voice and manner, their interest in him is gone. It is not truth, but novelty that engages their attention. Hence they are disposed to think they shall never have another revival of religion until they get a new minister. God's eternal truth, by his appointed messenger, awakens no interest. They must have an evangelist; a protracted meeting; a new minister; or something out of the ordinary course of God's appointments. They want something above the common level of the king's highway—a railroad and steam-engine, which nothing can withstand, to propel their sluggish souls onward and upward. They are weary of 'the old paths'—tired of the former slow, dull mode of 'marching through Immanuel's ground, to fairer worlds on high.' Hence they acquire a habit of criticising and condemning everything that their minister says or does, or neglects to do, that does not quadrate with their notions. Comparatively few in such congregations attend public worship as an act of duty, and to receive instruction. To be pleased, or have their curiosity gratified, or their feelings excited, is more their object. So long as their minister is to them as one that has a pleasant voice, and can play well on an instrument, they are satisfied, and continue to come and sit before God as his people without complaining. But when this ceases their tone is changed. Their minister has lost his spirituality. He does not interest them. His labours do no good. They must have another man.

"The church which frequently changes pastors cannot acquire that *intimate acquaintance with him which is one of the surest and sweetest pledges of his usefulness among them*. They cannot confide in him until they know him to be worthy of their confidence. This requires long and intimate acquaintance. They must see evidence that comes home to their hearts, that he seeks not theirs but them; that he has a heart to sympathise with them in their joys and sorrows. To this end, he must be with them in the various scenes and conditions of life. When he has followed the *child* from his baptismal dedication of God, with the affectionate counsels and warnings of a tender father—has been with him in the day of his anxious concern for his soul, pointing him to the Lamb of God—has aided and guided him in commencing a religious life—fed him from sabbath to sabbath with the sincere milk of the Word, and conducting him on in that path which shineth more and more unto the perfect day—has been with him as a ministering angel, in time of sickness and of mourning, pouring comfort into his soul;—*that person*, with whom he has been thus long and intimately associated, will know him, and love him, and have confidence in him, as he cannot in a stranger or in a man of but short acquaintance. When *a congregation* have been thus educated by the same pastor; when they have thus tried him, and seen from time to time evidence of his love, and his faithfulness in his intercourse with them and their families, then they esteem, and reverence, and love him, as children do a father, and they are prepared to follow him as a spiritual guide, in whom they may safely put confidence. And when death terminates his labours, there is deep and sincere mourning among them. The drapery of the pulpit; the crowded and solemn assembly; the last lingering look, and the fast falling tear; the broken sighs, at the domestic altar and weekly prayer-meeting; the deep groanings of the closet which cannot be uttered; and the oft-frequented grave, tell how they loved him. The successor of such a pastor will find that the people of the place have very different impressions of the pastoral relation and office, from what are found to exist where the ministry has been often changed. In the former place they are regarded as sacred; in the latter, as matters of bargain and sale. If either minister or people think they can better themselves by a change, there are no scruples about the *right* to do it.

"But the strong and endearing bond of union between minister and people which I have de-

scribed, cannot be formed in a day or a year. If it be in successful progress, the prospect of a change interrupts it, and shuts from pastor and church its benign and salutary influences. Besides, by a permanent ministry the same amount of labour will accomplish much more solid lasting good than by a changing one. There may be less stir, and bustle, and show; but more lively stones polished after the similitude of a palace, will be brought into God's spiritual temple. There will also be less bitterness, and discord, and strife, and evil speaking; and more brotherly love, and peace, and union, and fellowship. Consequently, religion will be more honoured, and the church will shine with more beauty, and act with more efficiency upon the surrounding darkness.

BRIEF HINTS TO A YOUNG MINISTER.

(From an American Journal.)

BEWARE of "light literature." The country is deluged with it. A sight of the interior of a modern Magazine-shop is perfectly appalling. What would Jonathan Edwards have said to these piles of trash? Many good thoughts and useful facts might, doubtless, be got out of them; but what aid would they have rendered to the eliminations of his mighty mind, that was so habitually nourished in the Scriptures? I visited lately the house where he lived in Stockbridge. I entered a small room—in dimensions a few feet square. It was the "study" of the illustrious theologian. There he composed his immortal "Treatise on the Will." A few solid books composed his library. The world knows the rest. The standard reviews of the age are, indeed, worthy of any man's study; but it should be a study of *selections*. But the fascinations of mere literature are dangerous. They are apt to encroach on that precious time which should be devoted to substantial reading and thinking. Read nothing over which you cannot pray. The best literature is that of the Bible. There you may gather the choicest flowers of poesy, be charmed with the sublimest strains of the imagination, and instructed with the most divine philosophy.

Nulla dies sine linea—"No day without a line," said the painter who aspired to the perfection of his art, and to the immortality of fame. "No day without a verse," should be the motto of the biblical student—ay, none without a doctrine or a sub-doctrine in the words which the Holy Ghost teacheth. What a prodigious memory had Sir Walter Scott for old ballads, Scotch border songs, and all manner of strange and uncouth minstrelsy; in which were embalmed the terrors of war, the tenderness of love, and the mysteries of a dark and dreamy superstition, the offspring of a semi-barbarous age! An excited imagination imparted a kind of perpetual stimulus to all the other powers of his mind, and he could neither think, write, nor dream poetry or prose, without a strong infusion of his favourite melody. It was a passion with him. What a nobler field have you! What crystal fountains spring from beneath the Rock of Salvation! Draw thence with joy, and fill all the golden vessels of the soul with those celestial waters. Beautiful is that precept: "Let the word of Christ dwell richly in you." "Give attendance to reading, that thy profiting may *appear* to all." Some men's sermons are anything but *scriptural*. They smell of the *lamp;* but it is the lamp of reason, of theory, of novel excogitation, of painful deduction. The whole texture—warp and woof—seems woven out of their own cerebral materials. Not a thread—even by way of ornament—is drawn from the Bible. They seem unwilling to be indebted, even for a line, to that blessed book. They will write you a sermon full of good principles, or perhaps of *one* principle, not deficient in *original* and well-compacted thought, and then place a motto, selected from the Bible, at the head of it. But the flock is not fed.

When you quote Scripture, do it correctly, whether in prayer, exhortation, or preaching. What bungling work do some ministers make in this matter, impairing the energy and defacing the beauty of the living Word! Such treatment of a standard poet would not be tolerated among men of taste. Study William Jay, if you would see how gracefully, how spiritually, the coronals of heaven are set in the just and natural sentences of his discourse. So did Summerfield, in his sweet and inimitable sermons, intertwine the sacred garland with the productions of his own mind. Then his prayers—they seemed to flow up to the throne of the Holy, as if heaven was receiving back the current of rapt thought and glowing words it had poured out on the heart of man. They reminded one of the amazing prayers of Taylor, in his "Holy Living and Holy Dying." They were redolent of the sweets of the spiritual Paradise. Go thou, do likewise.

Labour to exercise the qualities of *prudence and discretion*. That keen observer of men and things, President Dwight, said, "A man may be a good man, and yet be indiscreet; but he can hardly be a *useful* man. An indiscreet or imprudent minister will rarely do good at all, and will certainly do much harm." Dr. D. also adverts to the observation made by a venerable minister of Massachusetts, of more than sixty years' standing in the sacred office, "that among all the ministers at whose dismission he had been present, and who were dismissed for some fault in themselves, neither heresy nor immorality had occasioned the dismission of more than one out of twenty, while *imprudence* had been the cause of this calamity to the remaining nineteen." Discretion was the first duty enjoined by Christ on the apostles, when he sent them forth: "Be ye wise as serpents, and harmless as doves." So Paul, at the outset, says, "A bishop must be *blameless*." To be this, he must, of course, be very prudent. Alas! how many have fallen! "Be thou an *example* of the believers, (a *type* from which they may receive their impression,) in word, in conversation, in charity, in spirit, in faith, in PURITY." Let the purest thoughts dwell in your mind, for "as a man thinketh in his heart, so is he." Let purity also mark your external conduct, for you are of a fallen race, striving to rise. A breach of the laws of chastity by a minister, seems among men to be a kind of unpardonable sin. May God help you to go through your perilous life with a blameless character and an untainted conscience! SENEX.

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